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DORAN'S MINISTER'S MANUAL

THE VOLUME FOR THIS YEAR, BEING A HAND-BOOK OF SUGGESTION AND INSPIRATION FOR PASTORS, EVANGELISTS, MISSIONARIES, BIBLE READERS AND ALL OTHERS REGULARLY CALLED UPON FOR CHRISTIAN ADDRESS FROM PULPIT OR PLATFORM

Books by REV. G. B. F. HALLOCK, D.D.

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CHRIST IN THE HOME
GROWING TOWARD GOD
UPWARD STEPS
GOD'S WHISPERED SECRETS

DORAN'S MINISTER'S MANUAL

A Study and Pulpit Guide for the Calendar Year 1929

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Compiled and Edited by
REV. G. B. F. HALLOCK, D.D.

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FIRST EDITION

FOREWORD

Each successive volume of this Manual is an entirely new book, distinct from any former issue in the series, with freshly chosen material especially intended for the current year. This is the fourth annual issue, with continued publication practically assured. Each year has shown an immensely increased demand, with repeated editions soon exhausted. Such remarkable steps forward in circulation occasion deepest gratitude on the part of all connected with both the preparation and promotion of the work.

In last year's *Foreword* we recorded a few out of innumerable testimonies from appreciative users. We now add others from many more recent expressions. "It is a mine of suggestion and inspiration—a classified library in itself."—Pastor in New York. "I consider the book the most valuable in my library for the work of the new year."—Pastor in Florida. "I congratulate you on the book. It makes it easy for one to keep abreast of the times and supplies a great fund of illustration and suggestion."—Pastor in Indiana. "The book cannot help but awaken and crystallize thought."—Pastor in Arkansas. "I consider it the most thought-provoking volume a minister can invest in."—Minister in Ohio. "It awakens a heart-hunger that makes a minister 'dig deeper' that he may bring the best always to his people."—W. D. H. "A means of keeping in touch with the newest and best methods for the preparation of sermons."—P. P. "A source book of inspiration."—G. H. D. "I find it a veritable mine of good things—a splendid aid."—R. C. H. "I value your book for use in private preparation for public worship."—C. W. F. "Its sermons for children are unusual and are one of its most valuable features."—G. W. H. Still others say: "It gives perspective to my whole year's program." "A versatile book, chock-full of ideas." "Its sermons from other preachers act as a tonic to present preparation." "The most remarkable preacher's aid that ever came to my desk." "A syllabus which correlates and gives perspective to the whole year's work." "An anthology of quotable poetry and apt illustrations." "The suggestive bulletin board slogans save me the trouble of much searching." "The variety of invocations and of offertory sentences and prayers is a constant help toward freshness in these features of my orders of service." "The many pastoral prayers help much in the conduct of this very difficult part in devotional leadership."

The reviewers, too, have been equally commendatory in expression: "No minister could follow the church service plans here suggested and not enrich both himself and his congregation. A guide such as this is a barrier to self-limitations on the part of ministers in regard both to the themes discussed and to the ruts in church services."—*The Religious Telescope.* "Hints for every Sabbath, friendly advice intended not to displace thought, but to stimulate further and deeper preparation."—*The Presbyterian.* "It is a study and pulpit guide of finest quality and highest value. However

able and resourceful a minister may be he will be grateful for this generous reservoir from which to draw."—*Christian Endeavor World.* "Here is an excellent gift for your minister."—*The Christian Herald.* "The biggest two-dollar value in books offered this year."—*Church Management.* "It is full of suggestion as to both manner and material."—*The Expositor.* "The Manual may be counted a member of the family now. The volume will pay for itself as a reference book on the study desk, and with it a minister or leader need not be nonplussed if he is called on at short notice."—*Record of Christian Work.*

The primary purpose of the book is, as Mr. Spurgeon so aptly said of his Sermon Notes, "a little priming to stimulate the wells of thought." Suggestion, stimulation, inspiration—these are the purposes the writer and compiler has had in mind. Each page should serve as a challenge to more extended study and thought. This joint effort of the publishers and mine is not intended to take the place of the minister's own thinking, on the contrary, to promote it; but I have striven to give, out of my own long experience of the busy pastor's needs, an annual program and cyclopedia drawn from the great leaders of Christian thought, to stimulate the preacher—to render somewhat less arduous his week-by-week duties.

The Manual begins with the first Sunday in January, and concludes with the last Sunday in December. Themes are selected for each week and around them are gathered sermons by the greatest preachers; also prayers, salutations, hymn selections, children's sermons, poetry, quotations, illustrations, offertory sentences and prayers, commendatory prayers, suggestive texts and themes for sermons, Scripture readings, seed thoughts (homiletical and expository), prayer meeting discussions, Christian Endeavor topics, bulletin board slogans, and, in addition, notes each week on the International Sunday School Lessons. All the important special days of the year are given consideration. There is carefully selected and fresh material for New Year's, Lincoln's Birthday, Washington's Birthday, Ash Wednesday, Lent, Palm Sunday, Good Friday, Easter, Ascension Day, Whitsunday, Mother's Day, Memorial Day, Children's Day, Commencement, Independence Day, Labor Day, Rally Day, Election Day, Armistice Day, Thanksgiving, Advent, Christmas, Old Year Day, and others. There are one hundred and twenty sermons or condensed outlines of sermons, about sixty children's sermons, fifty week-night messages, and also careful provision made for the oft-recurring Communion services. For these and the other themes, forming, we believe, one of the most useful features of the book, there are hundreds of fresh illustrations and poetical selections, chosen especially for appropriateness and timely application.

The volume brings together material from many of the best ministers of the past, but especially of those who are outstanding church leaders of to-day. It is a composite piece of work. The idea throughout has been to make it practical rather than theoretical, a book which the minister will want on his desk every day of the year. There are blank pages intended for his own analyses, references and other contributions to the subjects for the day. There is an ample Table of Contents and a complete Scriptural Index.

These considerations, together with the fact that the book has no denominational bias, but has been prepared for interdenominational use, make it indispensable, we believe, for preachers, pastors, evangelists, missionaries,

Y. M. C. A. and Y. W. C. A. secretaries, Christian Endeavor leaders, Bible readers, and all others called upon for Christian address from pulpit or platform.

As before, we would again emphasize the fact that these Manuals, except in minor points, cannot grow out of date. The previous volumes are in suggestiveness as useful as ever. As the series continues to enlarge it ought to make a library of suggestive and inspirational material.

G. B. F. H.

Brick Church,
Rochester, N. Y.

CONTENTS ACCORDING TO SUBJECTS

Armistice Sunday:

PAGE

Sermon: The Higher Preparedness 587
Children's Sermon: The Road of the Loving Heart 592
Texts and Themes 594

Illustrations:

How to End War 590
A Department of Peace 590
The Christ of the Andes 590
How Wars Start 591
No Resolutions Alone 591
Evening Sermon: Sowing While You Sleep 593

Business Men:

Sermon: Sanctified Commerce 225
Children's Sermon: Concentration 230
Seed Thoughts 228
Texts and Themes 232

Illustrations:

Combining Religion and Business 228
Laziness the Original Sin 229
The Curse of Idleness 229
He Looked Like Work 229
Evening Sermon: Daylight Saving Time 231

Children's Day:

Sermon: The Blessedness of Childlikeness 307
Children's Sermons:

Making Faces 308
God's Use of Little Things 309
Weeds and Habits 309
Texts and Themes 312

Illustrations:

Look Up 310
Lost Art 310
Children's Sayings 311
Childhood Adrift 312
Evening Sermon: The Folly of Fret 313

Children's Sermons:

	PAGE
About Touchy People	489
Blackbird Lesson, A	365
Boy In Blossom, A	4
Boy on a Picnic, A	401
Brave Little Eskimo Boy, A	58
Calvary Clover	193
Child In the Temple, The	654
Christmas Story Sermon, A	671
Concentration	230
Cross Cuts	464
Dandelions on the Lawn	206
Dog and the Donkey, The	299
Fable of the Man and the Mill, The	579
Flapper Fable, A	218
Fox In the Well, The	555
Getting Billy Well	45
Gift That Meant Something, The	603
God's Use of Little Things	309
Good the Wind Does, The	113
Habit Making and Habit Breaking	86
Handy Tree, A	641
Highway of Life, The	437
How Mistletoe Grows	629
How Railway Whistles Began	22
How to Make a Burden Light	502
How to Say Thank You to God	616
Humming Bird Lesson, A	353
Industrious Nature	530
It Blossomed to Die	287
Keeping the Jewels Safe	125
Kindness of Lincoln	73
Legend of the Mignonette, The	449
Legend of the Trailing Arbutus	153
Listening to God	138
Logs	273
Making Faces	308
Mother's Song, A	260
New House, The	178
Perseverance	100
Proud Crow, The	567
Right Kind of Life, The	477
Road of the Loving Heart, The	592
Snares	414
Sparrow Lesson, A	378
Stop Sign, The	684
Suffer the Children to Come	33
Swarm of Bees, A	244
There Go the Ships	326
Tortoise and the Elephant, The	425
True Fish Story, A	517

Children's Sermons (Cont'd):

PAGE
Under the Colors 511
Visit to the Boy Jesus, A 389
Weeds and Habits 309
Wolf and the Lamb, The 543
Your Examinations 340

Christian Endeavor Society Topics:

January 6: Forces That Are Making the World Better 14
13: Loving as Jesus Loved 26
20: Seeing the Good in Men Everywhere 38
27: How Can We Serve the World Through Our Church? 50
February 3: The Challenge of Christ to the Youth of the World 63
10: Jesus Teaching Us to Serve 78
17: How Much Should We Strive for Material Things? 91
24: Why Is Christianity the Only Adequate Religion? 105
March 3: Recruiting for Christ 118
10: How to Become a Christian 130
17: How the Church Helps Us to Live the Christian Life 143
24: Making Jesus King 157
31: The Words of Jesus About Life Unending 183
April 7: Using the Bible as a Daily Guide 197
14: Bible Messages Needed To-day 210
21: The Wonder of the Bible 222
28: The Triumphs of the Bible on Mission Fields 235
May 5: Service a Way to Leadership 249
12: Appreciating Our Parents as Leaders 266
19: Why Is Jesus the World's Greatest Leader? 278
26: How Have Missionaries Been Effective Leaders? .. 291
June 2: Character a Growth, Not a Gift 304
9: Thinking Things Through 317
16: The Price of Voluntary Christian Service 331
23: Jesus Teaching Us Self-control 344
30: Heroes for Christ 358
July 7: What Has Made Our Nation What It Is? 369
14: The Christian Sunday 382
21: Everyday Citizenship 393
28: How the Church Is Making Our Nation Better ... 405
August 4: Jesus' Teaching on God's Loving Care 418
11: God's Goodness Revealed in Nature's Laws 429
18: Making the Best Use of Nature's Laws 441
25: Are Missions Proving Successful? 453
September 1: Being Loyal to Our Work 468
8: What Does Our Church Ask of Us? 482
15: Putting God Into the Budget 494
22: Our Part in Making a Better World..... 506

Christian Endeavor Society Topics (Cont'd): PAGE

September 29: How Can the Young People's Organizations in Our Church Work Together? 521
October 6: Ideals Worth Living For 535
13: Jesus Teaching Us to Pray 547
20: Taking Part in the Meeting, Why and How? .. 560
27: What Is Worship? 571
November 3: Making My Body a Fit Temple for God 583
10: Uprooting the Causes of War 596
17: What Should Young Men and Women Expect of Each Other? 606
24: Thanksgiving Through Thanks-living 621
December 1: Why Is Christianity a Missionary Religion? .. 634
8: What Is Back of Our Christmas Giving? 645
15: What Have Young People to Give? 659
22: How Christmas Sets the Whole World Singing 676
29: Youth's Needs That Christ Can Meet 688

Christmas:

Sermon: The Dayspring From On High 663
Children's Sermon: A Christmas Story Sermon 671
Seed Thoughts 666
Texts and Themes 674

Illustrations:

Christ as the Dawn 667
Spirit of Christmas 667
Narrow Christmas 667
Following the Star 667
A Giving Christmas 668
Legend of Baboushka 668
The Joy Bringer 668
Poetry 669
Evening Sermon: Truths Taught by Christmas 672

Communion:

Sermons:

The Brotherhood of Burning Hearts 53
Some Appointments Christ Makes With Men 187
Spiritual Sustenance 295
The Transfiguration Vision 525

Children's Sermons:

A Brave Little Eskimo Boy 58
Calvary Clover 193
The Dog and the Donkey 299
Industrious Nature 530

Illustrations:

Bible Gives Light and Warmth 56
The Heart-warming Sacrament 57
A Memorial 57
In Memory 57

Communion (Cont'd): PAGE

A Suspension Bridge 191
Friends Forever 192
A Betrayer Denied 192
Communion: Keep Coming 192
Lord's Supper Then and Now 298
The Symbols of Christ's Suffering 298
Communion Sunday 299
In Remembrance 299
A Memorial 528
A Memorial Feast 528
A Sacrament 528
Communion Continued 529
Communion Bond 529
Sursum Corda 529
It Keeps Him In Mind 529
Waiting In His Presence 530

Evening Sermons:

WHAT IS SALVATION? 59
APPLYING THE GOLDEN RULE 193
THE WOUNDS OF JESUS 300
THE SUPREME MOTIVE 531

Easter:

Sermon: THE ASSURANCE OF LIFE 171
Children's Sermon: THE NEW HOUSE 178
Seed Thoughts 174
Texts and Themes 181

Illustrations:

The Way Across 174
Jesus' Epitaph 175
Through the Vale 175
New Easter Flowers 175
Seventy-year Clock 175
The Gate of Life 176

Poetry 176
Evening Sermon: THE DOUBLE VICTORY 179

End of Year:

Sermon: FATHER TIME 679
Children's Sermon: THE STOP SIGN 684
Seed Thoughts 681
Texts and Themes 686

Illustrations:

Old Year, Good-by 682
Importance of To-day 682
End of Year: Looking Backward 682
End of Year Lesson 682

End of Year (Cont'd):

PAGE

Things Undone 683
Make Next Year Better 683
Evening Sermon: Died En Route 684

Evening Sermons:

Applying the Golden Rule 193
Avenues of Approach to God 114
Baptism of Fire, The 544
Call to Heroism, A 503
Christian's Goodly Heritage, The 354
Closed Door and a Waiting Saviour, A 34
Comfort of Prayer, The 426
Comfort of the Church, The 438
Comfort of the Truth, The 478
Crouching Between Burdens 580
Curse of Uselessness, The 274
Danger of Half-cure, The 414
Daylight Saving Time 231
Devotion to Duty 655
Died En Route 684
Double Victory, The 179
Duty of Self-control, The 568
Eating Honey By the Way 630
Faith as a Source of Joy 378
First Christian Church, The 139
Following a Mirage 603
Folly of Fret 313
God's Call to the Unconverted 23
God-touched Men 87
Goodness of Gladness, The 617
Heavenly Dew, The 46
How to Have a Happy New Year 5
Keeping the Heart 402
Man's Life, A 366
Mortgaging the Future 207
Our Own Church: What Can We Do for Her? 518
Peace and Victory 390
Peace Christ Gives, The 450
Pivot Battles In Life 288
Poor Rich Fool, The 101
Religion In Your Wife's Name 262
Self-yielding to God 126
Sorrow Succeeded by Joy 219
Sowing While You Sleep 593
Spiritual Sensitiveness 490
Standard Lifted Up, A 74
Supreme Motive, The 531
That Which Is Lost 154

Evening Sermons (Cont'd): PAGE
To the Fire Department 244
Treasure In Earthen Vessels 465
Trials and How to Bear Them 642
Truths Taught by Christmas 672
Value of Definite Aim, The 327
Value of Wisdom, The 341
Way of True Prosperity, The 556
What Is Salvation? 59
Wounds of Jesus, The 300

Holy Week:
Sermon: The Cross of Christ 158
Further Themes for Development:
The Crucifixion 158
Christ's Death a Voluntary Act 159
Three Hour Devotional Service for Good Friday:
The Seven Words:
The Pardonable Sin 159
The Coronation of Companionship 160
The Spiritualizing of Kinship 161
Divine Non-intervention 162
The Revelations and Ministrations of Impulse 163
The Redemptive Commencement 164
The Triumph of Sonship 166
Texts and Themes 167

Illustrations:
Not Disfigured, Decorated 167
A Substitute 167
God So Loved 168
Present Christ as Saviour 168
The Way of the Cross 168

Hymns Selected (See Each Sunday Outline):

Independence Day:
Sermon: Patriotism and Religion 347
Children's Sermon: A Humming Bird Lesson 353
Seed Thoughts 349
Texts and Themes 353
Further Themes for Development:
The Elect People 352
A Happy Nation 352
The Land We Love 352

Illustrations:
"I Was There" 350
The New Americanism 351
America Forever! 351

Independence Day (Cont'd): PAGE
Patriotism and Religion 351
Evening Sermon: The Christian's Goodly Heritage 354

Invocation Prayers (See Each Sunday Outline):

Labor Sunday:
Sermon: The Moral Value of the Daily Task 457
Children's Sermon: Cross Cuts 464
Texts and Themes 464
Further Themes for Development:
The Law of Labor 463
Labor Sanctified 463

Illustrations:
The Day Itself 460
Insane from Idleness 460
Ad Infinitum 460
A Good Time Working 460
Labor a Necessity 461
Understanding Will Bring Peace 461
Poetry 461
Evening Sermon: Treasure in Earthen Vessels 465

Lent:
Sermons:
Forgetting Disciples 109
Thirsting for God 121
Being Alone with God 133
Children's Sermons:
The Good the Wind Does 113
Keeping the Jewels Safe 125
Listening to God 138
Seed Thoughts 112, 124, 136
Texts and Themes 116, 128, 140

Illustrations:
Forgetfulness of God 112
Repent of Sin Itself 112
Repentance: The Gate Too Narrow 112
Eat and Be Satisfied 124
Hunger for God 124
A Wonder God Loves Us 124
In Lent Begin Again 125
Practicing the Presence of God 136
Alone with God 137
The Sense of God 137
Evening Sermons:
Avenues of Approach to God 114
Self-yielding to God 126
The First Christian Church 139

Lincoln's Birthday: PAGE
Sermon: The Religious Character of Abraham Lincoln 67
Children's Sermon: Kindness of Lincoln 73
Texts and Themes 75

Illustrations:
Lincoln's Kindness of Heart 71
Lincoln and Temperance 72
Lincoln's Democracy 72
A Lincoln Anecdote 72
The Rosebud 72
The American Great Heart 72
Poetry 73
Evening Sermon: A Standard Lifted Up 74

Memorial Day:
Sermon: The Message of Sacrifice 281
Children's Sermon: It Blossomed to Die 287
Seed Thoughts 284
Texts and Themes 287

Illustrations:
Memorial Day a Monument 285
Memorial Day Means Peace 285
Marshal Foch's Memorial Day Message 285
Gone West 286
Evening Sermon: Pivot Battles in Life 288

Midsummer Service:
Sermon: Summer 433
Children's Sermon: The Highway of Life 437
Seed Thoughts 435
Texts and Themes 439

Illustrations:
A Summer Lesson 436
Summer Bread 436
Summer Teaching Gratitude 436
Evening Sermon: The Comfort of the Church 438

Midweek Messages:
Advantages of Seeking the Lord, The 571
Best of Teachers, The 493
Business and Religion Combined 429
Christian Patriotism 596
Christian Safety 644
Christian's Manual for Work, The 142
Church at Its Best, The 77
Church That Succeeds, The 468
Construction by Destruction 688

Midweek Messages (Cont'd): PAGE

Contagion of Health, The 534
Conversion of Lydia, The 130
Elements of Church Strength 481
Encompassing God, The 13
Excellent Knowledge, The 118
Exercising Conscience 104
Experience as an Argument 183
Filled to the Full 393
First Christmas Service, The 675
Glorying in the Cross 453
God's Invitation to Test 265
Good Physician, The 344
Gospel a Charter of Liberty, The 357
Greatest Sight, The 157
Growing Up 248
He Is Able 291
Hiding Behind Trees 658
How to Meet Temptation 222
Impediments to the Gospel 26
Increase of Faith 547
Indwelling Christ, The 303
Kept from Falling 583
Law of Benevolence 521
Little Flock, The 506
Love for the Unseen Saviour 196
Man Outdistanced 418
Meaning of Discipleship, The 38
Practical Religion 369
Prayer That Has Power, The 441
Say So 316
Sermons in Shoes 277
Solution of Religious Difficulties, The 633
Spiritual Illumination 234
Te Deum of a Nation, The 620
Tempted Christian, The 405
Tests of Discipleship 606
Want of Sympathy 381
Wayside Opportunities 210
We Are Known to God 560
When Perplexed 330
Whithersoever He Leads 50
Why Is a Prayer Meeting 62
Worthwhile Church, The 90

Mother's Day:

Sermon: THE SONS OF ZERUISH 253
Children's Sermon: A MOTHER'S SONG 260
Seed Thoughts 256
Texts and Themes 261

Mother's Day (Cont'd): PAGE
Illustrations:
Carlyle's Mother 256
The Quaker Mother 257
Mothers Make Preachers 257
Honor Thy Mother 257
A Mother's Help 257
Poetry 258
Evening Sermon: Religion in Your Wife's Name 262

New Year's Sunday:
Sermon: Sandals for the Journey 1
Children's Sermon: A Boy in Blossom 4
Seed Thoughts 3
Texts and Themes 8
Further Themes for Development:
Life's Brevity 6
New Year's Happiness 7
How to Be Happy 7

Illustrations:
Grow This Year 8
Time as a Talent 9
Can You Do It? 9
New Year a New Start 9
Drop Some Things 9
Last Year's Weak Points 9
Make It Better 9
Poetry 10
Evening Sermon: How to Have a Happy New Year 5

Offertory Prayers (See Each Sunday Outline):

Old People's Service:
Sermon: Evening Glories 361
Children's Sermon: A Blackbird Lesson 365
Seed Thoughts 364
Texts and Themes 366

Illustrations:
Homestead Rights in Heaven 364
Age Not a Descent 365
Hopeful Old Age 365
Evening Sermon: A Man's Life 366

Palm Sunday:
Sermon: Who Is This? 147
Children's Sermon: Legend of the Trailing Arbutus ... 153
Seed Thoughts 150
Texts and Themes 153

Palm Sunday (Cont'd): PAGE
Illustrations:
Christ Standing Above the City 151
The Prince We Want 151
Celebration of Triumph 151
The Coming Triumphal Procession 151
Evening Sermon: That Which Is Lost 154

Poetry:
Christmas 669
Easter 176
Labor Sunday 461
Lincoln's Birthday 73
Mother's Day 258

Rally Day:
Sermon: Under the Colors 511
Children's Sermon: A True Fish Story 517
Texts and Themes 516
Further Themes for Development:
The Central Principle of Our Rallying 513
Rallying to Hear and Heed God 514
Rallying in the Spirit of Prayer 514
Illustrations:
The Rally Aim 514
The Control Lever 515
Sound the Assembly 515
A Good Start 515
Rally Day Hymn 515
Building Walls 516
Rallying to the Colors 516
Evening Sermon: Our Own Church: What Can We Do for Her? 518

Salutations (See Each Sunday Outline):

Scripture Readings (See Each Sunday Outline):

Sermons:
Age Out of Breath, An, or How to Know God 1
Appearance and Reality 409
Assurance of Life, The 171
Being Alone with God 133
Blessedness of Childlikeness, The 307
Bringing in the Sheaves 41
Brotherhood of Burning Hearts, The 53
Christian Cause of Gladness, The 649
Consecrated Hand, The 397
Dayspring from on High, The 663

Sermons (Cont'd):

	PAGE
Disregarded Signals	335
Evening Glories	361
Fag-end Religion	485
Father Time	679
Forgetting Disciples	109
Four Pillars of Christianity	95
Gain of Godliness, The	421
God's Plan of a Christian	445
Ground of Our Faith, The	625
Higher Preparedness, The	587
Husbandman Who Can Wait, The	239
In the School of Christ	575
Journey of a Day, The	373
Knowing What You Know	563
Message of Sacrifice, The	281
Monotony of Sin, The	201
Moral Value of the Daily Task, The	457
Opportunity and How Men Meet It	321
Patriotism and Religion	347
Pentecostal Power, The	17
Practical Thanksgiving	611
Religious Character of Abraham Lincoln, The	67
Religious Character of George Washington	81
Sanctified Commerce	225
Sandals for the Journey	1
Secret of a Victorious Life, The	213
Secret Springs, The	539
Self-revelation of True Goodness, The	385
Sinning Against Self	551
Some Appointments Christ Makes with Men	187
Sons of Zeruiah	253
Spiritual Sustenance	295
Summer	433
Thirsting for God	121
To-morrows That Never Come	269
Transfiguration Vision, The	526
Two Pictures	497
Under the Colors	511
Unload Your Cares	637
When the Oil Flows	29
Where Is Zebedee?	473
Who Is This?	147

Sunday School Lessons (International):

January 6: Our Heavenly Father	12
13: Sin	24
20: Christ the Saviour	36
27: The Holy Spirit	48

Sunday School Lessons (Cont'd): PAGE

February 3: The Holy Scriptures 61
10: Repentance and Faith 76
17: Prayer 89
24: Christian Growth 103
March 3: The Christian Church 116
10: Baptism and the Lord's Supper 128
17: The Christian Sabbath 141
24: Stewardship and Missions 156
31: The Future Life 182
April 7: The Ministry of Isaiah 195
14: Hezekiah Leads His People Back to God 208
21: Comfort for God's People 220
28: The Suffering Servant of Jehovah 233
May 5: What Hilkiah Found in the Temple 247
12: The Early Ministry of Jeremiah 264
19: Jeremiah Calls to Obedience 276
26: God's Law in the Heart 289
June 2: Later Experiences of Jeremiah 302
9: The Story of the Rechabites 315
16: Judah Taken Captive 329
23: A Psalm of Praise 342
30: Prophets and Kings of Judah's Decline 356
July 7: The Story of Ezekiel 368
14: Ezekiel Teaches Personal Responsibility 380
21: Ezekiel's Vision of Hope 392
28: The Story of Daniel 404
August 4: Belshazzar's Feast 416
11: Daniel Among the Lions 428
18: The Return from Captivity 440
25: Rebuilding the Temple 452
September 1: Ezra's Return to Jerusalem 467
8: Nehemiah Rebuilding the Wall of Jerusalem.. 480
15: Teaching the Law of God 492
22: Malachi Foretells a New Day 505
29: Significance of the Exile and the Restoration 519
October 6: Recognizing Our Debt to Others 533
13: Keeping Fit for the Sake of Others 546
20: Useful Work a Christian Duty 558
27: The Christian View of Recreation 569
November 3: Respect for Rightful Authority 582
10: World Peace Through Understanding 595
17: Living with People of Other Races 605
24: The Higher Patriotism 619
December 1: The Christian Home in a Modern World 632
8: Helping Neighbors in Need 643
15: The Christian Spirit in Industry 657
22: The Child in the Christian World 674
29: Fellowship Through Worship 686

Thanksgiving: PAGE

Sermon: Practical Thanksgiving 611
Children's Sermon: How to Say Thank You to God 616
Texts and Themes 618

Illustrations:
Move Into the Sunshine 614
The Rejoicing of the Hills 614
The Harp Strings 615
Be Thankful 615
Why the Organ Was Silent 615
Have Gratitude and Express It 615
Think on the Mercies 616
Evening Sermon: The Goodness of Gladness 617

Washington's Birthday:
Sermon: The Religious Character of Washington 81
Children's Sermon: Habit Making and Habit Breaking 86
Seed Thoughts 84
Texts and Themes 88

Illustrations:
Easily First 85
Washington's Appearance 85
A Lover of Children 85
Washington's Fatherly Interest 85
Washington's Smile 86
Washington's Wit 86
Evening Sermon: God-touched Men 87

SCRIPTURAL INDEX

Complete with the exception of references relative to which there is practically no comment or material

PAGE

Old Testament:
Gen. 3:8 658
11:32 684
24:12 373
49:10 513
49:14, 15 580
Exodus 4:2 397
20:9 457
22:29 521
Deut. 6:7 125
33:25 1
Joshua 1:8 468
10:14 288
Ruth 1:16 50
1 Sam. 10:26 87
14:27 630
2 Sam. 2:18 253
1 Kings 14:27, 28 409
2 Kings 4:6 29
9:24 327
14:24 201
1 Chron. 9:27 655
17:24 352
2 Chron. 31:21 556
Job 23:3 599
Psalm 16:5, 6 354
29:1 616
30:5 219
33:12 ..... 352, 596
34:10 571
37:1-9 313
49:13 335
60:4 511
63:1-7 121
65:2 514
73:28 114

PAGE

Old Testament (Cont'd):

Psalm 74:17 433
84:4 438
104:26 326
107:1, 2 611
107:2 316
107:8 620
116:12 611
122:1-9 518
126:6 41
130:5 13
144:15 352
Prov. 3:13 5
4:1-13 341
4:18 477
4:23 ..... 273, 402
Eccles. 7:14 617
12:1 231
Isaiah 3:9 308
9:7 392
23:18 225
43:1 560
52:1 481
55:3 514
59:19-21 74
Jer. 3:4 603
6:14 414
Hosea 11:1 307
14:5 46
Zech. 13:6 300
Malachi 3:14 369
8:10 265

New Testament:

Matt. 1:23 671
2:17 381
3:11 544
6:5, 6 426
6:6 539
7:12 193
10:7 277
11:2-6 633
11:29 ..... 493, 575
11:30 502
13:3-7 26
13:25 593
14:23 497
16:3 490
19:14 33
20:20 473
21:10 147
21:18-22 274
26:36-46 426
26:39 418
26:41 222
27:46 162
28:16 187
Mark 4:26-29 239
4:29 679
7:24 385
8:14 109
10:29 531
Luke 1:78 663
2:8-15 675
2:8-20 672
2:49 654
3:4 587
9:28-37 525
10:1 142
12:15 366
12:18 688
12:21 101
12:32 506
15:4 154
15:12 207
17:5 547
Luke 19:5 23
20:25 347
23:34 159
23:43 160
23:46 166
24:32 53
John 1:29-51 38
1:35-51 139
4:66-68 606
5:17 457
6:9 401
6:35 295
8:32 357
14:16, 17 478
14:19 171
15:7 441
16:33 ..... 390, 450
19:5 157
19:26, 27 161
19:28 163
19:30 164
Acts 1:8 17
2:42 95
5:20 503
8:29 210
10:38 344
11:26 625
16:13 62
16:14 130
16:30 59
24:16 104
Rom. 6:13 126
8:28 644
12:1 485
12:11 429
15:4 478
1 Cor. 3:13 244
15:57, 58 179
2 Cor. 4:6 234
4:7 465
4:8 330
Gal. 1:17 133
2:20 213

New Testament (Cont'd):	PAGE
Gal. 6:9	206
6:10	321
6:14	453
Eph. 1:22, 23	90
2:19	393
3:17	303
3:19	445
4:15	248
Phil. 1:14	534
2:1	77
2:29	81
3:8	118
4:4	649
Phil. 4:6, 7	426
1 Tim. 6:6-12	421
2 Tim. 1:12	563
Heb. 9:22	281
11:37	405
1 Peter 1:8	196
1:18	378
2:20-24	642
3:1	262
5:7	637
1 John 5:4	67
5:10	183
Jude 24:25	583
Rev. 3:20	34

DORAN'S MINISTER'S MANUAL

NEW YEAR SUNDAY: JANUARY SIXTH

THEME: *Sandals for the Journey* (New Year).

SUGGESTED SCRIPTURE READING: Exod. 16:1-26. The after petition: May the Lord bless this lesson to our need.

SELECTED HYMNS: "O God of Bethel, by whose hand."—P. Doddridge. "Jesus, still lead on."—N. Von Zinzendorf. "O God, the Rock of Ages."—E. H. Bickersteth. "Rise, my soul, and stretch thy wings."—Robert Seagrave. "Standing at the portal."—F. R. Havergal.

SALUTATION (or Call to Worship): "And Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us." "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye."

INVOCATION PRAYER: Ever-living God, by whose mercy we have come to the gateway of another year; grant that we may enter it with humble and grateful hearts; and confirm our resolution, we beseech thee, to walk more closely in thy way, and labor more faithfully, in thy service, according to the teaching and example of thy Son our Lord. Let not the errors and offenses of the past cling to us, but pardon us and set us free, that with a purer purpose and a better hope, we may renew our vows in thy presence, and set forth under the guidance of thy Spirit, to travel in that path which shineth more and more unto the perfect day of thy heavenly kingdom. Through Christ Jesus our Lord. Amen.

THE SERMON

TITLE: *Sandals for the Journey* (New Year).

TEXT: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Deut. 33:25.

THE SERMON OUTLINE

INTRODUCTORY: We stand at the threshold of another year. The past is irrevocable. The Lord grant pardon for all its sins and shortcomings! The future is before us. We may not draw the curtain. It is a true *terra incognita*—an unknown land. How shall we prepare ourselves to go up into it?

I. We know that tasks await us. The life of a true disciple of Christ is not a sinecure. His prayer for us is that we may bear fruit—much fruit—more fruit. Mere passive piety is scarcely better than none at all. If we are followers of the Lord Jesus Christ, we may not shrink from cares and burdens and responsibilities. Yet who is sufficient for these

things? If we set out alone and unprepared, the journey will be too much for us. We need a pair of sandals. Here they are—weakness and strength. Plato said, "Self-dependence is the secret of a successful life." On the contrary, it brings a sure failure. Did you ever try to pluck a cockle from the rocks? It is the very symbol of weakness, and yet it resists all your efforts to disturb it. The tempest that thunders against the rocks rolls past without dislodging it. Where is the secret of its strength? Its weakness. The vacuum beneath that tiny shell is what secures it. So it is the emptying of a Christian soul that prepares it for the enduement of strength. When I am weak then am I strong. My weakness—God's strength; these are the sandals wherewith we journey successfully along the path of duty.

II. Temptations are before us. This must needs be. The grapes must be pressed or there will be no wine. The gold must be tried in the furnace. The bell must be beaten with sledges before it is hung in the tower. Blessed is the man that endureth temptation, for when he is tried he shall receive—character; the crown of life.

Here again we are provided with a pair of sandals; to wit, a present God and a true Bible. We are never alone in the hour of trial unless we choose to be. A wrongdoer says, "I couldn't help it; the temptation was greater than I could bear." This is not true. It is never true. The word of the Lord assures us to the contrary. "God is faithful, who will not suffer you to be tempted above that ye are able, that ye may be able to bear it." The old story of the three Babylonish youths is ever being repeated. Nay, the fourth was the Son of God; the same whose promise is sure forever: "Lo, I am with you always; I will not leave you alone, I will come to you." If we yield to temptation it is because we refuse his help. For he is not far from every one of us.

But for our double strengthening, besides this present Christ, we have the strong staff of his word to lean on. A Bible Christian is a strong Christian. Be shod with this preparation of the gospel—a pair of sandals; a present. God, a trustworthy Bible—that you may withstand in the evil day.

III. There are sorrows before us. And where shall we find comfort? It is but grim consolation to say, with Eliphaz, "Man is born to trouble, as the sparks fly upward." There is a point where the proverb "Misery loves company" ceases to avail, and stoicism becomes a broken reed. It is related that a Hindoo mother, bereaved in the death of her only child, took the little boy in her arms and went to and fro among the sacred teachers asking for something to restore its life. One of the sages said to her, "Pluck a handful of mustard from the garden of a home where sorrow never entered." Up and down the bereaved mother went in vain. One home was mourning for a father, another for a child, but none was found where sorrow had not entered. At length, she came to the Buddha and told her pitiful tale. "The dead are many," said he, "the living are few; go find thy comfort in tears." Is this the best that the Christless world can offer? Aye. But there is something better for us.

A pair of sandals for sorrow. Namely—God knows; and, it shall work for us a far more exceeding and eternal weight of glory. Aye, God knows. There is blessed strength in that. A lad in one of our deaf and dumb

asylums was asked by a visitor, "Who made the world?" He wrote upon his slate, "In the beginning God created the heavens and the earth." Then he was asked, "How do you hope to be saved?" To which he answered, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Once more: "How is it that, when the world is full of happy children you have been deprived of speech and hearing?" The lad wrote in reply, "Even so, Father, for it seemeth good in thy sight." This is coming near to the Infinite Heart. And our affliction after all is "light, and but for a moment," in view of what lies beyond. Oh! friends, they are light. They are but for a moment. The pearly gates throw their light this way. The hands of the angels beckon to a world where tears are wiped away forever. We can wait and be patient. "Bide a wee and dinna fret." Heaven is not far off.

Thus we set out, shod with the preparation of the gospel to meet the tasks and duties and sorrows of the year. "Fear not," saith the Lord. "I will be with thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

IV. Let us make sure, however, that we set out right. The beginning of a journey is in taking the first step. No man is ready to meet the vicissitudes of the coming year who has not thrown off his burden of sin.—D. J. B.

COMMENDATORY PRAYER: "We thank thee, our Father, for the promise that as our days so shall our strength be. May we trust thee. Help us to take short views, to live one day at a time, knowing that we shall have Monday's grace for Monday, Tuesday's grace for Tuesday, and so on. Thy word is, "My grace is sufficient for thee." Give us day by day our daily bread and daily grace for daily duty all the coming year through. We ask in the name of Christ our Lord. Amen.

OFFERTORY SENTENCE: "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

OFFERTORY PRAYER: O Master of the way of life, free us from the passion for pleasure as the way to joy. Help us to seek out and serve others who lack the abundant life which thou dost give. Give us this day a deeper experience of thy delivering love that we may bear it to some other seeking and impoverished soul. Through Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

It is not the design of these words to suppress forelooking and foreplanning in secular things.—H. W. B.

Anxiety for the future is labor lost.—H. W. B.

Strength proportioned to the day: I. To whom is this promise made? II. What is the measuring of this promise? III. Where is our security? IV. If we receive the promise what should be the effect upon our lives? Dismiss all anxieties and fears.—J. S.

As thy days increase so shall thy strength increase. The older a Christian is the stronger Christian he ought to be.—A. M.

Help for hard places: I. Consider the width of the promise. "Thy days." That is all thy days. II. Consider the specificness of the promise. Each one of thy days. III. Consider the adaptedness of the promise. For every sort of day. For the day of dull routine. Day of weariness. Day of disappointment. Day of sorrow. Day of difficult duty. Day of death. IV. Consider the maker of the promise: God. Therefore: 1. Be sure of a specific and caring Providence; 2. Do not fear; 3. Make alliance with God.—H. R.

PASTORAL PRAYER: Eternal God, our heavenly Father, we thank thee that thou hast permitted us to come to the threshold of another year. As we begin this journey through the weeks and the months stretching out ahead of us, we pause for a little while to ask thy special blessing and to seek thy guidance along the way we expect to travel. If we live this year through, we desire our lives to count for thee and for the glory of thy dear Son, our Saviour. If at some place on the journey thou shouldst call us home we desire to be ready to meet thee face to face and to hear thee say, "Well done." We thank thee for past mercies and for countless blessings; for the love wherewith thou hast loved us; for thy word which has been our guide book through life; and, most of all, for thy dear Son, our risen and ascended Lord. For all that has made life worth living we give thee our thanks. Make this new year to be rich in blessing, and if thou dost permit us to travel through it to the end, let it be the best year of our lives because we have had fellowship with Christ. In his name we ask it. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Boy in Blossom.*

"A Boy in Blossom"—isn't that a queer title for a sermon? But, listen, boys and girls, for it has a meaning. See if your nimble minds can catch the meaning. If you get it, just hold on to it "for ever and ever."

Grandpa and Charlie were out in the orchard one beautiful day in apple blossom time.

"Oh, Grandpa," said Charlie, "what lots of apples there are going to be this year! See how white the trees are with blossoms."

"Yes," said Grandpa; "if the trees keep their promises there will be plenty of apples. But if they are like some boys I know, there may not be any."

"What do you mean by keeping their promises?" asked Charlie.

"Why," said Grandpa, "blossoms are only the trees' promises, just as the promises little boys make sometimes are only the blossoms. Sometimes the frost nips these blossoms, both on the trees and in the boy, and they never bear fruit."

"I see," said Charlie. "Then you think when I promise to be a better boy, I am only in blossom? But I will try to show you, Grandpa, that the frost cannot nip my blossoms. I am going to bear fruit."

"I hope you will," said Grandpa, delighted with his answer.

Yes, boys and girls, you are all blossoms. Here in God's house, on this blessed New Year Sunday, resolve, resolve in God's strength, that

you will bear fruit. That will be a fine resolve to make and a good one to keep all through the year of 1929.—H.

FOR THE EVENING SERVICE

TITLE: *How to Have a Happy New Year* (New Year).

TEXTS: "Wisdom is the principal thing, therefore get wisdom." Prov. 4:9. "Happy is the man that findeth wisdom." Prov. 3:13.

THE SERMON OUTLINE

INTRODUCTORY: "Happy New Year!" This is the New Year wish we make for our friends. It is no less the New Year wish we cherish for ourselves. It is a good wish to make, and a good wish to cherish; but trying to bring its fulfillments in others' lives and in our own life is better than the mere wishing.

There are wrong sources of supposed happiness to which people are liable to resort.

I. If we would be happy this year we must not follow the will o' the wisps of sinful indulgence. There are some common preventives of happiness, such as undue sensitiveness, egotism, borrowing trouble—these and such as these—which we must avoid during the coming twelve months, if we would have the year prove a happy one.

But there are some positive ways in which happiness can be won. It is well not to be overcome of evil, but the Bible tells us plainly that the best way to accomplish that result is the strategic way, the indirect way of overcoming evil with good. There is a positive, straight-forward, good old-fashioned way of becoming happy, and that is by being good. "A good man shall be satisfied from himself." "Happy is the man that findeth wisdom," and that means the kind of wisdom of which the wise Solomon speaks in another place when he says, "The fear of the Lord is the beginning of wisdom." If you are not happy you can become so by becoming a Christian, true, sincere, heart-enlisted; or if you are a Christian then by becoming a better Christian.

II. A second suggestion, akin to the other, is that happiness comes not by what we possess but by what we are. The secret is that of character; which is not from without but within. The good man's true self becomes his own content. "A good man shall be satisfied from himself." "The kingdom of God is within you," and all the way to heaven thus becomes heaven begun.

III. Again, happiness, is won by conquest over sin. As sin indulged mars happiness, so sin overcome increases happiness. The more sin is triumphed over during the coming year the happier we will be. With a clear conscience, a pure heart, and a sense of the contest with evil well fought, happiness is assured.

IV. Let us not forget that happiness is found also especially in doing good to others. As Byron says: "All who would win joy must share it, happiness was born a twin." Happiness and selfishness cannot flourish on the same stem. Selfish people are ever seeking and never finding hap-

piness; unselfish people are finding happiness ever without seeking. It is to be obtained indirectly. We must give away in order to become rich. Unselfishness is the road to happiness and to heaven.

We have somewhere read of a certain minister who preached one day on "Heaven." The next morning he met one of his well-to-do members who said: "Pastor, you preached yesterday a good sermon about heaven, but you omitted to tell us one thing—you did not tell us where heaven is, and that is the very thing I wanted to know." "Well, then," said the minister, "I will answer your question now. I have just come from yonder cottage where is a member of our church. She is sick in bed with a fever. Her two children have not a lump of coal, a stick of wood, or flour, or sugar, or bread. If you will go down town and buy ten dollars' worth of provisions and send up to that woman, then go tell her that you have brought those provisions in the name of Christ, then ask for the Bible and read to her the twenty-third psalm, and then get down on your knees and pray,—if you don't see heaven before you get through, I will pay the expenses you have been to."

The fact is that people who do these things are not asking where heaven is. They know where it is. It was said of an old Puritan that "heaven was in him before he was in heaven." A Scotchman being asked if he ever expected to go to heaven, gave the quaint reply: "Why, mon, I live there." When Edward Payson lay dying he said: "If I had known twenty-five years ago what I know now I might have walked in the light of the New Jerusalem all these years." He had just entered the Beulah Land experience. Many do not enter because, like him, they think it is only to be obtained after death. It is the same heaven in both worlds. The only difference is of one degree.

"Lay hold on eternal life." It is something for us to get hold of now. It is a thing of the future, but it is a thing of the present too; and even the part of it which is future can be so realized and grasped by faith as to be actually enjoyed while we are here. Pardon, peace, rest of soul, assurance of hope, abounding joy, and grace beyond measure, these and such as these are the blessings that come to the man who has this inner heaven in his heart. "The Kingdom of God is within you." All the way to heaven may be heaven begun.

PRAYER: "Dear heavenly Father, our years are in thy hand, and we are so glad we can call thee Father, that we may come to thee with all our joys and all our sorrows. Make us, we pray thee, more worthy to be called thy children. May we not be content with the comforts of this world only, but may we lean on thy loving breast the coming year; and let the new year be the best we have ever known, we pray thee. For Jesus' sake. Amen."

FURTHER THEMES FOR DEVELOPMENT

Life's Brevity

"How short my time is." Ps. 89:47.

I. The brevity of life constitutes an appeal for earnestness. 1. In work that lasts. 2. In the pursuits of things that are worthy.

II. The brevity of life constitutes a reason for hope. 1. For the sor-

rowful. 2. For the struggling. 3. For the weary. 4. For the tempted.

III. The brevity of life constitutes a plea for faith. We instinctively know that this life is not all. Our capacities are out of all proportion as to length. Faith makes real to us a life beyond, and assures us that that life will be ours.

"He that believeth hath everlasting life."

New Year Happiness

"Happy is the man that findeth wisdom." Prov. 3:13.

I. Happiness is inward not outward. It depends upon what we know, not upon what we have.

II. Happiness is an incident and a result, not an aim; it can never be had by direct seeking, but by setting our faces toward the things from which it flows.

III. Happiness is not solitary but social; it can be had only by those who share it.

IV. The Divine Will is the law of life; we find our happiness in surrender and obedience.

"For this is peace—to lose the lone note
Of self in love's celestial-ordered strain;
And this is joy—to find oneself again,
In him whose harmonies forever float
Through all the spheres of song, below, above—
For God is music, even as God is love."

How to be Happy

"Happy is the man that findeth wisdom." Prov. 3:13.

I. Look to your health. Everything must have a basis upon which to stand. The body is the lower floor upon which the whole building of life rests. Happiness begins with health. It's the overwrought nerve or brain that causes despondency. The gospel of health will always be related to the gospel of happiness.

II. Cultivate contentment. A discontented man is an unhappy man. One reason why people are not happy is this: They spend their time looking across the street at other people and thinking how happy they would be if they were in their place, and the other people are looking across the street and thinking exactly the same about them.

III. Be trustful. Every act of distrust is an act of dishonor to Christ. He who distrusts God has lost God. He is living as though God were not. All that I have seen compels me to trust in God for what I have not seen. If God can govern the affairs of the universe, he is equal to the supervision of my circumstances.

IV. Learn to forget. A certain Greek said to another: "I will teach thee the art of remembering." The other replied: "Teach me rather the art of forgetting." If you accept life you must accept regret. Why not let the dead past bury its dead? If God forgets, why should you remember? The only use of bygones is to teach us to meet bycomes.

V. Don't worry. Did you ever define worry? Worry is discounting

future troubles so that you may have present misery. Worry will defeat happiness every time. If you can do better, do it; if not, why worry?

VI. Be helpful. To be helpful is to be happy. To keep happiness, you will have to give it away. Whenever we lift another's load we lighten our own. Whenever we give another a cup of cold water we slake our own thirst.—Rev. Thomas Lutman.

SUGGESTIVE NEW YEAR TEXTS AND THEMES

Follow Your Leader: "And he led them on safely, so that they feared not." Ps. 75:53.

Our Need of a Guide: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23.

The Perpetuity of the Good: "Their works do follow them." Rev. 14:13.

New Year Voices: "Remember." Acts 20:31.

A Pleasant Prospect: "My presence will go with thee." Exod. 33:14.

Prayer for the New Year: "Hold up my goings in my paths, that my footsteps slip not." Ps. 17:5.

A Year's Work Reviewed: "Then I looked at all the work that my hands had wrought, and on the labor I had labored to do; and behold all was vanity and striving after wind, and there was no profit under the sun." Eccles. 2:11.

The Unknown Future: "Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither." Exod. 10:26.

The Assurance: "I will never leave thee." Ps. 139:1, 17.

A Happy New Year: "If they hearken and serve him, they shall spend their days in prosperity, and their years in pleasures." Job 36:11.

Untrodden Ways: Joshua 3:1-17. 1. The Divine Leader. 2. God the way-maker. 3. The Lord's highway. 4. Peace by the way. 5. The excellent way. 6. Trust for each day.

The New Year: "Behold, I make all things new." Rev. 21:5.

The Consecration of Time: Ps. 90.

The Flood of Years: "The Lord sitteth upon the flood." Ps. 29:10.

CHOICE ILLUSTRATIONS ON THE THEME

Grow This Year

A secret for New Year happiness may be found in cultivating the ambition to grow larger this year. In an old fable there was a magic skin, the wearing of which would get a person everything he wished. But each wish that was granted shrank the skin; and by and by, when the wearer got what he wished, the skin squeezed his breath out. The fable is true. The magic skin is false ambition. Every time the false ambition is attained, the person shrinks. On the other hand, every time we promote a true ambition there is an expanding of the whole nature and an enriching of the whole being. There is happiness in it. Let us grow larger this year. Let us plan and resolve to do so.—H.

Time As a Talent

Queen Charlotte said: "I am always quarreling with time. It is so short to do anything, but so long to do nothing."

Cotton Mather said of a visitor who had needlessly occupied his time, "I had rather given him a handful of money than have been kept thus long out of my study."

Ignatius, when he heard a clock strike, said, "Now I have one more hour to answer for." Time is a talent to be used.

Can You Do It?

"That is beautiful!" exclaimed the heathen, when the missionary had finished telling what the Christian life meant; "can you do it?" Over many a set of New Year's resolutions the same question might be asked.—*Sunday School Times.*

New Year a New Start

Moses got his new start at the burning bush. He caught a new vision of God and went forth. That is what we need in starting out on this new year.

Drop Some Things

"Two boys were crossing a railroad bridge, when one slipped and fell. His comrade caught him and held him over the stream, but a fishing-pole he was carrying had caught in the ties so that he could not be drawn back. 'Drop that pole,' cried the rescuer, 'or I can't save you.' And just so there are many worthless things to which we are clinging at the beginning of this year, and we must drop them if we want to be safe and go on happily through its months."

Last Year's Weak Points

A general, who had led his army a long and tedious journey through a wilderness, was about to encamp them for the night, when he received word that the enemy was planning to attack him at a certain point. "Double guard that point to-night," was his order. If you want this year to be the best of your life, double guard all last year's weak points.

Make It Better

An old painter of Siena, after standing for a long time in silent meditation before his canvas, turned away, saying, "May God forgive me that I did not do it better!" May this prayer also be upon our lips, as with a glance backward we step out upon the threshold of this new year.

QUOTABLE POETRY

God of the Years

God has not withdrawn himself from this old world in which we live. As the years pass away, and as the New Year dawns upon us, it will help

us if we will bear in mind the sentiment of Dr. Maltbie D. Babcock's little poem:

This is my Father's world.
  Oh, let me ne'er forget
That though the wrong seems oft so strong
  God is the ruler yet.

This is my Father's world.
  The battle is not done.
Jesus who died shall be satisfied,
  And earth and heaven be one.

This is my Father's world.
  Should my heart be ever sad?
The Lord is King!—let the heavens ring,
  God reigns!—let the earth be glad.

To Know and Do and Love God's Will

To know, and do, and love God's will is my only aim, and so

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet.
I asked and paused; he answered, soft and low,
  "God's will to know."

"Will knowledge, then, suffice, New Year?" I cried,
And ere the question into silence died
The answer came, "Nay; but remember, too,
  God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer softly fell;
"Yes; this one thing, all other things above,
  God's will to love."

A Way to a Happy New Year

To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worth while of the days grown old,

AND

To dare go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work and lift his load;

To add your gift to the world's good cheer,
Is to have and to give a Happy Year.
—Robert Brewster Beattie, D.D.

It's Coming

"It's coming, boys,
It's almost here,
It's coming, girls
The grand New Year!
A year to be glad in,
Not to be bad in,
A year to live in,
To gain and give in;
A year for trying,
And not for sighing;
A year for striving,
And hearty thriving;
A bright new year,
O! hold it dear;
For God, who sendeth,
He only lendeth."

God and the Years

"I only look across the vanished years,
Agleam with sunshine and agloom with tears,
That I may see Thy love in pity shown;
That I may count Thy triumphs, not my own;
That, blessed and disciplined, I may behold
The path Thou markest toward the land of gold,
Knowing that when I follow Thy behest
I always have, and always am, the best."

Backward—Forward

"I stand upon the threshold of two years,
And backward look, and forward strain my eyes;
Upon the blotted record fall my tears,
While, brushing them aside, a sweet surprise
Breaks like a day-dawn on my upturned face,
As I remember all Thy daily grace.

Thou hast been good to me; the burdened past
Thou hast borne with me, and the future days
Are in thy hands; I tremble not, but cast
My care upon Thee, and in prayer and praise
Prepare to make the coming year the best,
Because of nobler work and sweeter rest."

THE SUNDAY SCHOOL LESSON

TITLE: *Our Heavenly Father.*

(First Quarter. Some Great Christian Teachings. Aim: To lead the pupil to an understanding and appreciation of the essential teachings of the Christian faith.)

Exod. 34:4-7; Ps. 103:1-5, 10-14; Isa. 40:27-31; Matt. 6:24-34; John 3:3-6; 4:20-24; 8:40-47; Rom. 2:2-11; 8:14-17; 1 John 4:7-26.

GOLDEN TEXT: "Like as a father pitieth his children, so Jehovah pitieth them that fear him." Ps. 103:13.

Teaching the Lesson

I. *The fatherhood of God.* The title "Father" belongs to God essentially. As part of his nature he must be parent of all. The title reveals God to us also as a person, and tells that he is loving, kind, and tender. It is not as a mere figure of speech that we use this blessed word Father. There is a fatherhood of God by creation, and there is a fatherhood by redemption. II. *Our Christian sonship.* There is a sonship of nature and there is a sonship of grace. The sense of the first was lost through sin; the sense of the second is given us through adoption and the new birth. "Behold what manner of love . . . that we should be called the sons of God." If God be my Father then he loves me, and that means everything to me—provision for needs, protection in danger, comfort in afflictions, triumph over sin, success in work, and heaven at last. III. *This Fatherhood also implies human brotherhood.* The paternal relation implies the fraternal. The universal fatherhood of God involves the universal brotherhood of man. IV. *There is further implied our heavenly citizenship.* Christ taught us to say, "Our Father who art in heaven." That is the prayer of a child away from home. It suggests our spiritual relation and kinship with heaven. The look of the soul is ever toward its heavenly home. "Our citizenship is in heaven." There God our Father is. There Christ our Saviour is. There the Holy Ghost our Comforter is. There, too, many of our loved ones have gone, and others will go. So it is that, conscious of our spiritual kinship with heaven, in the spirit of filial devotion, in the spirit of fraternal love, and in the loneliness of a child away from the Father's house, we say, "Our Father who art in heaven."

ILLUSTRATIONS

God Our Father

Dr. J. R. Miller relates a story of some children alone during a thunderstorm; each gave a favorite Scripture verse. One of the children chose, "The Lord of glory thundereth," and when she was asked why she gave these words, she said, "Once I heard a great noise when I thought I was all alone in the house, and I was so frightened that I screamed with terror. My father was near, and he called, 'Don't be frightened, Margie; it's only father.' Now when it thunders, and I begin to be afraid, God seems to

say to me, 'Don't be frightened, Margie; it's only father,' and all my fear vanishes."

God Meets All Our Wants

God is whatever you need him to be. There is an old tradition among the Jews that the manna tasted like whatever you were hungry for every morning. If you woke up, for example, hungry for Egyptian cucumbers and leeks, and did not murmur after them, but thankfully took your manna, the manna tasted like them. And God, he is our life; he is all our strength and stay, and is whatever we need him to be. Do you want a friend? God is a friend. Do you want a guide? God is a guide. Do you want somebody to be your leader in battle? The Lord is a man of war. Do you want somebody to be your advocate, to stand in the high court and plead your cause? We have an Advocate. Our God adapts himself exactly to the very shape and body and color of our wants.—John McNeill.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Encompassing God.*

"Thou hast beset me behind and before." Ps. 130:5.

This is the glory of life. The word "beset" is not in very good repute. We are beset by fears, sorrows, and temptations. It suggests danger, defeat, imminent peril. But God besets us behind and before. This is the victory of faith. I. We know much about ourselves—the moral quality of our actions, the tendencies of our conduct, the processes of thought, and the movements of the will. *Yet our self-knowledge is restricted.* We live blindly, carelessly sinning against our better knowledge. There are destructive forces that spring up from within, when we least suspect their presence, and soon failure and shame surround us. II. *But nothing escapes God.* The priests of Israel carried the names of the tribes upon their sacred garments into the holy place for the Lord s remembrance, but every dawn lights the way for his coming to bless his people, every wind bears the sigh of mortal need before him, and the clouds are his chariots laden with refreshing grace. We cannot pass beyond the circle of his unchanging love. III. *This is the mystery of life.* "Thou hast laid thine hand upon me." Rodin's masterpiece shows the world coming from the hand of God—the fingers melting into the shapeless mass. We cannot see that hand, but it is still about them that trust in him. It is a helping hand like that which lifted the sick man from his bed of suffering; a guiding hand, for the wilderness journey is inevitable; and a comforting hand, for it still touches the eyes of the blind and washes the stain from our hearts. It is the symbol of God's presence permeating life in strange ways beyond our conception. Fear it not at all, for it is ever patient, loving, and strong.—R. M.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

THEME FOR THE MONTH: *Youth and World Friendship.*

Jan. 6. Forces That Are Making the World Better. Matt. 13: 1-9.

(Material forces, political forces, the gospel, the pen, books, social movements, speech, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

New Year's Day—A milestone of the way to eternity. Where shall I spend it?

We wish you a happy New Year.

To-morrow's a myth, to-day a fact; get busy forthwith—act, man, act.

When we pile to-morrow's burden on top of the one we are called on to carry to-day, the load becomes too heavy.

Hats off to the past; coats off to the future!

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JANUARY THIRTEENTH

THEME: *The Pentecostal Power.*

SUGGESTED SCRIPTURE READING: Acts 2:1-47. May God's Spirit bless this lesson to our needs.

SELECTED HYMNS: "O Spirit of the living God."—J. Montgomery. "Come, Holy Ghost, our souls inspire."—Latin. "Our blest Redeemer, ere he breathed."—H. Auber. "Spirit of God, descend upon my heart."—G. Croly. "Gracious Spirit, Dove Divine."—John Stocker.

SALUTATION (or Call to Worship): "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

INVOCATION PRAYER: O Saviour of the world, our minds awake to worship thee, our hearts bow in loving consecration, and our wills are eager to fulfill thy glorious purpose. Forgive our lack of interest in the affairs of thy kingdom. Help us to do our everyday tasks so that they may minister to the progress of thy cause. Let every hour of life be thine that every word and thought may be directed to thy praise. Grant us thy joy in service. Take the heaviness from our heart, if we are called to sacrifice, and may the spirit of thy cross urge us on to new heights of endeavor. Bless all thy people. Let them not stumble in the darkness nor fall into despair when life seems cruel. Touch with thy healing finger the sick and the sorrowing and restore them to love and service. Be near to those who are disappointed or discouraged. Draw them closer to thy side, and in thy sweet fellowship may they be at rest. Give to us all, dear Lord, a deeper desire to love thee more purely and to serve thee more sincerely. For thy name's sake. Amen.

THE SERMON

TITLE: *The Pentecostal Power.*

TEXT: "Ye shall receive power." Acts 1:8.

THE SERMON OUTLINE

INTRODUCTORY: This was the promise of Jesus to his disciples just before his ascension, a promise gloriously fulfilled in a few days—at Pentecost and thereafter. The disciples received power, genuine power, power from God, so that in their efforts to establish and extend Christianity they became practically irresistible.

Now it is plain that this promise of power still holds good. The church of Jesus Christ may again have Pentecostal power. But it is also plain that there are conditions. There were for the first disciples. They com-

plied with them and received the blessing. Had they not complied with the conditions the power would not have come and Christianity would have died almost as soon as it was born. Therefore, lack of compliance with the Saviour's conditions is the only reason why his church ever lacks Pentecostal power.

Let us look at this Pentecostal power and see some of its characteristics and conditions. What is it?

I. First it is the power of religious earnestness. Half-hearted religion is no religion at all. God wants the whole heart or none. He says there can be no partition of the heart, no division of affection between him and the world. The heart that is partly the world's is wholly the world's. Earnestness is working at religion, not playing at it. But without Pentecostal earnestness there can be no Pentecostal power.

II. Pentecostal power is the power of union. In union there is strength. In division or separation there is weakness. Forty sticks will not make forty separate fires scattered over the prairie. They will all go out. Put them all together and now see what a blaze. Again and again are we told that those 120 disciples were all in that upper room, not 119 but 120. All there and all with one accord. The heat generated fused all hearts into one. Lack of union destroys the power of the human body or of the Christian church. Think how a paralytic foot or hand or tongue impairs the serviceableness of the body. Think how a few church members who never unite in prayer and work with the rest shear the church of strength.

III. Pentecostal power is the power to witness for Christ. Christianity is a religion that advances by means of testimony. Where no one speaks for it, it dies. It needs the tongue. That unruly member sanctified is its chief disseminator and propagator. The disciples were to be witnesses for Christ. That was their chief character and their main business. Use your voice for Jesus. Use it all the time and everywhere. Pentecostal power will never descend upon a church of mutes.

IV. Again, Pentecostal power is the power of the word of God. Have you noticed at Pentecost what a reasoner, what an expositor, what an orator Peter became? Have you observed how his eloquence burned its way into the hearts of his auditors? What gave him that power to move men? Read over his address and you will find nothing there you can explain by the ordinary rules of rhetoric or canons of secular eloquence. It is the plainest kind of a speech. It is founded on quotations from the Old Testament. But it has fire in it and it is the fire which God says his word contains. Peter treated it as the word of God and found in the actual Jesus, who had just died and risen, its literal fulfillment. That was enough to set a man on fire who had any spiritual life within him. And that is what the word of God will always do when it is treated as a thing of life and given its living work to do.

V. Pentecostal power was the power of prayer. Oh, how I would like to have heard the prayers of those 120 in that upper room after Jesus ascended! Such thanksgiving for the life and death and resurrection of Jesus. Such supplications for the Holy Spirit. Such confessions of sin and unworthiness and requests for pardon. Such expressions of willingness to be used in any way the Redeemer would indicate, and such petitions

for power to convince the world of the truth of the claims of Jesus and to persuade them to accept him. Do we want Pentecostal power? Are we willing to pay for it at the Pentecostal price of apostolic prayer?

VI. There are many other characteristics of this Pentecostal power. It is the power of a complete consecration, the power of an indomitable courage, the power of spiritual concentration, the power to win souls to Jesus Christ. But they are all summed up in this, it is the power of the Holy Ghost, the power of human hearts when taken possession of by the Divine Spirit. Will there be any mistaking this power? Will there be any doubt what has happened to us when we are filled with the Holy Ghost? Is there any reason why the church of to-day cannot everywhere equal the church at Pentecost? What had they that we have not? Nothing but the Holy Ghost. The miraculous manifestations were no part of their power. They were simply to authenticate the disciples and the new faith. But we need for Christianity no further authentication. The speaking with tongues was no part of their power. That was simply an ecstatic utterance of the praises of God in foreign languages. When Peter and the rest preached it was in their own vernacular. When a foreign missionary goes to China he must learn the language in the usual way of hard study. We have much more than the early disciples had of prestige, position, and especially church machinery. They had almost none. No church, no organization, no machinery, nothing. Yet see what results. What if we are depending on our own machinery? What if the train is detached from the engine? What if the wire is cut?—F. P. B.

COMMENDATORY PRAYER: Our Father God, Lord of all being, we realize how limited we are in comprehension, but we would know the meaning of life and the reality that lies back of the things we see. Strengthen thou, O God, our understanding; help us to see thy power in the universe about us, and to know that in thee all things move and have their being. When we become lost in the mazes of our own thinking and confused in the ways of men, may the Spirit interpret truth to us, and lead us, through Christ. Amen.

OFFERTORY SENTENCE: "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity; for God loveth a cheerful giver."

OFFERTORY PRAYER: Eternal, holy Love, God most high, we seek to worship thee not only in words and outward form, but in the depths of our spirits and in truth. We have only one offering; it is our poor selves; we give thee but thine own. Steal upon us like the grace of summer evenings, like the dew on parched ground. Rest our longings in thyself. Through Christ we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Gift of Power: I. The preparation for power (vss. 1-3). II. The baptism of power (vss. 4, 5). III. The source of power (vss. 6-8). IV. The result of power (vs. 8). "Ye shall be my witness." V. Ascending to power (vss. 9-11). VI. Praying for power (vss. 12-14).—T.

The Church to-day has many things, but she lacks one thing—power.—Rev. O. P. Gifford.

The gospel is a mighty engine, but only mighty when God has the working of it.—T. Adams.

Power from On High: I. It is not physical power. Not power of eloquence. Not power of logic. Not power of thought. II. It is "power from on high." The great want of the world was power to uplift it out of its state of degradation and sin. Previous to Pentecost the world was sinking in sin. III. What was the effect of the divine baptism on the disciples?—J. C.

Power from On High: I. The being to be manifested. God. II. The result of his manifestation. "Ye shall receive power." III. The design of the manifestation. That the church may testify to the world.—W. M. P.

PASTORAL PRAYER: Holy and Merciful Father, thy glory makes the earth a temple and all life a sacrament: in the House of thy Presence we lift up our hearts in worship. Thou whose love is our hope, reveal thyself to us in this hour of fellowship: help us to reject the testimony of the world and re-affirm our faith in thee. Lead us beyond the outward symbol into the inner secret of grace and truth, making our home in that which no vicissitude can obscure.

Eternal Spirit, we praise thee for the company of those gone before; may we not be careless of the inheritance of inspiration they have left us. We give thanks for the fellowship of the living, with whom we share thy mercies and adore thy name—our comrades and fellow-workers. Make us of one heart with all who seek thee, of one communion with all who love thee, of one purpose with all who serve thy holy will in faithfulness and joy.

Bless the lonely of soul with thy fellowship, and the wounded of heart with thy healing. Give to the hungry of spirit thyself, his bread of life, even the hidden manna whereof if he eat he shall hunger no more. O thou who hearest what our words can not tell, touch our spirits by the Spirit to a loftier melody, that our song on earth may blend, for a brief time, with the eternal song of the redeemed. In the name of Jesus Christ our Lord, Amen.

CHOICE ILLUSTRATIONS ON THE THEME

Pleasure of Realized Power

There are few things more pleasant than to work with power. A little child balancing itself upon its tiny feet and running alone, a schoolboy making the treasures of knowledge his own, a lad learning a trade easily and yet accurately, a tradesman conducting an extensive concern with complete system and perfect order, an artist coloring canvas or chiseling marble, a man of letters writing books that shall never die, a man of science unlocking the treasures of wisdom and knowledge, an orator taking captive by his words the eyes, ears, thoughts and souls of a multitude of hearers, diplomats and politicians arousing and hushing the voice of the people and turning the hearts of princes whither they will, a commander leading a fleet or an army to victory—these are illustrations of working power upon which we cannot look without interest and of which we

cannot speak without excitement. And as more power is needed to deliver than to direct, to redeem than to sustain, we look with greater interest upon the physician healing sickness, and upon the surgeon removing diseased flesh and bone. It is a glorious sight, power employed to save! But a greater than all is here!—S. M.

Not Mechanism But Fire

Suppose we saw an army sitting down before a granite fort, and they told us they intended to batter it down: we might ask them, How? They point to a cannon-ball. Well, but there is no power in that. It is heavy, but not more perhaps than a hundred weight. If all the men in the army hurled it against the fort they would make no impression. They say, No, but look at the cannon. Well, there is no power in that. A boy might ride upon it. A bird may perch in its mouth. It is a machine, and nothing more. But look at the powder! Well, there is no power in that. A child may spill it. A sparrow may pick it. Yet this powerless powder, and powerless ball, are put into the powerless cannon—one spark of fire enters; then, in the twinkling of an eye that power is a flash of lightning and that ball a thunderbolt.—W. Arthur.

Power Through Touch

A soldier was once commanded to do a difficult and dangerous piece of work. His heart failed him. Rushing up to his general he said, "Only give me a grip of your right hand." The soldier received what he asked for, and at once, with a strength greater than his own, he did what he was commanded to do. But we receive infinitely more from Christ than any one can receive from his fellow man.—Andrew M'Queen.

Holy Spirit Invisible, Powerful

I went into a granite quarry in North Carolina. The manager of the quarry said to me, "We supplied the granite for the Municipal Building in New York City. We can lift an acre of solid granite, ten feet thick, to almost any height we may desire for the purpose of moving it. We do it by compressed air. It can be done as easily as I can lift that piece of paper and move it through the air." Air—this thing that I can move my hand through, and which does not seem to have any power at all, and yet under compression can lift an acre of granite. O thou Holy Spirit invisible, of whose presence we are sometimes not conscious, still thou hast the power to lift a heart toward God, though it is hard and heavy as granite!

I went into the great building where artists from Italy were chiseling this granite into shape. Their instruments cut it round and round, carving that flower and that great pillar as easily as if it were cheese. I said, "How do you do it?" Again the answer was, "By compressed air." It is the compressed air that moves the instrument and, guided by the intelligence of the artist, can chisel this hard granite into any desired shape. Oh that God, in the quiet power of his Holy Spirit, would not only lift

us up, but chisel us into shape, into the very form and image of Jesus Christ our Lord, after we have been born from above!—A. C. Dixon, D.D.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *How Railway Whistles Began.*

Most boys and girls like to see a train and enjoy hearing the engine whistle. But I wonder if you ever thought or heard of how railway whistles began.

When locomotives were first built, and began to trundle their small loads up and down the newly and rudely constructed railways of England, the country roads were for the most part crossed at grades, and the engine-driver had no way of giving warning of his approach except by blowing a horn. This horn, as may be imagined, was far from being a sufficient warning. If a cow strayed on the track, "so much the worse for the cow," as George Stephenson said.

But by-and-by it became inconvenient for others than the cows. One day, in the year of 1833, a farmer of Thornton was crossing the railway tracks on one of the country roads with a load of eggs and butter. He was going to Leicester to sell the produce. Just as he came upon the track a train approached him. The engineman blew his horn lustily, but the farmer did not hear it. He drove squarely upon the track and the engine plunged into his wagon.

Fortunately the farmer was not seriously injured; but his horse, and especially his eggs and butter were.

The railway company had to pay the farmer the value of his fifty pounds of butter, his nine hundred and sixty eggs, his horse and his wagon. It was regarded as a serious affair, and straightway a director of the company, Mr. Ashten Bagster by name, went to Atton Grange, where George Stephenson lived.

"What shall we do about this?" he exclaimed. "We can't have such dreadful things as this happen on our railway, you know."

Stephenson was inclined to take the matter with true North-country philosophy, but the director was aroused.

"Now, upon my word," said Ashten Bagster, "why can't you make your steam make a noise somehow that will warn these people?" He thought of no method to accomplish this, but at that time people had, in a general way, a high opinion of the capabilities and the power of steam.

"That's an idee, mon," said Stephenson. "Bless your soul, I'll try it!".

He went to a maker of musical instruments and got him to contrive an apparatus which, when blown by steam, would make a horrible screech. This was attached to the boiler of an engine, and the first whistle was in full operation. The railway directors, greatly delighted, ordered a similar contrivance to be attached to all their locomotives, and from that day to this the voice of the locomotive whistle has never been silent. So it may be truly said that the locomotive whistle had its origin in the smashing of eighty dozen eggs.

Boys and girls, be alert to take advantage of everything that comes along in your life. Turn even accidents to good account.—H.

FOR THE EVENING SERVICE

TITLE: *God's Call to the Unconverted.*

TEXT: "Zaccheus, make haste and come down; for to-day I must abide at thy house." Luke 19:5.

THE SERMON OUTLINE

INTRODUCTORY: An eminent pastor recently stated that the cause of the present dearth of conversions in our churches was the absence of evangelistic preaching. It may be evangelical without being evangelistic, i.e., it may lack in the element of personal appeal. The text here cited affords an opportunity to remedy this defect, and lends itself easily to an evangelistic treatment. The circumstances suggest that the call of Jesus to Zaccheus was:

I. An invited call. That is, he himself invited it, so to speak, by his action in climbing into the tree. He put himself conspicuously in the way of Jesus. The unconverted may be urged to do the same by prayer, reading the Bible, attending the house of God, mingling with God's people even it it is only "to hear the singing." These things cannot save them, but they may put them in the way of being saved.

II. A personal call. Out of all that multitude surging around Jesus there was just one man whom he singled out and called by name! How palpably this teaches us our individual importance and responsibility in God's sight!

III. A gracious call. Zaccheus was a notorious sinner. Men would have said to that mean, deformed, corrupt, unpopular, avaricious, tricky son of Abraham, make yourself meet for such a guest as this, give up your vices, your oppressive office, and your nefarious gains, and reform and purify your character and then you may stand some chance of receiving Jesus, but Infinite grace reversed all this. Read 1 Cor. 1:26-29.

IV. An imperative call. Imperative because it fell from the lips of one who had the right to command, and imperative again because it placed an unequivocal obligation on the one who heard it. The Saviour was passing by, with Zaccheus it was "now or never." (Heb. 3:7, 8.)

V. A responsive call. "He made haste, and came down, and received him joyfully." Mark the fruit of his obedience, "This day, hath salvation come to this house." Mark the fruit of his salvation, as indicated in confession of Christ and restitution of ill-gotten gains. Verse 8.

As a friend from a ship would throw ropes to a drowning man, so Christ stands throwing promises within your reach. Lay hold of any one, and hold on. Not one strand, or jot, or title will fail. Look for no signs, nor wonders, nor strange sights, nor sounds, nor marvelous feelings. Change of feeling, or emotion, or joy, or happiness is not of itself religion, but incidental to religion, caused by this new life begun at the cross.

Leave everything and follow him. He is now waiting and calling to you; and angels are listening to hear you say that decisive word, on which hangs your eternal destiny.—"I will; by the grace of God assisting me, I will." Give up every known sin, and do every known duty you come to,

beginning with the first, then the next, and so on through life. And when you have commenced, go not to hope-hunting nor comfort-seeking; but cross-bearing and Christ-serving like a submitting Paul: "Lord, what wilt thou have me to do?" Continue this till the end of life, and you shall be saved with an everlasting salvation.

In a certain church, on a summer Sunday, was a Bible-class enrolling sixty members. The next Sunday only eighteen were living. Forty-two had gone into eternity. They had learned their last Bible lesson, and improved or neglected their last opportunity for salvation. How earnestly would that class have listened to God's truth, had they known that it was, for two out of every three of them, the last time! The Bible-class was in Johnstown, Pa. "The night cometh" for all. Now is the time to decide.

SUGGESTED EVANGELISTIC TEXTS AND THEMES

The Self-Complacent Church Member: "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?" Acts 1:8.

Why Decide Now? "And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut." Matt. 25:10.

The House of the Wide-Open Door: Isa. 55:1-3.

Done Suddenly: 2 Chron. 33:26.

Begin Now: 2 Cor. 6:1-10.

An Invitation Slighted: "But they made light of it." Matt. 22:5.

An Open Confession: "I will declare what he hath done for my soul." Ps. 66:16.

Christ's Call For You: "The Master is come and calleth for thee." John 11:28.

The Heart Asked For: "My son, give me thy heart." Prov. 23:26.

Strange but True: "Yet there is room." Luke 14:22.

Prayer a Good Sign: "Behold he prayeth." Acts 9:21.

A Good Resolution: "I will arise and go to my father." Luke 15:18.

Conditions of Discipleship: Luke 9:23. Deny self. Take up cross daily. Follow me.

Acquaintance With God: "Acquaint now thyself with him and be at peace; thereby good shall come unto thee." Job 22:21.

The Supreme Question: "What shall I do to be saved?" Acts 16:30.

THE SUNDAY SCHOOL LESSON

TITLE: *Sin.* Gen. 3:1-24; 6:5-8; Mark 7:14-23; Rom. 1:18-32; 3:10-18; 1 John 1:5–2:6.

GOLDEN TEXT: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:8, 9.

Teaching the Lesson

I. *Sin defined.* A fundamental idea is hard to define. There is no really satisfactory definition of sin. One of the best attempts is that of the Westminster divines: "Sin is any want of conformity unto or transgression of the law of God." In the Scriptures sin is not defined, but described. Several words are used, each meaningful. It is called Transgression. That is the passing over a boundary which was marked out for us. It is called Iniquity. That is an uneven, zigzag course, a departure from the straight and even course. It is called Sin. That is the missing of an aim, the going aside from the goal which it was intended for us to reach. All these words imply that there is One who has marked the boundary, who has drawn the line, who has set the goal, or aim, for men. Sin is against God. II. *Sin is also self-injury.* "He who sinneth against me wrongeth his own soul." Our sins are against God, but they are also a sort of moral suicide. The great evil of sin is that it transgresses God's wish and loving will toward us, promotes discord and rebellion in his universe and puts us under liability to the punishment due for our offenses. But there is this other side of sin's consequences, of which we do not take so much account as we might. It is of slight importance as compared with the fact of sin's being an offense against God; but sin is also an offense against ourselves. In sinning against God we wrong him, but we also wrong our own souls. God's law is but God's love speaking in the imperative mood. God's laws are beneficent in their purpose. They are intended to help and bless. All God's warnings against sin and wooings from sin are love prompted. They are intended to deter us from self-injury and call us toward the highest good. III. We should add that *lack of good is of the nature of sin.* Lack of love to God, lack of gratitude, lack of recognition of his hand, his will.

ILLUSTRATIONS

Gassed

Every sin is an attack against God. Because in God alone is there eternal life, to attack God is to attack our only hope of life. We cannot kill him; but the attack that permanently sets one over against God costs that one his life: and therefore "the wages of sin is death." We do not always recognize this inevitable ending of sin as clearly as two burglars were recently forced to recognize it. A newspaper despatch says: "Two safe-blowers opened the vault in the Farmers and Merchants Bank at Utica . . . but were driven back by a wave of mustard gas that had been placed in the vault. The men fled empty-handed. A can of gas had been placed in the vault by bank officials in such a position that it was broken open when the door was forced." The wages of that sin, if it had been persisted in, would certainly have been death. But every sin that men can commit gives out waves of deadly gas; "and the sin, when it is full grown, bringeth forth death." (Jas. 1:15.)

Pictures on the Wall

When a bookcase standing long in one place was removed there was the exact image left on the wall of the whole, and many of its portions. But, in the midst of this picture was another, the precise outline of a map, which had hung on the wall before the bookcase was placed there. We had all forgotten everything about the map until we saw its photograph on the wall. Thus, some day or another, we may remember a sin which has been covered up, when this lower universe is pulled away from the wall of infinity, where the wrong-doing stands self-recorded.—Oliver Wendell Holmes.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Impediments to the Gospel.*

"Behold a sower went forth to sow," etc. Matt. 13:3-7.

In the preceding chapter Matthew shows some of the opposition which Christ met in establishing his kingdom. This incident teaches that much of that opposition arose from the spiritual condition of his hearers. I. *The inaccessible heart.* 1. Because of external beating. A failure to reconcile religion with life—sorrow, reverses, etc. 2. Because of worldly thoughts. Birds of the air. II. *The shallow heart.* 1. Effervescent and emotional. Receives the word with joy. 2. Ignorant and unthinking. Just underneath the soil is a rock harder than the "wayside." III. *The preoccupied heart.* 1. Avaricious heart (cares of this world and the deceitfulness of riches). 2. The badly environed heart. 3. The hereditary depraved heart (tares sprang up).

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Jan. 13. Loving as Jesus Loved. John 13:1-17.

(How did Jesus show his love for man? What must he have felt for sick people? In what other ways did Jesus help people? Did Jesus love only those who were good? How can we express our good feelings for others?)

SUGGESTIVE BULLETIN BOARD SLOGANS

The worthless man is he who has no capacity for concern.

A good epitaph, if true: He never fought a selfish fight, or dodged a duty to the right.

The terminal station of our life depends upon which switch we turn.

The optimist is the one who always is busy doing something worth while.

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JANUARY TWENTIETH

Theme: *When the Oil Flows.*

SUGGESTED SCRIPTURE READING: 2 Kings 4: 1-17. The after petition: May God's Spirit give us understanding hearts.

SELECTED HYMNS: "Revive thy work, O Lord."—Albert Midlane. "Lord, I hear of showers of blessing."—Elizabeth Codner. "He that goeth forth with weeping."—Thomas Hastings. "Come, Lord, and tarry not."—H. Bonar. "On the mountain tops appearing."—T. Kelly.

SALUTATION (or Call to Worship): "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." "Blessed is every one that feareth the Lord, that walketh in his way."

INVOCATION PRAYER: May the influence of this service, O Lord, not be as narrow as this hour and the space between these walls. May it make a difference in our lives throughout all eternity. Extend it unto the uttermost parts of the earth. With these desires in our hearts we invoke the presence of thy Holy Spirit.

And grant, O Lord, thy Spirit's presence wherever the Gospel is preached to-day, wherever men may worship, that thy kingdom may come in the hearts of all men everywhere. Through Christ our Lord. Amen.—M. K. W. Heicher, Ph.D.

THE SERMON

Title: *When the Oil Flows.*

TEXT: "And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed." 2 Kings 4: 6.

THE SERMON OUTLINE

INTRODUCTORY: There was no very special reason for all this. It is not at all like most Biblical miracles. I do not suppose it had any symbolical intention; but I venture to do a little gentle violence to the incident, and to see in the staying of the oil, when there were no more vessels brought to be filled, a lesson addressed to us all, and it is this: God keeps giving himself as long as we bring that which he can pour himself into. And when we stop bringing he stops giving.

Now let me tell you of three vessels that we have to bring if we would have the oil of the Divine Spirit poured into us.

I. The vessel of desire.

God can give us a great many things that we do not wish, but he can

not give us his best gift, and that is himself, unless we desire it. He never forces his company on anybody, and if we do not wish for him he can not give us himself, his Spirit, or the gifts of his Spirit. For instance, he can not make a man wise if he does not wish to be instructed. He can not make a man holy if he has no aspiration after holiness. He can not save a man from his sins if the man holds on to his sin with both hands, like some shellfish with its claws when you try to drag it out of its cleft in the rock. He can not give the oil unless we bring the vessels of our hearts opened by our desires.

If he could he would. "Ye have not because ye ask not."

But while God is always giving, our capacity to receive determines the degree of our individual possession of him. Or, to put it in the plainest words—we have as much of God as we can take in; and the principal factor in settling how much we can take is—how much we wish. Measure the reality and intensity of desire, and you measure capacity. As the atmosphere rushes into every vacuum, or as the sea runs up into, and fills, every sinuosity of the coast, so wherever a heart opens, and the unbroken coast-line is indented, as it were, by desire, in rushes the tide of the Divine gifts. You have God in the measure in which you desire him.

Only remember that that desire which brings God must be more than a feeble, fleeting wish. Wishing is one thing; willing is quite another. Lazily wishing and strenuously desiring are two entirely different postures of mind; the former gets nothing, and the latter gets everything,—gets God, and with God all that God can bring.

But the wish must not only rise to intensity and earnestness, but it must be steadfast.

II. Another vessel that we have to bring is the vessel of our expectancy.

Desire is one thing; confident anticipation that the desire will be fulfilled is quite another. Expectation, like desire, opens the heart.

There are some expectations, even in lower regions, that fulfill themselves. Doctors will tell you that a very large part of the curative power of their medicine depends upon the patient's anticipation of recovery. If a man expects to die when he takes to his bed, the chances are that he will die; and if a man expects to get better, death will have a fight before it conquers him. There are hundreds of cases, in all departments of life, where he who sets himself to a task with assured persuasion that he is going to do such and such a thing, will do it. That is only another way of putting, "According to thy faith be it unto thee."

I am afraid that a great many of us have often expectations fainter than desires; and that we should be very much surprised if the thing that we ask for, in the prayers that we so often repeat by rote, were granted to us. You will hear men praying for holiness, for clean hearts, for progress in the Christian life, for a hundred other such blessings. They do not expect that anything is going to come in consequence, and they would be mightily at a loss what to do with the gift if it did come.

The absence of expectancy in our public petitions is to me one of the saddest features in the Christian life of this day. If you expect little you will get little; and we do expect far less than we ought. We can not raise our confident expectations too high; for "He is able to do for us exceeding abundantly above all that we ask" as well as "think." The Apostle has set the limit of our expectations, and here it is, in

the same context: "That we may be filled with all the fullness of God."

True, the vessels that we bring to be filled with the oil are not like the vessels that the fatherless boys brought. They were of a definite capacity; and the little cup when it was filled was filled, and there was an end of it. But the vessels that we bring are elastic, and widen out. The more that is put into them the more they can hold, so that there is no bound to the capacity of a heart for the reception and inrush of God; and there will not be through all the ages of a growing possession of him in eternity. But for to-day, desire and expectancy determine the measure of the gift.

III. Lastly, one more vessel that we have to bring is obedience.

"If any man will do his will, he shall know of the doctrine." There is one case of the general principle that wishes and anticipations are all right and well, but unless they are backed up and verified by conduct, even wishes and anticipations will not bring God's gift. If we fill our vessels full before we take them to the source of supply, with all manner of baser liquors, there will be no room for the oil. We may contradict and stifle our desires by our conduct, and by it make our expectations perfectly impossible to be fulfilled. Are our daily doings of such a nature as that the Spirit of God, which is symbolized by the oil, can come into our hearts?

Desire, Anticipation, and Obedience. These three must never be separated if we are to receive the gift of himself, which God delights and waits to give. All spiritual possessions and powers grow by use, even as exercised muscles are strengthened, and unused ones tend to be atrophied. It is possible, by neglect of God and of the gift given to us, to incur the stern sentence passed on the slothful servant: "Take it from him." By disobedience and negligence we choke the channel through which God's gifts can flow to us. Bring these three vessels, and you will not go away with them empty. "Open thy mouth wide, and I will fill it."—A. M.

COMMENDATORY PRAYER: Our heavenly Father, we deplore our tendency to absorb all we get and keep it for ourselves. Deliver us from this moral isolation and spiritual barrenness. If we have so little inner wealth that we think we must hoard it to keep from going dry, enlarge and fill us with thyself until we run over. Spur us on to active and useful part in the great drama of the ages and the thrilling tragedy of life. As thy children, we want to be a conscious part in the vast tumult, and in the triumphs of redemption. Through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

OFFERTORY PRAYER: Our Father, make us worthy to receive the bounties of thy goodness; and make us worthy to contribute to the greatest cause on earth. And add thy benediction to our offering, for without thy blessing all we say and do will never feed a hungry soul. Through Christ our Lord we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

"And it came to pass when the vessels were full."—God's way of giving. —R. L.

The Spirit of God supplying the need of the church. The multiplication

of the oil ran parallel with the demand of each successive vessel.—F. B. Meyer.

The sense of need must be awakened before he will bestow the required aid.—R. L.

God enriches us by the multiplication and increase of previous gifts. "What hast thou in the house?"—L.

God measures his bestowments by our capacity to receive. While there is an empty vessel to hold it his grace continues to flow. He entrusts talents "to every man according to his several abilities." Still, as of old, "he satisfies the longing soul, and fills the hungry soul with goodness."

God delights to exceed the requirements of present need. Not content to give enough to satisfy the clamorous creditor, he supplied a store for the maintenance of the widow and her sons for some time to come. The fragments left after each feast in the wilderness far exceeded the original provision. This generosity is a conspicuous feature in all the communications of grace.—R. L.

CHOICE ILLUSTRATIONS ON THE THEME

Grace Sufficient

A poor woman who had had a hard struggle to make ends meet, and knew what it meant to be stinted for food, was taken from the East End of London to the seaside. She was delighted with the scene. As she looked over the deep, and watched the inrolling waves, tears filled her eyes and she exclaimed, "Thank God for a sight of something of which there is enough." It is so when the soul gets its first vision of the infinite fullness of God's grace in Jesus Christ. His grace is quite enough for the soul's every need. Seeing him, we say:

"Thou, O Christ, art all I want,
More than all in thee I find."

Christ is sufficient for the world's need.—H.

More to Follow

Rowland Hill used to tell a good story of a rich man and a poor man in his congregation. The rich man desired to do an act of benevolence, and so he sent a sum of money to a friend to be given to this poor man as he thought best. The friend just sent him five pounds, and said in the note:

"This is thine. Use it wisely. There is more to follow."

After a while he sent another five pounds and said: "More to follow."

Again and again he sent the money to the poor man, always with the cheering words: "More to follow."

So it is with the wonderful grace of God. There is always "More to follow."—D. L. Moody.

Life in Christ

There is a project for turning the great desert of Northwestern Africa into an inland sea by cutting through the bank which separates its vast de-

pressed surface from the Atlantic; so that large existing populations may be reached, and new towns and fertile country may fringe the then obliterated wilderness of death with smiling contentment and prosperity. It may be but a scientific romance. But it points to the holy privilege and blessed service of the Christian Church. Our Master says: "Speak the words of this life. Cut through the bank of ignorance and prejudice and worldliness and sin, and admit upon the vast spiritual deadness of the world the rolling tide of a pure and immortal life, that souls and churches and nations may spring up in the freshness of Gospel life, and wear the everlasting beauty of Him who has redeemed them from darkness to light, and from the power of Satan unto God. And lo! I am with you alway, even unto the end."—W. H. Jackson.

PASTORAL PRAYER: Eternal God, our Father, Redeemer, Friend, and Portion, how graciously hast thou led us! How richly dost thou endow us in Jesus Christ! How patient and forbearing art thou with our infirmities! Lord, in our breasts supplant pride and self-sufficiency with humble thankfulness. Show us the emptiness of arrogance. Toward our fellows make us gentle, not hard. Lure us out of that dark dungeon of self where dislikes and grudges grow in the damp and vipers crawl in the slime. Bring us out into the light, where love shines and kindness fills the landscape. Father, show us our fellows as brothers—to be prized and helped. Let compassion and yearning take the place of faultfinding. Give us the Christly heart and the Christly touch. Make people our passion: little children, in their ignorance and innocence; young people, unshaped but rich in promise; the tempted, the tried, the aged and weary, the sick and poor, the weak, the fallen, the misshapen, the most forbidding and unlikely: let it be our joy to help such. Lord, cure this desperate barrenness of our lives! We ask through Christ our Lord. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Suffer the Children to Come.*

TEXT: "Jesus said, Suffer the little children, and forbid them not, to come unto me." Matt. 19:14.

A little child once asked her mother how old she must be before she could be a Christian. Her mother answered, "How old will you have to be before you love me?" "Why, mother," said the little girl, "I always loved you." "How old must you be before you can trust yourself wholly to me and my care?" "I always did," she answered, "but tell me what I want to know." The mother asked again, "How old will you have to be before you do what I want you to do?" "I can now, without growing any older." Then the mother said, "You can be a Christian now, my darling. Love and try to please the One who says, 'Let the little children come unto me.'"

Dear little people, you are old enough now to please Christ. And that is just what being a Christian means.

A teacher asked when children should be Christians. One child said, "At thirteen"; another, "At ten"; another, "At six." But another little girl answered, "As soon as they can understand enough to love anybody."—H.

FOR THE EVENING SERVICE

TITLE: *A Closed Door and a Waiting Saviour.*

TEXT: "Behold I stand at the door and knock," etc. Rev. 3:20.

THE SERMON OUTLINE

INTRODUCTORY: There is a wonderful picture by Holman Hunt, called "The Light of the World." It represents the Saviour knocking at the door of the heart, in illustration of these words: "Behold I stand at the door and knock," etc. He stands with bowed head, listening. Across the door vines have grown; it has been long since it was unclosed. He holds in his hand a lantern from which the rays fall on some fruit which has dropped ungathered. His back is toward the light of the rising moon. The attitude is that of earnest, importunate waiting.

There is another picture, by the artist Bida, which might well be made a companion piece to Hunt's. It illustrates the passage in the twenty-fifth chapter of St. Matthew regarding the five foolish virgins. They too are in waiting, having cast themselves down in despair on the steps of a palace. One represents Jesus standing at the door of men's hearts knocking for admission there; the other shows us those who have refused to hear his voice pleading for admission into his heavenly kingdom. One refers to time, the other to the morning of eternity. One shows how easy it is to be saved now; the other shows how hopeless we have made our condition if we harden our hearts, neglect our opportunities, continue to exclude Christ, and let our characters become fixed in the mold of evil.

I. A closed door and a waiting Saviour.

1. Infinite love is certainly manifested in the fact that Christ, though King of earth and heaven, comes to us, not waiting for us to go to him.

2. More than this he "stands" in the position of a supplicant. How strange that any one should hesitate to hasten out and entreat him to come in as rightful Lord and most welcome guest!

3. But his affectionate desire towards us is not satisfied without further demonstrations. "Behold," saith he, "I stand at the door and knock." He will not force the door; but he is there, standing, knocking! He is not merely willing to save you, but has an earnest, importunate desire to save you. It is not the prodigal seeking the father, but, greater love than that, the Father seeks the prodigal. Instead of your seeking him, he has found you. The question is not, Will the Saviour accept you? but, Will you reject the Saviour?

4. But knocking does not exhaust his efforts, for he calls. "If any man hear my voice." He has a voice, a kind and pleading voice. He has not spoken a single harsh word to you as he has stood at the door of your heart. Oh, voice of love, how kind thou art! It is this voice that speaks to you, unyielding one, and says: "If any man hear my voice and open the door, I will come in and sup with him and he with me."

5. Bear in mind that Christ will never force the door of your heart. It was once exclaimed by one of our most eloquent Senators that an Englishman's cottage is his castle. It is true. The winds may whistle through

every crevice, and the rains penetrate through every cranny, but into the cottage the monarch of England dare not enter against the cotter's will. This is just the state of the case between Christ and the human soul. He has such a respect for the will of that immortal tenant that he has placed within us, that he will never force an entrance. He will do everything else; he will come and stand and knock and call, but he will never force an entrance. "If any man hear my voice and open the door I will come in," etc. Having heard him, then it remains for you to unbar your heart and let him in.

II. The open door and Christ within. "If any man hear my voice and open the door, I will come in to him, and sup with him, and he with me."

1. Here is, first, the promise of his divine incoming. He makes the unqualified assurance that if we open the door, he will come in. There is no perhaps, or peradventure about it. If we want to be saved he will save us. If we open our hearts he will enter.

2. Here is also promise of his divine indwelling. After he has entered if we cherish his living presence he will stay—dwelling with us, giving us an earnest of the joys of life eternal. He will live in our hearts, instruct us in the way of duty, strengthen us for contest with evil and help us in every time of need.

3. This is all the more plainly seen by his promise of fellowship. "I will sup with him, and he with me." He sits down with us as friend with friend, as brother with brother at a familiar table. He talks with us, and invites us to talk with him. He opens the way for us to tell him of our sorrows and our joys, our perplexities and our hopes, our difficulties and our desires; and then he takes of the things of the Father and shows them unto us, until the chamber of communion glows within us, and we are filled with light and peace and strength and holy joy.

4. But you may ask, what kind of a feast can I give for such a guest? Fear not to invite him in, for, strange to say, the Master brings his own provision. He spreads the table of divine satisfaction and offers to you—his fortunate and grateful host. "Eat, O Friend," he exclaims, "drink; yea drink abundantly."

5. Maybe you wonder how you will ever be able to serve him as you ought, if you do admit him as your Lord. Can you hold out? Your fellowship with his drives out evil, and he makes his grace sufficient for you.

Oh, unsatisfied one, this is the kind of Saviour who is standing just outside the fastbarred door of your heart. Let him in!

"Oh, love that passeth knowledge,
So patiently to wait;
Oh, sin that hath no equal,
So fast to bar the gate!"

Let him in! Let the Saviour in!

"Oh, lovely attitude! He stands
With melting heart and bleeding hands!"

Open the door and let him in. Swing it wide open and invite him in. Receive him, welcome him with humble gratitude. If you do, that seeking one will prove both your redeemer and friend, and for time and for eternity.

SUGGESTIVE TEXTS AND THEMES

Making Excuse: "And they all, with one consent, began to make excuse." Luke 14:1.

Come! Come! "The Spirit and the bride say, Come!" Rev. 22:17.

God's Quiet Work: "Whose heart the Lord opened." Acts 16:14.

Is It Not Too Late? "Him that cometh to me I will in no wise cast out." John 6:37.

Ought We to Expect Pentecost? Acts 2:22-47. Does Pentecost repeat? History repeats; why not sacred history?

Seeking the Lord our Immediate Duty: "It is time to seek the Lord." Hos. 10:12.

Following God: "Be ye therefore followers of God as dear children." Eph. 5:1.

Look, and Be Saved: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22.

Christ the Friend of Sinners: "A friend of publicans and sinners." Luke 7:34.

A New Man in a New Year: "If any man be in Christ he is a new creature, old things are passed away, behold, all things are become new." 2 Cor. 5:17.

Now Is the Accepted Time: 2 Cor. 6:2. Now is God's time. Now is a good time. Now is the right time. Now is the best time. Now is the only time.

Our Warrant for Coming to Christ: Rev. 22:17. "Whosoever will." Invited to come. Entreated to come. Commanded to come. Assured of salvation if we come.

THE SUNDAY SCHOOL LESSON

TITLE: *Christ the Saviour.* Luke 2: 11, 30-32; 15: 3-7; John 3: 14-17; 10: 9-11; 14: 16, 27, 28; Acts 3: 1-18; Rom. 5: 1-11; Phil. 2: 5-11; 2 Tim. 1: 9, 10.

GOLDEN TEXT: "And thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

Teaching the Lesson

I. *Jesus is an omnipotent Saviour.* God never provides a cause unequal to the effect. Christ's all-sufficiency is presumptive from the fact of the infinite wisdom and goodness of God, who never does provide a cause unequal to the effect, or a Saviour unequal to the need. Besides, the Scriptures assert as a fact, "He is able to save to the uttermost those who come unto God by him." II. *Jesus is a willing Saviour.* He came to save. He is glad to save. He is not a refuser, but a Saviour. "This name,

Jesus," said St. Bernard, "it is honey in the mouth, harmony in the ear, melody in the heart." "This name Jesus," said St. Anselm, "it is a name of comfort to sinners when they call upon him," therefore, he himself said, "Jesus, be my Jesus." III. *Jesus is a living Saviour.* He is not in Calvary's tomb. He is alive and reigning in love. No one who calls to him for redemption speaks to dead or deaf ears. IV. *He is a present Saviour.* He is not distant. He is not off somewhere in the skies. He redeems by price. He saves by power. And he is at hand when our need comes. V. *He is a personal Saviour.* He knows us, loves us, is touched with a feeling of our infirmities. He is the Friend who sticketh closer than a brother. He is our personal Saviour. Trust him. VI. *He is a sympathizing Saviour.* He realizes our need, and cares. He saves us from our sins, from their guilt, their power, their penalty. He is Saviour. The work he is to accomplish is a great, glorious, blessed one. "He shall save."

ILLUSTRATIONS

Jesus as Saviour

Some years ago I heard John Callahan, then a mission worker in Duluth, tell the story of his conversion. He began his recital by quoting these words of Mark 5:4, and continued: "As a bootblack and newsboy in New York, I began picking locks, entering houses, and stealing the silver from the tables. Then as an office boy, I stole from my employer. I became a companion of thieves, committed crimes in five states, was in jail six times. No one could do anything with me. One day an invitation to a mission was put in my hands. I crumpled it up, and got drunk. Next morning I found the invitation in my pocket, and went to the mission. I heard a man who had been in prison tell what Jesus had done for him. That interested me. Was there hope for me? I cried out: 'I want to get in touch with Jesus.' After that I found him. . . . It is nine years since he saved me. Thank God! that what handcuffs could not do, what the prison-cell couldn't do,—for no man could tame me—Jesus Christ did, and I am free."—Rev. John T. Faris.

Saviour of the World

Said Bishop W. F. McDowell before the first national convention of Methodist men: "I would not cross the street to give India a new theology; India has more theology than it can understand. I would not cross the street to give China a new code of ethics; China has a vastly better code than ethical life. I would not cross the street to give Japan a new religious literature, for Japan has a better religious literature than religious life. But I would go around the world again, if it pleased God, to tell India and China and Africa and the rest of the world—

'There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.'"

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

TITLE: *The Meaning of Discipleship.*

"The next day John," etc. John 1:29-51.

I. *The seriousness of discipleship.* "What seek ye?" A sincere searching of our motives is needful. II. *Essence of discipleship.* "Follow me." III. *Inspiration of discipleship.* "Behold the Lamb of God." Contemplation and transformation. IV. *Mission of discipleship.* "He findeth first his own brother Simon." Soul-winning. Missions. V. *Possibilities of discipleship.* "Thou art Simon—thou shalt be Cephas." The meditative Nathanael is promised the vision of angels "ascending and descending upon the Son of man." "It doth not yet appear what we shall be," etc. VI. *Challenge of discipleship.* "Come and see." Christianity can stand the test of life.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Jan. 20. Seeing the Good in Men Everywhere. John 1:45-51.

(Good points of different races. Necessity for sympathetic understanding. How to draw out the good. The value of the soul. Diversity among races a good thing.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Don't drive your boy to church—go with him.

The poorest thing a man can do is to "make a living"; the mightiest business is to "make a life."

The question is not always where we stand, but in what direction we are going.

For a mental and spiritual tonic try going to church.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JANUARY TWENTY-SEVENTH

THEME: *Bringing in the Sheaves.*

SUGGESTED SCRIPTURE READING: Acts 1:1-14. The after petition. May these words be blessed to our souls, meeting our present spiritual need.

SELECTED HYMNS: "Sowing in the morning."—K. Shaw. "Sowing the seed by the daylight fair."—E. S. Oakey. "He that goeth forth with weeping."—Thomas Hastings. "I heard the voice of Jesus say."—H. Bonar.

SALUTATION (or Call to Worship): "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

INVOCATION PRAYER: Our God and Father, in presence of thy majesty let our words be choice, our speech simple and sincere, and our hearts aglow with warmth. Let thy hand be upon us and thine arm around us. Take possession of us by thine indwelling Spirit. We confess our infirmity, and cry to thee to perfect that which concerneth us. Deliver us from dangers without, but still more from foes within. Strike off the chains which fetter us, and set us free: free to the larger life, and to unstinted and joyous service. Emancipate us from all fear and dread. Extract the poison of venomous selfishness, which keeps us irritated and in a constant state of fretfulness and foolish warfare. Diffuse within us the peace of a trustful and generous heart. Make our lives roomy and hospitable, appreciative and genial. Through Jesus Christ we ask. Amen.

THE SERMON

TITLE: *Bringing in the Sheaves.*

TEXT: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

THE SERMON OUTLINE

INTRODUCTORY:

"Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide and the dewy eve;
Waiting for the harvest, and the time of reaping,
We shall come rejoicing, bringing in the sheaves."

This is the message in song as Mr. Sankey used to love to sing it, and which thousands loved to hear him sing. We believe that sowing and reaping go together in God's purpose and in his providence. We believe

also that any tearful sowing for Christ's sake will bring a joyful harvest.

I. Let us consider first, the method of the harvest.

1. There is a seedtime for every work. That is, there is a proper season, a favorable season, for it. This is true for parents. There is a seed time, a favorable season for them to cast the truth into the minds of their children; to plant ideas, principles, good habits, where they may take root and bear fruit in their season. This is true for preachers. It is true for churches. It is true for each individual Christian. God ordains seed time in the moral and spiritual kingdom just as really and truly as he does in the natural world. He that is wise improves this season. He that would win souls must be wise to improve it.

2. There is seed-labor as well as seed-time. "He that goeth forth and weepeth, bearing precious seed." The method of the harvest includes not alone attention to the times and seasons, but also diligent, faithful, painstaking work. Nothing good or great is ever accomplished without the appropriate labor. To secure results in the kingdom of grace it is necessary that much work shall be done, securing knowledge of and attention to the truth, overcoming prejudices, silencing objections, convicting men of sin, and persuading men of their need of Christ. Revivals are generally the result of months, maybe years of patient labor and prayerfulness on the part of God's people. Work, diligent, faithful work—is a part of God's method for spiritual harvest.

3. There is sorrow connected with all effective seed-sowing and preparation for the spiritual harvest. "He that goeth forth and weepeth." The promise is that "They that sow in tears shall reap in joy." It is only when the heart is interested and stirred to its lowest depths, when the soul is aroused and enlisted that men sow in such a way as to reap in the spiritual harvest. It is seed sown in tears that takes root. It is effort consecrated by prayer and travail of soul that yields harvests for God. The most effective laborers in all ages have been those who went forth "weeping," heart-enlisted, soul-enlisted. "He that weepeth" does not mean he that is sad. "Weepeth" means earnestness. The best Christian workers are not sad; but they are deeply in earnest. He that goeth forth and "weepeth" is he that loves God, loves the truth, loves souls and is in earnest while all the time full of faith and joy in view of the certainty of the harvest.

II. And this is our next consideration, the certainty of harvest. The time of reaping is sure to follow seed-work performed at the proper seed-time and in the proper spirit. "Shall doubtless come again with rejoicing, bringing his sheaves with him." There are no failures in God's harvest. Our labor is not in vain in the Lord. The laws of the natural harvest are not more stable and sure than is the law of the spiritual harvest. Indeed, seed-time and harvest may fail and sometimes do fail in the natural world, but in the spiritual never. In the Revised Version the words are, "He shall come again with joy, bringing his sheaves with him." The "doubtless" means that it is beyond question, that he shall come, that the harvest is absolutely sure. "My word shall not return unto me void." Faithful seed-sowing and seed-labor attended with genuine earnestness will never fail of harvest. If God's people do their part in faith and labor and watching God is sure to do his part.

III. Notice, thirdly, the joyfulness of the harvest. "They shall come again with rejoicing." There are seasons of return, of exuberant harvest-rejoicing, as well as of sad outgoing for Christian workers. There are precious in-gatherings as well as sad out-goings. "Rejoicing" means "singing." The reapers are to return "singing," singing aloud for joy, bringing their sheaves with them. It is the harvest song of the spiritual kingdom. Life in the spiritual kingdom is not all labor, not all sorrow, not all strife, not all anxiety. Never pity the deeply enlisted Christian. He shall "doubtless" come again with rejoicing, bringing his sheaves with him. The earnest father or mother, the earnest Sunday School teacher, the earnest pastor, the earnest neighbor or friend is not to be pitied—he has a day of harvest song just ahead. He shall come again with rejoicing, bringing his sheaves with him.

IV. And this word "sheaves" gives us our last thought—it is of the abundance of the harvest. "Sheaves," "sheaves"—not a sheaf, but "sheaves"—quantities of them, abundance of them. That is the picture suggested, the picture of the inbringing of the spiritual harvest. Think of the parent's harvest—bringing in her children; of the faithful Sunday-school teacher's harvest—bringing in her class; of the faithful pastor's harvest—bringing in his people; of the faithful personal worker's harvest—bringing in the many he has won. There is suggestion, too, of harvest surprises. Some places you could sow only a little seed. Some of the seed you sowed you thought was very poor seed. Some of the places you sowed you thought the soil very sterile and not likely to produce any results. But God sent his showers upon your seed. He caused his sun to shine upon it. And it sprung up and bore abundantly, though you expected so little. The world to come will be full of harvest surprises to Christians who have sown for God. Read the twenty-fifth chapter of Matthew. The whole thought is this, the surprises of heaven. "Master, when saw we thee ahungered?" "Inasmuch."

Don't you want to be a sower? Try sowing, just a little that you may find the joy of harvest. No, sow earnestly, constantly, abundantly. That is present duty. Harvest is in God's hands. But it is sure. It will be joyful. It will be abundant.

COMMENDATORY PRAYER: O Thou who callest us to follow thee, forgive us that we have been content to seek thee for ourselves alone. Having found thee may we never neglect to share our riches with others. Teach us to win others to thee. Restore unto us the joy of thy salvation. Help us to teach transgressors thy ways. Through Christ we ask. Amen.

OFFERTORY SENTENCE: "To do good and to communicate forget not; for with such sacrifices God is well pleased."

OFFERTORY PRAYER: We add to our offering, O Lord, our prayer that it may become more useful in building thy Kingdom by virtue of thy blessing being given unto it, for we remember that of old a very small portion of bread was by thy blessing made to serve a great multitude. Receive and bless our offering. We ask through Christ. Amen.—Rev. M. K. W. Heicher, Ph.D.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Sowing and Reaping: I. The sorrowful sower. 1. His activity. "He goeth forth." 2. His humility. "And weepeth." 3. His fidelity. "Bearing precious seed." II. The joyful reaper. 1. His certain harvest-time. "Shall doubtless come again." 2. His abundant joy. "With rejoicing." 3. His rich rewards. "Bringing his sheaves with him."—W. H. J. P.

"Doubtless." Reasons why our labor cannot be in vain in the Lord.

Weeping must not hinder sowing: when we suffer ill we must be doing well.—M. H.

He may go forth bearing his load of seed. He shall come with singing bearing sheaves.—A. A.

He leaves his couch to go forth into the frosty air and tread the heavy soil. And as he goes he weeps, because of past failures, or because the ground is so sterile, or the weather so unseasonable, or his corn so scarce, or his enemies so plentiful and eager to rob him of his reward. He drops a seed and a tear, a seed and a tear, and so goes on his way. In his basket he has seed which is precious to him, for he has little of it, and it is his life for the next year. Each grain leaves his hand with anxious prayer that it may not be lost. He thinks little of himself but much of his seed, and he eagerly asks: "Will it prosper? Shall I receive a reward for my labor?" Yes, good husbandman, "doubtless" you will gather sheaves from your sowing. Because the Lord has written "doubtless," take heed that you do not doubt.—C. S.

"Bringing his sheaves with him." The faithful sower's return. I. Successful, knowing it. II. Personally honored. III. Abundantly recompensed.

CHOICE ILLUSTRATIONS ON THE THEME

The Worker's Appeal

Passing along a secluded path I overheard two plain men talking. One was saying to the other, "Come and try Jesus," and rather oddly added, "If you don't like him after a trial you can go back to where you are and be no worse off."

Perchance in Heaven

Perchance, in heaven one day to me,
Some precious saint may come and say:
"All hail! beloved! but for thee
My soul to death had been a prey."
Ah, then, what blessing in the thought!
One soul to glory to have brought!

Earnestness

Earnest purpose, unflagging zeal, bring success. Sightless Milton taught men to see what eye hath not seen. Deaf Beethoven bequeathed us harmonies and melodies which men of most acute hearing had never heard.

Longfellow's sculptor, failing to reproduce his ideal of the Virgin in costly woods brought from far off islands, found his instrument of opportunity in the charred wood on the hearth. "What men want is not talent," said Bulwer; "it is purpose; not other words, not power to achieve, but will to labor." As Charles Dudley Warner reminds us, "A great artist can paint a great picture on a small canvas."

He who going forth with earnestness sowing seed of good will "doubtless" come again with rejoicing, bringing his sheaves with him.—H.

Regret for Work Undone

Henry IV greeted the tardy fainthearted Crillon, after a great victory had been gained, with: "Hang yourself, Crillon! We fought at Argues, and you were not there!"—Mackenzie.

In the Harvest Field

A pastor once had occasion to visit one of his flock who was a farmer, on a spiritual errand. On arriving at the farmhouse the minister inquired whether his parishioner was at home. "You will find him in the harvest field!" was the reply. And so it proved. The busy farmer, making hay while the sun shone, improving the opportune weather for the ingathering of the matured crops, was discovered by the minister with the message at the post of duty, losing no precious moments in gossip, idling or mischief-making. "Found in the harvest field!" That is the true description of a faithful Christian laborer.—C. A. S. Dwight.

PASTORAL PRAYER: O Christ, our emancipator from the binding shackles of sin, we bless thee for the freedom wherewith thou hast made us free. Ours has been the baptism through death unto life, and we bless thee for the death that means life, for crucifixion that leads to resurrection. Receive us, we beseech thee, as we offer thee our bodies to be used as hands, feet, lips, for thee. Be pleased to accept our minds, that we may think thy thoughts after thee. Graciously keep our spirits in union with thine, so that we may become sharers of thy great secrets, and partakers of thy great plan to bring the world to thy feet.

As our Intercessor we pray that thou wilt remember this needy world. We send our love to all mankind by way of thy throne. Keep us this day in possession of our spirits through thy grace, and when our earthly days are done, receive us to the endless day of heaven. We ask it in the name of thy dear son, our Saviour and Redeemer. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Getting Billy Well.*

Boys and girls, a short time ago I went to a hospital down-town to see one of our boys who had just had a very serious operation. As I sat beside Billy and talked to him, I wondered if he realized how many people were helping him get well. Perhaps you think there were only two—the doctor and the nurse; but how about the people who so generously gave money to build that big hospital. They are surely helping Billy get well,

aren't they? Then there are the people who contribute every year to the Community Fund to keep the hospital running. And don't forget Billy's parents who took him there where he can have the very best care possible. And now you will be surprised when I tell you that two men who lived in England a long time ago are helping Billy, too. One of them, whose name is Sir James Simpson, invented that wonderful liquid called chloroform which put Billy to sleep so that he couldn't feel any pain when the doctor operated. The other man is Lord Lister, who taught people how to use another wonderful liquid which will keep all poison out of the wound and make it heal quickly. But that isn't all. There are other doctors to help Billy's own particular doctor, and there are all those fine nurses—some to bring him dainty little lunches, some to bathe him, some to arrange his pillows, and make him comfortable.

They are all ready to do kind things for Billy, and he won't be the boy I think he is, if after he gets strong and well again, he isn't mighty grateful; if he doesn't try to be a little more helpful to others because of what has been done for him; if he doesn't appreciate the love which makes people want to do all these things for him.

And what is true of Billy is equally true of us all; there isn't a blessing we possess—our homes, our schools, our flag, our daily bread—which we do not owe to others. Everything which we enjoy has been bought and paid for by some one else. How humble and grateful it should make us to think of them, and even more of the good God from whom, if we trace it back far enough, every good and perfect gift comes! Because of all this gratitude in our hearts, how ready we all should be to help others in every way we can.—F. H. F.

FOR THE EVENING SERVICE

TITLE: *The Heavenly Dew.*

TEXT: "I will be as the dew unto Israel." Hos. 14:5.

THE SERMON OUTLINE

INTRODUCTORY: Three things are here described as the happy result of Israel's return to God after a period of apostasy from him. First God promised to "heal their backsliding." In other words, that he would cure their malignant disease and remedy its evil effects. Let this be an encouragement to those who have gone away from God and penitently desire to return to him. Secondly, the promises to "love them freely"—that is, with unmerited reserve on their part—without money and without price. Thirdly, he promises them divine influences, such as would cause them to grow and flourish in the realm of the spiritual.

The language is figurative and most striking, setting forth the refreshing and revivifying power of the Holy Spirit upon God's people at times like the present, when spiritual drouth is the acknowledged order of the day: "I will be as the dew unto Israel." Let us briefly notice some of the characteristics of the dew.

I. Dew falls during the night.

Dew, we are told, is aqueous vapor condensed in coming into contact with the cold surface of the earth at the liberation of its heat during the night. In this it differs from the rain. The latter may fall at any time, day or night, while the first is invariably an offspring of the night. The dew is a blessing God gives to Mother Earth during the hours of darkness. Such are the silent influences of the Spirit to the church. They fall upon it unobserved and may be considered as God's blessings to her in her nightly periods. Such a period, we are often reminded, is the present one. It is one of those dark, sleepy and dreamy intervals in its history when inactivity is common, wild dreaming prevalent, and speculating rife; when the enemy of the soul is in danger of sowing tares in many a field that will spoil the crop of spiritual fruitfulness for time and eternity. The watchers on the walls of Zion often salute each other with the query, "What of the night?" Several years have passed since Zion's parched ground was visited with drenching revival showers—those heavenly visitations witnessed by some of us, which drove their thousands to seek shelter under the cross of Christ, and, like Bunyan's pilgrim, had the burden of their sin removed at the very spot.

However this may be, God is still up to his promise. If we have not the showers we have the dew. There is many a soul in Zion adorned with the dew of grace, many a branch of the vine burdened with this precious endewment; many a rose in God's garden which sparkles with this spiritual adornment. Amidst all the present drouth there is much spiritual green—and amidst all the leaves of heart there is much freshness of spirit and fruitfulness. So that while the sky has been withheld, and the long hoped for and much required rain does not come, let us not forget to thank God for the dew—the silent communications of the Holy Spirit.

II. Dew falls silently.

A person might be out in the midst of the dew and not hear it fall. He may feel it, but cannot hear it. So God is often most present where there is least of apparent force. The still small voice had God in it when it was written, "The Lord was not in the wind." So the glorious influence of the Spirit of God falls on the heart of believers in their homes, or in the pews, unknown to those around them, doing its work of purifying, strengthening and beautifying unobserved.

III. Dew is penetrative.

It is peculiarly true of the dew that it is penetrative. It penetrates the soil and pierces into the fibers of every herb and plant. It moistens everything where it falls. It leaves not a stem or a leaf unvisited or unpenetrated. Just so it is true of the Spirit that it affects the whole soul, and through it the whole life. There is not an affection, or passion, or power of the soul on which the Spirit does not descend and into which he does not penetrate, renewing, reviving, refreshing, creating and beautifying all.

IV. Dew is in the absence of rain.

Around Mount Hermon we are told are the most fertile and luxuriant orchards and gardens to be found in a land of drouths, all because of the abundance of dew that falls in that neighborhood, showing how precious dew is in the absence of rain, though not in its place. Should the rain

cease the dew should also cease. So we can never rightly appreciate the silent influences of the Holy Spirit in the absence of the Pentecostal blessings. It has been the life of many a church, and the salvation of millions of members. There are many in glory to-day who praise the Lord for silent communications of the Spirit, and we should join them on earth. Yet let us not cease to pray for the rain, lest the mountain of Zion become like Gilboa, without dew or rain.—R. E. W.

SUGGESTIVE TEXTS AND THEMES

The Devil's Creed: "The devils also believe and tremble." Jas. 2:19.

Better, Farther On: "It doth not yet appear what we shall be." 1 John 3:2.

Profit and Loss: "For whom I suffered the loss of all things." Phil. 3:8.

A Choice of Masters: "Being made free from sin, ye became servants of righteousness." Rom. 6:18.

The Divine Limitations Upon Evil: "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Job 1:12.

The Mercy of Mystery: "The secret things belong unto the Lord our God." Deut. 29:29.

Unnecessary Burdens: "It seemed good . . . to lay upon you no greater burden than these necessary ones." Acts 15:28.

The Power of Novelty: "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or hear some new thing." Acts 17:21.

Unjust Business Methods: "Thou hast greedily gained of thy neighbors by oppression." Ezek. 22:12.

Self Surgery: "If thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Matt. 18:8.

THE SUNDAY SCHOOL LESSON

TITLE: *The Holy Spirit.* Joel 2:28, 29; Luke 11:9-13; John 3:5-8; 14:16, 17, 26; 15:26, 27; 16:7-15; Acts 2:1-21, 32, 33; Rom. 8:1-17, 26, 27; 1 Cor. 12:1-13.

GOLDEN TEXT: "For as many as are led by the Spirit of God, these are the sons of God." Rom. 8:14.

Teaching the Lesson

The Holy Spirit, the third person of the Trinity, is also known in the Scriptures as the Spirit of God, the Spirit of Christ, the Spirit of grace, the Spirit of truth, the Paraclete, the Comforter, etc. I. *His personality.* The personal pronoun, he, is used of him: "When he, the Spirit of truth is come, he will guide." He is expressly distinguished from God

the Father. He is sent by the Father (John 14:26), testifying (John 15:26), convincing (John 16:8), interceding (Rom. 8:26), speaking (Acts 13:2). He occupies a position in the formula of baptism and in the apostolic benediction, at the side of the Father and Son, but distinguished from them. II. *His office and work.* In the Old Testament the Holy Spirit seems to have been active from the moment of creation. "The Spirit of God moved upon the face of the waters" (Gen. 1:2), and God said that "his Spirit should not always strive with man" (Gen. 6:3). In the New Testament much is ascribed to his work. He had part in the life of Christ, active in his time, descended upon him at his baptism, led him into the desert of temptation. In his last discourses Christ referred to him repeatedly, promising that he should come to the disciples and be the representative of Christ after his removal from the earth. He was to be the Companion, the permanent Guide of the Church. He was promised as the dispenser of the benefits of Christ's salvation. As the Son revealed the Father to the world, so was it promised that the Holy Spirit would reveal the grace, the atonement and the promises of Christ to the hearts of believers. III. We are living in the dispensation of the Holy Spirit, whose special work in the history of redemption was inaugurated on the Day of Pentecost.

ILLUSTRATIONS

Greatest Unused Power

The following instance was frequently cited by Rev. Dr. A. J. Gordon: An American with an English gentleman was viewing the Niagara whirlpool rapids, when he said to his friend: "Come, and I'll show you the greatest unused power in the world"; and taking him to the foot of Niagara Falls, "There," he said, "is the greatest unused power in the world!" "Ah, no, my brother. Not so!" was the reply. "The greatest unused power in the world is the Holy Spirit of the living God."

A Good Monopoly

I used to believe that a few men had a monopoly on the Holy Spirit. Now I know that the Holy Spirit has a monopoly on a few men.—James H. McConkey.

Early Church a Baptized Church

The early church was a baptized church. One fact which almost staggers you in its insistent recurrence is the prominence given to the Holy Spirit in the early church as compared with the relative neglect of the Holy Spirit in the modern church. He is the explanation of the power of the apostolic church. Miracles were the order of the day, because they made room in their churches for this blessed presence.

"All of the movements of the Old Testament were a march towards Pentecost," some one says. In the New Testament this sacred, brooding presence fills the life of our Lord, dominates the work of the twelve, surprises the world at Pentecost, and lives in the church to-day.—H. Booth Smith, D.D.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

TITLE: *Whithersoever He Leads.*

"Whither thou goest I will go . . . thy people shall be my people, and thy God my God." Ruth 1:16.

This is just what each one should be ready to say, who accepts Christ and begins to follow him. The text indicates: I. *Close attachment required:* 1. For effectual service requires it. 2. To learn in his school. 3. For assimilation, in order to a life beautiful. 4. To bar out questions as to where he is leading whether pleasant or not, easy or hard. II. *A new relationship.* The espousal of the laws, claims, customs, and privileges of his citizens. "Thy people shall be my people, and thy God my God." This involves: 1. Disavowal of the laws and customs of Moab. 2. A cutting loose from old ties, old friendships, and all other things that are in the old life. 3. A oneness through his atonement with him and his people.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Jan. 27. How Can We Serve the World through Our Church? Acts 13:1-3.

(What is our church doing for the world? What is our society's share in our church's work? What is our individual share? Our own town is part of the world we should serve—how help it? What foreign-mission task are we interested in?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Every time you go to church things seem brighter.

The first steps toward happiness are the church steps.

The more you wait for something to turn up, the more liable you are to get turned down.

Providence sends every bird its food, but does not throw it into the nest.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: FEBRUARY THIRD

THEME: *The Brotherhood of Burning Hearts* (Holy Communion).

SUGGESTED SCRIPTURE READING: Luke 24: 13-35. The after petition: "Sanctify us in thy truth: thy Word is truth."

SELECTED HYMNS: "While in sweet communion feeding."—Sir Edward Denny. "When I survey the wondrous cross."—I. Watts. "Bread of life, in pitying mercy given."—H. Bonar.

SALUTATION (or Call to Worship): "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot."

INVOCATION PRAYER (Communion): Almighty God, thou hast in Christ Jesus provided a feast for all people, and thine invitation has gone forth to the ends of the earth. Hast thou not said unto us, If any man thirst let him come unto me and drink? And hast thou not said, Blessed are they that hunger for they shall be filled? Our Father, we come to thee with the abundance of our wants. We are overwhelmed by our spiritual needs. Away from thee we have found no water that meets our cravings, and no bread which gives us strength for our daily task. Mercifully grant unto us the restoring fellowship of thy grace, and strengthen us with the sustenance of thine own love. May we be very hungry for thy feast, and in thy blessed communion may we ascend into the sanctified life, and sit with thee in heavenly places in Christ Jesus. Graciously help those to whom unseen things are very unreal. Speak to their hearts in tones that they will understand. Come near to them in thy seeking compassion, and lead them to the secret which means life. Help us in our efforts to pray. May we ask, believing that it will be given to us. May we knock, in confidence that the door will be opened. May we seek, in the assurance that we shall find. Draw us into blessed communion through Jesus Christ, our Lord. Amen.

THE SERMON

TITLE: *The Brotherhood of Burning Hearts* (Holy Communion).

TEXT: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Luke 24: 32.

THE SERMON OUTLINE

INTRODUCTORY: The New Testament is a story of burning hearts. When Jesus came into the world he overturned many old altars, and smoth-

ered their fires in the ashes of oblivion. But he made amends for it gloriously. He made holy altars of the hearts of men and women, and he has kindled an undying fire in countless human breasts.

The testimony of the nameless two who walked from Jerusalem to Emmaus is the testimony of an innumerable multitude. While he talked with them by the way, and opened to them the Scriptures their hearts burned within them. It has been so in the experience of millions. The words of the risen Christ have been making hearts burn from that resurrection day until now.

I. Whenever and wherever Jesus walks with men he kindles altar fires in their souls.

"Paul," says Dr. Lynn H. Hough in his recent book, "Evangelical Humanism," "Paul became literally the most vital man in the Roman Empire. He had a somewhat definite system of thought, for his mind was, by nature and discipline, orderly, but it was his vitality which triumphed as he traveled about the Mediterranean Sea. Men might have resisted his arguments. They could not resist the light in his eye. They could not resist the joy which throbbed in his voice. They could not resist the triumph which gleamed in his face. They could not resist the dauntless courage of his activity. They could not resist the quenchless zeal of his personality. They could not resist the shining goodness of his character."

Note the figure that runs through that glowing paragraph. What was it that made the Apostle Paul the flaming herald of the new era? It was a burning heart. It was the fine fire that the risen Christ had kindled in the Apostle's soul.

II. And it has been exactly so in the case of every other mighty Christian leader.

Why do Luther and Calvin and Knox stand out like pillars of fire against the dark and ugly background of the sixteenth century? Because they were men of burning hearts. They were not the only men or the first men who recognized the evils of the age. But Martin Luther, standing before duke and king and emperor and papal legate, defying death and torture for the sake of God's truth, saying, "Here I stand, I can do no other. So help me God!" is the sixteenth century's most heroic exhibition of the burning heart.

Eighteenth century England was cold and cynical. The fires on evangelical altars were burning low. The souls of men were shivering in a cold and rationalistic atmosphere. The world was sorely in need of new spiritual leaders. God raised them up. The greatest of them was John Wesley. There came a great night when John Wesley was attending a Moravian meeting in Aldersgate Street, London. Now mark precisely what happened, for it is famous in the annals of Christianity. While some one was reading a portion of Martin Luther's commentary on Paul's Epistle to the Romans—mark the names, and think of the burning hearts that those names stand for—John Wesley says, "I felt my heart strangely warmed." That was the beginning of the mighty revival that brought the great Methodist Church into being, and kindled evangelistic fires in every other branch of the Church in Christendom.

III. "Did not our heart burn within us while he talked with us by the way?" said the two who traveled to Emmaus. "I felt my heart

strangely warmed," said John Wesley, and John Wesley's experience became his message. It was the mighty burden of his life-long ministry. He was a prophet of the burning heart. He emphasized the fact that salvation must come through spiritual experience. There must be the burning heart. Men are saved when Christ kindles on the altar of the soul fires of faith, and love, and holy aspiration.

IV. Back of all effective Christian service to-day there must be burning hearts. Whatever other equipment the minister may bring or may not bring to his pulpit, he must bring there the burning heart. A Sunday school teacher may bring to her class mental preparation and personal charm, but unless she brings also a heart that is really aflame with love and with a fine spiritual passion, she is not going to do the thing for which Sunday school classes afford a glorious opportunity. The only thing that will kindle faith is faith. The only thing that will kindle in a young life a passion for pure and righteous living and for heroic Christian service is the touch of another heart in which that fine fire is already burning.

We need nothing so much—we who stand for Jesus in the world and count so little in his cause—we need nothing so much as to find the Emmaus road, and to walk long and lovingly with Him, who now, as long ago, can make men's hearts burn within them.

And this is what our Communion service is for, to bring us into touch with Christ and kindle the fire of love and consecration and a purpose of new and worthy endeavor. Let us go out from this service as members of the Brotherhood of the Burning Heart.

INVITATION TO COMMUNION: Dearly Beloved, we meet upon this sacramental occasion to obey the solemn command of our Lord Jesus Christ, on the night in which he was betrayed, "Do this in remembrance of me," and to receive those blessings which he has promised in his Word. To-day Calvary looms up before us, as the scene of an event which wrought salvation for the lost sons and daughters of Adam. It is a privilege we may well delight in, for it is a distinction which the angels do not enjoy.

You are coming to a royal feast. Come with clean hands and pure hearts, clothed in the spotless robe of Christ's righteousness. Purge out the old leaven of malice and wickedness, and with hearts sprinkled from an evil conscience receive your spiritual nourishment. May the Holy Ghost sanctify our hearts to-day, and enable us to consecrate ourselves anew to Christ, "who gave himself for our redemption!"

PASTORAL PRAYER (Communion): Eternal God, in our very search for thee we need the help of thy Spirit lest we go astray. Let thy constraining influence lead us into the secret place. Guide us through the outer courts of the temple into the sanctuary of the spirit. May the means of grace be highways through which we pass to the court of the King. May no transient thing hold us in bondage and put our souls to sleep. May our worship bring us into that most intimate fellowship where we shall find the things which thou hast prepared for them that love thee. We would sit at thy sacred table as thy invited guests. Interpret our needs by the insight of thy love for us. Give unto us the bread with thine own hands. Let no human ministry stand between our souls and

thee. May we all feast upon the satisfactions of thy grace. Ease our yokes and lighten our burdens. Make our sorrows the instrument of vision. May our disappointments incite us to deeper spiritual communion. Let our joys be to us like wings, helping us to soar into heavenly places in Christ Jesus. Deepen within us the spirit of sacrifice. May we hunger to share with others what we receive from thee. Let the entire service be full of divine power, and may we all find ourselves at heaven's gate. We ask through Christ our Lord. Amen.

OFFERTORY SENTENCE (Collection for the Poor): "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

OFFERTORY PRAYER: Forgive O Lord that we have sought thy gracious gifts for ourselves alone. That we have thought to receive and absorb thy bounty. Deliver thy Church from the corruption of unfriendliness. Quicken in us a new appraisal of the least of those thou dost love; and in all humility before God may we find the abundant life in the enriching friendship both of the humble and of the exalted. Through Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Christ Talking—Hearts Burning. I. Christ's method of revealing himself. 1. In Scripture exposition. 2. In talking. II. Effects of this revelation on his disciples. 1. Interior. Their hearts began to burn. 2. Then the willing feet. "They rose up the same hour and returned to Jerusalem." 3. Then the ready tongue. When they came to Jerusalem they told "what things were done in the way," etc.—A. R.

Christ warms the heart.—J. H. H.

Observe, they got light and heat at the same time.—H. H. B.

We have burning hearts as the effect produced by the Spirit of God.—B.

The opening of the Scriptures: I. The Scriptures closed. By the mysterious nature of the Bible and the degenerate faith of the disciples. II. The Scriptures opened. Given Christ's presence and a sympathetic heart and the Scriptures are opened with the utmost ease. III. The result. 1. They understood that a unity of design pervaded the Bible. 2. They perceived that Christ was the great theme of the Bible. 3. They experienced true happiness.—H. C. W.

CHOICE ILLUSTRATIONS ON THE THEME

Bible Gives Light and Warmth

A gentleman approached the fruitstand of an Italian woman whom he found very intently reading a book. "What are you reading there, my good woman, that seems to interest you so much?" he inquired. "The word of God," said the woman. "The word of God! Who told you that?" "God told me himself," answered the woman. "God told you! How did he do that?" Not accustomed to discuss questions of theology, the woman was a little confused. Recovering herself, she said: "Sir, can you prove

to me that there is a sun up there in the heaven?" "Prove it," said the man, "why do you ask me to prove it? It proves itself. It proves itself. It warms me and I see its light; what better proof can any one want?" The woman smiled and said: "Just so, you are right. And that is just the way God tells me that his book is his Word. I read it and it warms me and gives me light. I see him in it and what it says is light and warmth which none but God can give; so he tells me it is his Word. What more proof do I need?" Their hearts burned within them as he opened unto them the Scriptures. Light and warmth!

The Heart-Warming Sacrament

We cannot lose the marvelous, heart-warming experience of the Sacrament, when the soul is in accord with the Lord. We will scent his presence, hear his voice, feel his power. The soul will register the fact and the old miracle of fellowship will be repeated in us. With Whittier it will confess

"That it was well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control;
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on either side.
The world that time and sense have known
Falls off and leaves us God alone."

A Memorial

A memorial may be a gloomy thing; like a tombstone. Or it may be a glad and joyous thing; like Thanksgiving Day. The old-time Jews had their memorial day, the Great Day of Atonement. To them it was a solemn day of gladness. They killed the lamb and kept the feast. The lamb was to them the symbol of the exodus from Egypt, whereas the bread and wine that we partake of are the symbol of the death of Christ for us.

Charles Haddon Spurgeon said: "The Jewish passover was made to melt into the Lord's Supper, as the stars of the morning dissolve into the light of the sun. 'As they were eating,' while the Paschal meal was proceeding, Jesus instituted the new memorial which is observed until he comes again.' "—C. W. Anderson.

In Memory

"In memory of the Saviour's love
We keep the sacred feast,
Where every humble, contrite heart
Is made a welcome guest."

SUGGESTIVE COMMUNION TEXTS AND THEMES

After Thoughts: "So when they had dined." John 21:15.

Good to Draw Near to God: "It is good for me to draw near to God." Ps. 73:28.

The Mount of Privilege: The transfiguration. Mark 9:1-14.

After the Mountain-top, What? Work awaiting at its base. Mark 9:14-27.

Duty and Obligation of Christians to Keep the Communion Feast: "Therefore let us keep the feast." 1 Cor. 5:8.

A Personal Question: "What mean ye by this service?" Ex. 12:2.

Fulfilling Our Vows: Jacob building the promised altar. Gen. 35:1-7.

Encouragement for the Timid: "As for me I will come into thy house in the multitude of thy mercy," etc. Ps. 5:7.

Being with Jesus Shows: "They took knowledge of them that they had been with Jesus." Acts 4:13.

Love's Question: "Lovest thou me?" John 21:16.

Meditation Kindling Love: "My meditation of him shall be sweet." Ps. 104:34.

Practical Religion: "Faith without works is dead." Jas. 11:20.

Communion Continued: "But they constrained him, saying, Abide with us," etc. Luke 24:29.

The Duty of Christians to Study Christ: "Wherefore . . . consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

In the Cross of Christ I Glory: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Brave Little Eskimo Boy.*

Boys and girls, I have a true story for you this morning. It is about a little Eskimo boy about ten years old, who was walking with his little sister on the ice that forms for two or three miles in width along the shores of Hudson Bay in the far Northland. All at once the boy was frightened, for he saw that the ice on which he was walking had separated from the shore ice and was drifting out to sea. The lane of water between them and their home was every minute growing wider, and worse than all, a storm was coming up.

Many brave men started out in their little frail canoes to rescue the children. The storm made the heavy waves break the ice into a thousand floating cakes, which turned and tumbled over one another.

But this brave young boy knew he must cross these rolling, tumbling blocks of ice before he could reach the skin canoes of the rescuers. He knew their lives depended on his judgment, so he carefully picked his way from block to block.

At last one great block on which they stood tilted on its side and threw them in a heap, but the brave boy picked up the little sister in his arms, and staggering and plunging over the ice, which grew worse as he neared the outer edge, he managed to throw his little sister into the canoe and

then throw himself after it. Both were picked up and were soon safe in their home. This little Eskimo boy certainly deserves to be called a hero the world over. Don't you think so?

It is good for boys and girls to have the hero spirit—quick to think, prompt to act, brave to do. There are many ways in which you can use this hero spirit in the world:

"Dare to do right; dare to be true;
You have a work that no other can do.
Do it so kindly, so bravely, so well
Others shall hasten the story to tell."

FOR THE EVENING SERVICE

TITLE: *What Is Salvation?*

TEXT: "What must I do to be saved? And he said, Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:30.

THE SERMON OUTLINE

INTRODUCTORY: I. First of all, salvation is a great historic fact. Jesus Christ was born; he lived; he died, he rose from the dead; he ascended to glory; and whether you believe it or not does not make one bit of difference as far as the fact itself is concerned. Whether you accept it or reject it, Jesus stands out as the great Mont Blanc of history, as the sun in the heavens, as the One who has given Christendom a calendar and changed the stream of time. He died for you; he rose from the dead; he ascended to glory; and salvation for you is complete. It is the one thing that stands out complete for every one who will have it.

II. In the second place, salvation, a great historic fact, becomes a sudden experience. The reservoir may be there, but unless you go and drink you may die of thirst. There may be plenty of food, but unless you eat your hunger will not be satisfied. The world may be full of light, but unless you open your eyes you cannot see it; and though Christ has provided salvation, unless you receive him there is no salvation for you.

"There's a wideness in God's mercy,
Like the wideness of the sea."

the hymn says, and I rejoice in it. But there is a narrowness in God's justice like the narrowness of the ship on the sea, and, my friend, if you trust to God's mercy in that broad sense for salvation you are like a man trusting to the sea without a ship. But mercy and justice in Jesus Christ give salvation complete, and there comes a time when you decide for God. There is some point of time when you turn from sin to the Saviour and begin to live. Negatively we call it repentance; positively we call it faith. Repentance, in plain English, is just taking God's side against sin in the name of Christ. God's side against sin in the name of Christ.

When you decide to take God's side against sin, I believe you have passed into the realm of life. I know there are some hair splitting dis-

tinctions between repentance and faith. A Bible conference once spent half a day discussing the question, Which comes first, repentance or faith? If a man named John Jones came in at that door, you might as well discuss which came in first, John or Jones? John is Jones and Jones is John. I tell you, my brother, if you have really repented, you have faith. You cannot turn to Jesus truly without turning from sin. Repentance and faith are like Siamese twins. Cut them apart and you kill both.

Now this sudden experience in its externals is different in different people; but it is the same thing underneath. In the case in point there was an earthquake. An earthquake shakes the jailor out of bed, and he comes trembling from head to foot, and says, "What must I do to be saved?" The apostles tell him; he believes and is saved. Another man sits in a chariot reading a book. No earthquake, no trembling. A traveler comes along, sits down by him, explains the book to him, he believes on the Lord Jesus Christ, is baptized and goes on his way rejoicing. The second man was just as much saved as the first. The thing to do is to come to the Lord Jesus Christ and accept him as your Saviour, turning to him in heart and life, and you do that at some definite time whether you are conscious of it or not.

III. Now the third point. Salvation, a historic fact and a sudden experience, becomes a gradual process. It is a crisis with crises, growth in grace is the process. You don't come to the crisis by any sort of process. If you will come as the sinner that you are and accept Jesus Christ as your Saviour, you have passed the crisis, and whether it be through an earthquake or in a quiet chariot, the crisis has been passed, and your soul has life eternal.

IV. Salvation, a great historic fact, a sudden experience, and a gradual process, becomes a glorious prophecy. It points toward the sunrise. The glorious prospect does not narrow when we go down to the grave. It does not darken, but rather brightens when we get into trouble. He can "make light shine out of the darkness," and span every cloud with the rainbow of his promise. I love to think of Paul's experience when he said, "The time of my departure is at hand." "Departure" is a nautical term, and in the original language carries with it the idea of lifting anchor, spreading sail and going out of the land-locked harbor into the open sea. In modern hymnology, death is casting anchor and furling sail. But with Paul it was going out of the harbor of time into the ocean of eternity. The time of my departure, "The spreading of sails," has come. Salvation, a historic fact, a sudden experience, a gradual process, becomes a glorious prophecy as we look out into the future.

The words of James Russell Lowell come to me. Standing with a German friend on the top of an Alpine mountain, he turned his face toward Rome, lifted his hat and said, "Glories of the past, I salute you!" The German friend, turning toward the fatherland, his back upon Rome, replied, "Glories of the future, I salute you!" Lowell said, "I think you have the better of me this time." Paul looked back and said, "I have fought a good fight; I have finished my course; I have kept the faith," and then, turning his face toward the future, he exclaimed, "Henceforth there is laid up for me a crown of righteousness."

Have you passed the crisis? Have you taken God's side against sin?

Have you believed on the Lord Jesus Christ? Are you going through the process of growth and conflict on the side of God? I beg of you, take God's side against sin and thus pass the crisis with a view to the process of growth into the very likeness of God. "Believe on the Lord Jesus Christ and thou shalt be saved."—A. C. D.

THE SUNDAY SCHOOL LESSON

TITLE: *The Holy Scriptures.* Deut. 6: 4-9; Joshua 1: 8, 9; 2 Kings 22: 8-20; Neh. 8: 1-8; Ps. 19: 7-14; Luke 24: 25-32; Acts 17: 10-12; 2 Tim. 4: 13-17.

GOLDEN TEXT: "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119: 18.

Teaching the Lesson

I. *Why the Scriptures were given us.* For our learning in spiritual things. In Romans it is said: "For whatsoever things were written aforetime were written for our learning." The Scriptures are God's gift of light to a dark world when it had lost its way and was groping like a blind man for the wall. As an intellectual boon we should prize them. They answer man's inquiries as to the origin and history of the world. They are for our learning also on great moral subjects. And they are for our learning as respects God himself. "The world by wisdom knew not God." Neither nature, nor reason, nor observation, nor conscience could ever have helped us to any clear knowledge of God. Through the Scriptures we have hope. It is through their light that we rejoice in the hope of the glory of God. II. *The feelings with which we should approach the study of the Scriptures.* There should be deep reverence. "Thou hast magnified thy Word above all thy name." We are to receive it, not as the word of man, but as it is in truth, the word of God. Then, too, diligence, earnest effort to know and do the truth should be ours. Is there any human science in which proficiency would ever be obtained if its first principles were to be studied with no more of concentration and of thought than most people give to the study of the Bible? We must have real desire and make effort to learn what the Bible teaches. III. *Then the book must be studied with faith and expectation,* with a deep consciousness of the sufficiency of the Scripture for all its ordained and appointed ends. The Word of God is spirit, and can breathe; it is fire, and can consume; it is a hammer, and can crush; it is a sword, and can cleave; it is rain, and can soften; it is leaven, and can spread. It has vitality which can be claimed by nothing else. The only limit which can be put to its power is that imposed by our own unbelief.

ILLUSTRATIONS

Bible Changes Things

Christianity waged no war directly against such social evils of antiquity as slavery, but it killed them much more effectively by breathing into the

conscience of the world truths which made their continuance impossible. It girdled the tree and left it to die. It changed the climate, and this changed the vegetation.—*Missionary Review.*

Influence of the Bible

"I know nothing about what the learned men call the external evidences of revelation," said the stern, matter-o'-fact old Highlander to Claudius Buchanan, "but I will tell you why I believe it to be from God; I have a most depraved and sinful nature; and, do what I will, I find I cannot make myself holy. My friends cannot do it for me, nor do I think any angels in heaven could. One thing alone does it—reading and believing what I read in that blessed Book; that does it."—*Free Churchman.*

The Bible God's Message

Are we alive to the message? When those miners in Colorado were buried alive, one day a boy in a field thought he heard a tapping on a deserted iron tubing. He went for help, and, men came who decided that the miners were alive. Quickly an electric wire was brought over the mountain. A bulb was lowered so that the miners had electric light. Food was sent down, and messages of love from the miners' families. One miner knew a little of telegraphy, and so at last communication was established. There was a sensitive wire, and these little signals, giving the news of the life of these men, who for days had been supposed to be dead, filled the whole camp with a riot of joy and thanksgiving. And is it nothing that at last some nerve in man responds to the signals that come from the hitherto unseen and unknown God?—N. D. Hillis, D.D.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Title: *Why Is a Prayer Meeting?*

"Where prayer was wont to be made." Acts 16:13.

In these days some there be who contend that the weekly prayer meeting is no longer a desideratum. But, to many earnest souls the prayer meeting is a precious observance, sanctified by time and gracious experiences. One such thoughtful Christian makes reply to our question by recounting these six important offices of the church prayer meeting:

1. A prayer meeting is for Christian Sociability. Failing in this it fails in all. Christian Sociability is a big church asset; it meets a deep need; it is inspired by and found at the true prayer meeting.

2. A prayer meeting is for Heartening and Encouragement: The people come with heavy hearts, it may be; tired, it may be; tempted and discouraged, it may be. They long for rest, refreshment, cheer. And to supply these is a blessed ministry of the prayer meeting.

3. A prayer meeting is for Religious Instruction. Many pastors find that courses of study in sacred history, Bible heroes, basal doctrines, and other such lines, furnish rich religious fruitage.

4. A prayer meeting is for Intercession. "Brethren, pray for us." "We pray always for you." "Pray one for another." "Jehovah turned the captivity of Job when he prayed for his friends." "The prayer of faith shall save." The ministry of intercessory prayer abides in the prayer meeting.

5. A prayer meeting is for Inspiration—the vision of spirtual things. Where the waiting disciples gathered for prayer, there the risen Lord revealed himself. Typical of unnumbered spiritual experiences; so typical that it may be called normal. "Where two or three," etc.

6. And preëminently, a prayer meeting is for Consecration—the inevitable outcome of the preceding five.

How then, can we spare the prayer meeting?—R. C. Hallock, D.D.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

THEME FOR THE MONTH: *Youth and World Friendship.*

Feb. 3. The Challenge of Christ to the Youth of the World. Matt. 10: 16-42.

(The challenge to follow Christ. High ideals. The pledge. Challenge to service, to missions, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

A cleverly argued theory is a beautiful thing, until it bumps into a half-open fact in the dark.

There seems to be an ambition on the part of many to learn "the tricks of the trade," rather than the trade itself.

Friendship with the Church will enrich your home. A step into the church is a step in the right direction.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: FEBRUARY TENTH

THEME: *The Religious Character of Abraham Lincoln* (Lincoln's Birthday).

SUGGESTED SCRIPTURE READING: 2 Sam. 3:17-39. The after petition: May God bless to us the hearing of his Word.

SELECTED HYMNS: "O Lord of hosts, Almighty King."—O. W. Holmes. "My country, 'tis of thee."—S. F. Smith. "Lest We Forget."—Rudyard Kipling. "God of our fathers, whose almighty hand."—D. C. Roberts. "O God, hear thou the nation's prayer."—Irving Maurer.

SALUTATION (or Call to Worship): Thus saith the high and lofty One who inhabiteth eternity, whose name is Holy. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and the heart of the contrite.

INVOCATION PRAYER: Our Father in heaven, we welcome all thy dealings with us, as a nation and as individuals. We rejoice in thy chastisements as a part of thy loving care. Give us work to do—and if need be goad us into doing it. Make us willing to blunder and fail, rather than sit with sealed lips and folded hands. Rather, let our souls be torn with conflict, or even stung with shame, than remain sodden with apathy. Rather than leave us to sleep the sleep of death, set our hearts aflame. Through any door of passion, Lord, enter in and take possession. Thou canst transform us. Our cry is for thee, and to thee, to awaken us to life. Then, Lord, school and discipline us until we grow mellow, gentle, and kind. So diffuse thy Spirit within us that the lumpy harshness and brutal fierceness of our excited souls shall melt to Christly tenderness. God have pity on our distempered nature! Let thy touch reduce its irregularities, subdue our willfulness, refine our coarseness, and distill thy beauty of holiness through our frame. Through Christ we ask. Amen.

THE SERMON

TITLE: *The Religious Character of Abraham Lincoln* (Lincoln's Birthday).

TEXT: "This is the victory that overcometh the world, even our faith." 1 John 5:4.

THE SERMON OUTLINE

INTRODUCTORY: In 1865, the bullet of an assassin suddenly terminated the life among men of one who was an honor to his race. He was great and good. He was great because he was good. Lincoln's religious character was the one thing which, above all other features of his unique

mental and moral as well as physical personality, lifted him above his fellowmen.

Because an effort has been made to parade Abraham Lincoln as an unbeliever, I have been led to search carefully for the facts in his life bearing on this point. The testimony seems to be almost entirely, if not altogether, on one side.

I. Abraham Lincoln was a man of profound faith. He believed in God. He believed in Christ. He believed in the Bible. He believed in men. His faith made him great. His life is a beautiful commentary on the words, "This is the victory that overcometh the world, even our faith." There was a time in Lincoln's experience when his faith faltered, as there was a time when his reason tottered; but these sad experiences were temporary. It is easy to trace in the life of this colossal character a steady growth of faith. This grace in him increased steadily in breadth and in strength with the passing years, until it came to pass that his last public utterances show forth the confidence and the fire of an ancient Hebrew prophet.

About a year before his assassination Lincoln, in a letter to Joshua Speed, said: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance on faith, and you will live and die a better man." He saw and declared that the teaching of the Bible had a tendency to improve character. He had a right view of this sacred literature. Its purpose is character building.

Leonard Swett, who knew Abraham Lincoln well, said at the unveiling of the Chicago monument that Lincoln "believed in God as the supreme ruler of the universe, the guide of men, and the controller of the great events and destinies of mankind. He believed himself to be an instrument and leader in this country of the force of freedom."

From this it appears that his belief was not merely theoretical, but that it was practical. He regarded himself as an instrument, as Moses was an instrument, in the hands of almighty God, to lead men into freedom.

It was after his election, in the autumn of 1860, and but a short time before his inauguration as President of the United States, that in a letter to Judge Joseph Gillespie, he said: "I have read on my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from him. I am in the garden of Gethsemane now, and my cup of bitterness is full and overflowing."

II. I have admitted that in Lincoln's experience there was a time when his faith faltered. It is interesting to know in what manner he came to have the faith which in the maturity of his royal manhood and in the zenith of his intellectual powers he expressed. One of his pastors—for he sat under the ministry of three men, chiefly in Springfield, Ill.—Rev. James Smith, has told in what way Lincoln came to be an intelligent believer in the Bible, in Jesus as the Son of God, and in Christianity as Divine in its origin, and a mighty moral and spiritual power for the regeneration of men and of the race. Mr. Smith placed before him, he says, the arguments for and against the Divine authority and inspiration of the Scriptures. To the arguments on both sides Lincoln gave a patient, impartial, and searching investigation. He himself said that he examined the arguments as a lawyer investigates testimony in a case in which he is deeply interested.

At the conclusion of the investigation he declared that the argument in favor of the Divine authority and inspiration of the Bible is unanswerable.

So far did Lincoln go in his open sympathy with the teaching of the Bible that on one occasion, in the presence of a large assembly, he delivered the address at an annual meeting of the Springfield, Illinois, Bible Society. In the course of his address he drew a contrast between the decalogue and the most eminent lawgiver of antiquity, in which he said: "It seems to me that nothing short of infinite wisdom could by any possibility have devised and given to man this excellent and perfect moral code. It is suited to men in all the conditions of life, and inculcates all the duties they owe to their Creator, to themselves, and their fellow men."

Lincoln prepared an address, in which he declared that this country cannot exist half-slave and half-free. Lincoln said: "I know there is a God, and that he hates the injustice of slavery. I see the storm coming, and I know that his hand is in it. If he has a place and a work for me, and I think he has, I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God."

And yet we are asked to believe that a man who could express himself in this way and show this courage was a doubter, a skeptic, an unbeliever, an agnostic, an infidel. "Christ is God." This was Lincoln's faith in 1860, found in a letter addressed to the Hon. Newton Bateman.

Lincoln's father was a Christian. During the last illness of his father, Lincoln wrote a letter to his step-brother, John Johnston, which closes with the following sentences: "I sincerely hope that father may recover his health, but at all events tell him to remember to call upon and confide in our great, and good, and merciful Maker, who will not turn away from him in any extremity. He notes the fall of the sparrow, and numbers the hairs of our heads, and he will not forget the dying man who puts his trust in him. Say to him that if we could meet now it is doubtful whether it would not be more painful than pleasant, but that if it be his lot to go now he will soon have a joyful meeting with loved ones gone before, and where the rest of us, through the mercy of God, hope ere long to join them."

From this it appears that Lincoln cherished a hope of life everlasting through the mercy of God. This sounds very much like the talk of a Christian.

III. Lincoln was a man of prayer. He believed that God can hear, does hear, and answer prayer. Lincoln said in conversation with General Sickles concerning the battle of Gettysburg, that he had no anxiety as to the result. At this General Sickles expressed surprise, and inquired into the reason for this unusual state of mind at that period in the history of the war. Lincoln hesitated to accede to the request of General Sickles, but was finally prevailed upon to do so, and this is what he said:

"Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken, and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went into my room one day and locked the door, and got down on my knees before Almighty God, and prayed to him mightily for victory at Gettysburg. I told him this was his war, and our cause his cause, but that we could not stand another Fredericksburg or Chancellorsville. And I then and there

made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg I would stand by him. And he did and I will. And after that (I don't know how it was, and I can't explain it) but soon a sweet comfort crept into my soul that things would go all right at Gettysburg, and that is why I had no fears about you."

When he entered upon the task to which the people of the United States had called him, at the railway station at Springfield on the eve of his departure to Washington to take the oath of office, he delivered an address. It is a model. I quote it entire. It is as follows:

"My friends, no one not in my position can realize the sadness I feel at this parting. To this people I owe all that I am. Here I have lived more than a quarter of a century. Here my children were born, and here one of them lies buried. I know not how soon I shall see you again. I go to assume a task more than that which has devolved upon any other man since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine blessing which sustained him, and on the same almighty Being I place my reliance for support. And I hope you, my friends, will all pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain. Again I bid you an affectionate farewell."

But it would be wearisome to you to recite all the evidences bearing on the religious character of Abraham Lincoln. John G. Nicolay well says: "Benevolence and forgiveness were the very basis of his character; his world-wide humanity is aptly embodied in a phrase of his second inaugural; 'With malice toward none, with charity for all.' His nature was deeply religious, but he belonged to no denomination: he has faith in the eternal justice and boundless mercy of Providence, and made the Golden Rule of Christ his practical creed."

When Lincoln was urged to issue his Proclamation of Emancipation he waited on God for guidance. He said to some who urged this matter, who were anxious to have the President act without delay: "I hope it will not be irreverent for me to say that, if it is probable that God would reveal his will to others on a point so connected with my duty, it might be supposed he would reveal it directly to me, for, unless I am deceived in myself, that I often am, it is my earnest desire to know the will of Providence in this matter, and if I can learn what it is, I will do it."

IV. I wish to call special attention to Lincoln's temperance habits. He was a teetotaler so far as the use of intoxicating liquors as a beverage was concerned. When the committee of the Chicago convention waited upon Lincoln to inform him of his nomination he treated them to ice-water and said:

"Gentlemen, we must pledge our mutual healths in the most healthy beverage which God has given to man. It is the only beverage which God has given to man. It is the only beverage I have ever used or allowed in my family, and I cannot conscientiously depart from it on the present occasion. It is pure Adam's ale from the spring."

Mr. John Hay, one of his biographers, says: "Mr. Lincoln was a man of exceedingly temperate habits. He made no use of either whiskey or tobacco during all the years that I knew him."

Abraham Lincoln was a model in every respect but one. It was a mistake on the part of this great and good man that he never identified himself openly with the Church. I know what can be said in favor of his position. It is not, however, satisfactory. If all men were to act in this matter as Lincoln did, there would be no Church. This is obvious. Hence the mistake which he made. Otherwise, as to his personal habits; as to his confidence in God; as to his faith in man; as to his conception and use of the Bible; as to his habits of prayer; as to his judicial fairness; as to his sympathy with men—in all these respects, as in many others, Abraham Lincoln is a character to be studied and imitated.—B. B. T.

COMMENDATORY PRAYER: Lord, fill our lungs with the divine breath of to-day. We would find thee in things as they are. Keep us from being disconcerted by thy novelties, and by people's oddities. When we are jolted out of our smooth ruts, make us glad instead of angry: glad that things still happen under thy hand, and that life moves steadily on into unknown territory. Keep us in sympathetic and vitalizing touch with thy present operations, however startling these may prove. Wherever we turn let our nerves be a-tingle with the sense of God—still at work. Through Christ we ask. Amen.

OFFERTORY SENTENCE: "Vow and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared."

OFFERTORY PRAYER: Gracious Father, we pray for all those who are away from thee. Bless those in far away lands who seek to reveal thy Father heart to thy children of many races. Help us to surrender our wills to thine. May our lives be cleansed from all defilement. Accept our offering. Purify our hearts, in Jesus' name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Lincoln Epigrams:

We cannot escape history.

Let none falter who thinks he is right.

If slavery is not wrong, then nothing is wrong.

Come what will, I will keep my faith with friend and foe.

All that I am, all that I hope to be, I owe to my angel mother.

There is no grievance that is a fit object of redress by mob law.

I authorize no bargains for the Presidency, and will be bound by none.

This country, with its institutions, belongs to the people who inhabit it.

For thirty years I have been a temperance man, and I am too old to change.

CHOICE LINCOLN'S BIRTHDAY ILLUSTRATIONS

Lincoln's Kindness of Heart

Lincoln and some friends were out walking one windy day in spring when they came upon two tiny, helpless birdlings lying on the ground. The strong wind had blown them from the shelter of their nests. Bending, he

gently picked up the poor little things and warmed them in his hand. Then from tree to tree he went in search of the nest from which they had fallen. It was in an apple tree and the father and mother birds were twittering anxiously around the nest. He put them carefully in the nest, though his friends laughed at him for stopping in the midst of grave discourse to look after a little bird. But he only said, I could not have slept to-night if I had not first seen those babies safe under their mother's wing.

Lincoln and Temperance

Mr. John G. Nicolay, his private secretary, says: "During all the five years of my service as his private secretary I never saw him drink a glass of whisky, and I never knew or heard of his taking one."

Lincoln's Democracy

President Lincoln was blacking his boots one day when a number of foreign diplomats were unexpectedly ushered in. One of them, seeing Lincoln's occupation, said rather sneeringly: "Mr. President, in the countries we represent our Chief Executives do not black their own boots." "Is that so?" said Lincoln, looking up with apparent surprise and interest; "whose boots do they black?"

A Lincoln Anecdote

Not long before Mr. Lincoln became prominent in the nation, he was one day walking along the sidewalk in Springfield, leading two of his sons, one by each hand, and both were crying loudly. A gentleman who met them asked Mr. Lincoln what was the matter with the boys. He promptly replied: "Just what's the matter with the whole world. I have three nuts, and each boy wants two!"

The Rosebud

When Mr. Lincoln was on the train going to Gettysburg to make that ever-memorable speech, a beautiful little girl, having a bouquet of rosebuds in her hand, was lifted to the window of the car and with a childish lisp she said, "Flowerth for the President." Mr. Lincoln stepped to the window, took the rosebuds, bent down and kissed the child, saying: "You're the sweet little rosebud yourself. I hope your life will open into perpetual beauty and goodness."

The American Great Heart

When Lincoln died Secretary Stanton said, "There lies the greatest ruler of men." Many different reasons can be given why he is entitled to be called one of the greatest men in human history. The most distinctive quality that gives him the highest rank is his greatness of heart. Theodore Roosevelt has aptly compared him with Great Heart of "Pilgrim's Progress." He was a man of remarkable courage, and illustrated the truth—

"The bravest are the tenderest
The loving are the daring."

QUOTABLE POETRY

Abraham Lincoln

Majestic spirit of the firm and true,
Whose task it was to guide our ship of state
O'er troubled sea of internecine hate,
We temple thee among the fated few
Whose wide horizon and sagacious view
Perceived the shallows ere it was too late:
Who, wisely swerving, could as wisely wait
To pilot us by safer channels through.

And who shall estimate the height and scope
Of thy great privilege?—to set men free
By millions and inspire in them a hope
Of civic status, by thy great decree
That none shall make his fellow-mortal grope
In bondage, in this Home of Liberty!

—Joseph Young.

Abraham Lincoln

And so they buried Lincoln? Strange and vain
Has any creature thought of Lincoln hid
In any vault 'neath any coffin lid,
In all the years since that wild spring of pain?
'Tis false—he never in the grave hath lain.
You could not bury him although you slid
Upon his clay the Cheops Pyramid,
Or heaped it with the Rocky Mountain chain.
They slew themselves;—they but set Lincoln free.
In all the earth his great heart beats as strong,
Shall beat while pulses throb to chivalry,
And burn with hate of tyranny and wrong.
Whoever will may find him, anywhere
Save in the tomb. Not there—he is not there.

—James McKay.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Kindness of Lincoln* (Lincoln's Birthday).

President Lincoln guided our country through hard, sad days. Busy as he was, he was never too busy to help any one who was in trouble. He loved his own children dearly, and he had room in his heart for all children, and they loved him in return. "Tad," was his son, a little fellow devoted to his father. One day President Lincoln was busy in the White House, talking to a soldier, who had brought him important news from the war. There came a tapping on the office door. The President paid no attention, and still the tapping went on. At last the President and the sol-

dier heard a boy's voice calling, "It's Tad, Father! Unfasten the door!" When the President opened the door there was little Tad, all ready for bed. The President brought him over to the table, and took Tad's little hand in his, and began to hit it gently on the table.

"You forgot how to signal, didn't you?" said the President. "This is the way to telegraph me when you want to come in—three quick raps, followed by two slower ones." Soon Tad had the signal right, kissed his father and ran off happily to bed.

Never too busy to be kind! That was one of the reasons why people loved President Lincoln, why this country sorrowed so bitterly when he was shot by a cruel bullet.

While he was a poor young lawyer in Springfield, he was going to his office one morning when he saw a little girl crying at the door of one of the houses. Lincoln stopped to see what was the matter. She sobbed out her story. She was going to visit a little friend of hers in another town. It was to be her first ride on the train, and the expressman had not come for the trunk!

Mr. Lincoln lifted the trunk onto his shoulders and started off, calling to the little girl to "come along." They just caught the train. No wonder the little girl never forgot him! A great, brave, noble man he was—never too busy to be kind.

FOR THE EVENING SERVICE

TITLE: *A Standard Lifted Up.*

TEXT: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," etc. Isa. 59: 19-21.

THE SERMON OUTLINE

INTRODUCTORY: This is a prophecy of temporal salvation to be wrought out for the captive Jews in Babylon. But that which is promised is a type of further things to be wrought out for the interest of God's kingdom in the time of Christ, in these days and in days yet to come. God is sure to reckon with his enemies and bring salvation to his people.

I. What are some of the enemies of God's kingdom to-day? They are, in fact, too numerous to mention. One would need to give a catalogue of all sinners and of all the sins men indulge. But the word Worldliness stands for many enemies. Worldliness is common; other-worldliness is uncommon. Materialism, the mad rush for money and the things which money can secure, is a most insidious and powerful enemy of God's kingdom. Business cares, business engrossment, business temptations overcome many even among the professed disciples of Christ. Fashion and pleasure-seeking and social diversions overcome others. Political sins and party spirit and vices indulged overcome others. The kingdom of this world is at war against the kingdom of light.

II. What is the character of the opposition shown toward the kingdom of God? Some of it is indifferent, of the nature only of failure to aid forward God's cause. But, as a rule, it is active, vehement, set strongly

against what our King desires. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Thus spoke the prophet Isaiah in the olden time. What Isaiah foresaw was active, vehement opposition. The words he uses refer to a high spring-tide, or a land-flood, threatening to bear down terribly and carry all in an irresistible sweep. And, strange to say, God has such enemies, active, vehement, violent in their opposition to his kingdom and to all that is good.

III. But, notice, thirdly, how that opposition is to be met. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

First, the Redeemer was to appear. He would be clad for war. He would put on righteousness as a breast-plate. He would put a helmet of salvation upon his head. He would clothe himself with zeal as a cloak. He would come to Zion, to his Church; for Zion was a type of the New Testament Church. Then would his people "lift up their heads." It means everything to us that Christ is the Captain of our Salvation. He is to lead on till every foe is vanquished and he is Lord indeed.

Secondly, the Holy Spirit was to work. "The Spirit of the Lord shall lift up a standard." When God's people are weak and helpless, and have no standard to lift up against the invading power, then God will give a banner to them that fear him, will by his Spirit lift up a standard which will draw multitudes together to battle in his kingdom's behalf. This has been the history of the church in all the centuries. When the enemy came in like a flood—when worldliness and indifference, and active opposition have worked their way—then the Holy Spirit has lifted up a standard for the people. Some great revival has swept over communities or the world, and men have enlisted for God in multitudes.

He lifts up a standard against evil in raising up men who will earnestly, faithfully preach the Gospel. Then the Holy Spirit blesses the word and people are saved in multitudes.

He lifts up a standard against evil in the godly example of Christians. They begin to live right, deal justly, manifest zeal, and love for their fellows, and through their improved lives the world is impressed and the kingdom of Christ begins to triumph.

This is a picture of the way God works in a revival. Let us never be disheartened. Let us hope in him and constantly do our duty. And when times look dark let us remember it is just then, when the enemy is coming in like a flood, that he has promised to lift up a standard against him, and to work himself and through his Spirit and through his people, and establish his kingdom more firmly than ever.

SUGGESTIVE LINCOLN'S BIRTHDAY TEXTS AND THEMES

Lincoln's Faith: "He endured as seeing him who is invisible." Heb. 11:27.

The Citizen Prophet: "I ordained thee a prophet unto the nations." Jer. 1:4.

Lincoln: The Man and the Message: "The memory of the just is blessed." Prov. 10:7.

The Achieving Life: "The same did God send to be a ruler and deliverer." Acts 7:35.

The Price of Liberty: "With a great sum obtained I this freedom." Acts 22:28.

Lincoln as a Leader: "Moreover thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties and rulers of tens." Exod. 18:21.

Lincoln's Counsel of Courage: "Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good." 2 Sam. 10:12.

Lessons from War-times: "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly." Ps. 85:8.

Social Peace: "See that ye fall not out by the way." Gen. 45:24.

THE SUNDAY SCHOOL LESSON

TITLE: *Repentance and Faith.* **Isa. 1:10-20; Ezek. 18: 20-23, 27-32; Mark 2:1-12; Luke 3:1-14; 15:11-24; Acts 2:32-39; Heb. 11:1-10.**

GOLDEN TEXT: "Repent ye, and believe the gospel." Mark 1:15.

Teaching the Lesson

Some one has well said, "The kingdom of God is like a walled city with a single gate to which outsiders can only approach by one path. That gate is faith; that path is repentance." Our Lord preached not only repentance, but also faith. So the apostles. In every saved soul these two must and do meet together. Not that God deals exactly alike with every saved soul. Repentance begins in the humiliation of the heart, and ends in the reformation of the life. I. *What is repentance?* It is a reversal of conduct. Suppose a locomotive rushing at high speed along the main line of a railway. Suddenly, by a signalman's mistake, it is switched off onto a side-line. Instantly the brakes are applied, and the moving mass is brought to a standstill. Then the engineer lays his hand upon the lever, the motion of the engine is reversed, and the train moves back to the main line and continues on its course. In human life such an abandoning of the main line is transgression; such a reversal is repentance. An old tower in one of the southern countries of Scotland goes by the name of the Tower of Repentance. A herd-boy was one day lying in a field near it, reading his New Testament, when an irreligious gentleman of the neighborhood stopped, asked what book he was reading. When told, he said with a sneer, "Perhaps, then, you can tell me the way to heaven?" "Oh, yes," replied the boy, "you must go up through that Tower," which was a quaint way of expressing the truth of the need of repentance. II. *What is faith?* The shortest definition I know is illustrated by the use of the letters of the word itself. F-a-i-t-h. Forsaking all I take Him. Yes, that is faith.

ILLUSTRATIONS

Repentance

Repentance is turning from sin to God. That is repentance—"from," "to." It is putting your hand on your heart and getting hold of the thing that has been your curse, the enslaving passion, the captivity, the predominating force in your existence, the blackening thing, the hellish thing, the damning thing of your soul and dragging it out—by the hair of the head and saying, "There, Lord Jesus, that is it, and I will die before I commit it again. I turn from it now, and forever." Don't talk about being a church member until you have done this. Which is the first thing? The first thing is to repent. We must put God in his right place.—Gipsy Smith.

Faith

Sometimes faith is little more than a simple clinging to Christ: a sense of dependence, and a willingness so to depend. When you are down at the seaside, as we might all of us wish to be, you will see the limpet sticking to the rock; you walk with a soft tread up to the rock with your walking stick and strike the limpet with a rapid blow, and off he comes. Try the next limpet in the way. You have given him warning; he heard the blow with which you struck his neighbor, and he clings with all his might. You will never get him off. Strike, and strike again, but you may as soon break the rock. Our little friend, the limpet, does not know much, but he clings. He cannot tell us much about what he is clinging to, he is not acquainted with the geological formation of the rock, but he clings. He has found something to cling to, that is his little bit of knowledge, and he uses it by clinging to the rock of his salvation; it is the limpet's life to cling. Thousands of God's people have no more faith than this; they know enough to cling to Jesus with all their heart and soul and this suffices. Jesus Christ is to them a Saviour strong and mighty, and like a rock immovable and immutable; they cleave to him.—Charles H. Spurgeon.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Church at Its Best.*

"Fellowship of the Spirit." Phil. 2:1.

When the Church was at its best in the past it was characterized by at least four magnificent qualities. I. *In the first place it trenched in the Word of God.* Since our boys have been in France, we know what it means to live in the trenches, fight in the trenches, and die in the trenches. Once the Church of Christ trenched in the Word of God, it found its life and sustaining strength there. For a quarter of a century many in the churches have trenched in the criticisms of the Word of God, so the Book ceased to be the sword of the Spirit by means of which we were to conquer the world. II. When the Church of the past was at its best, *it was also deeply spiritual.* It depended upon spiritual things with which to do spirit-

ual work. It had the enduement of the Holy Spirit; knew the power of prayer, and exerted a faith that could do the impossible. III. The Church at its best *was also constantly progressive.* One of the greatest facts in its history is this: "It grew." It grew in power, numbers, grace, and knowledge. Growth is always the sign of life, and when a church stops growing, it means that decadence and death have set in. IV. When at its best, the Church *was unselfish in service.* Like its Master it did not seek to be ministered unto, but rather sought opportunities to minister unto others. A selfish church is a contradiction in word and truth. If really Christian, the Church must express itself in unselfish service toward God and man.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Feb. 10. Jesus Teaching Us to Serve. Matt. 20:20-28.

(His idea of service. People who need help. Avenues of service. How serve our community? A good turn daily, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Lincoln Went to Church. Do you?

Your soul needs food, air, and exercise as much as your body. Why starve your soul? Go to church to-morrow.

The only salvation that holds out is the salvation that is worked out.

If we really want a New World, we must provide the new men to make it.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: FEBRUARY SEVENTEENTH

THEME: *The Religious Character of Washington* (Washington's Birthday).

SUGGESTED SCRIPTURE READING: Phil. 2:1-30. The after petition: May the Lord dispose us to attend to his Word.

SELECTED HYMNS: "God of our father, known of old."—Rudyard Kipling. "Lord God of hosts, whose mighty hand."—John Oxenham. "God of our fathers, whose almighty hand."—D. C. Roberts. "O God, hear the nation's prayer."—Irving Maurer. "Lord, while for all mankind we pray."—J. R. Wreford.

SALUTATION: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." Ps. 33:12.

INVOCATION PRAYER (Washington's Birthday): Almighty God, our heavenly Father, we thank thee that in the dark hours of our national life thou didst raise up thy servant, the first President of the United States, to be a leader and deliverer. Help us to keep in memory his exalted patriotism, his official integrity and his wise statesmanship. May these qualities be incentives and influences that shall be exerted upon generations to come. We bless thee for the great things thou hast done and art doing for the children of men. We consider the days of old, the years of ancient times, and unto thee do we give thanks. We give thee special praise for the wonderful grace and virtue manifested in all those, thy children, who have been the lights of the world in their several generations. For raising up thy servant, George Washington, and giving him to be the leader and commander of the people; for vouchsafing to him victory over kings, and for bestowing upon him many excellent gifts; for inclining the hearts of men in Congress assembled to wise choices, and for granting them vision of the days to come; for a settled constitution, and for equal laws; for freedom to do the thing that is right, and liberty to say the truth; for the spread of knowledge everywhere among us, and for the preservation of the faith, we bless and magnify thy Holy Name, humbly beseeching thee to accept our sacrifice of thanks and praise, through Jesus Christ our only Saviour and Redeemer. Amen.

THE SERMON

TITLE: *The Religious Character of Washington* (Washington's Birthday).

TEXT: "Hold such in reputation." Phil. 2:29.

THE SERMON OUTLINE

INTRODUCTORY: In our grateful recognition of the greatness of Washington, we gladly recall the fact that it was his trust in God that

made him what he was—"of all great men the most virtuous and the most fortunate." Not merely as a soldier, not alone as a patriot, not simply because a hero, but as a Christian, fearing God and keeping his commandments, we accord to "this imperial man," "this unblemished gentleman," our grateful remembrance to-day.

At such a time as this, and on this sacred day, we may well consider the evidence afforded in the life and deeds and words of Washington to his personal trust in God, his walking in God's ways, and his keeping of God's commandments. Born at a time when in his home and family the greatest reverence was shown to the forms and usages of religion, the record of his baptism is still extant, and there is no reason to doubt that he, who, at the font in the old Pope's Creek Church, was made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," was, by the pious care and teaching of parents and godparents, instructed not alone in "the Creed, the Lord's Prayer, and the Ten Commandments," but in those "other parts of the Church's catechism," which a child "ought to know and believe to his soul's health." It was at a time when the training and disciplining of the home took the place of the public school or the academy of a later day; and so, up to his twelfth year, the young Washington had the loving care and oversight of his parents. At the age of thirteen he drew up, from works he had read, a number of resolutions for the conduct of his life. We find among these aphorisms the following: "When you speak of God or his attributes, let it be seriously, in reverence": "Labor to keep alive in your breast that little spark of celestial fire called Conscience": "Honor and obey your parents, whatever may be their condition." Two years later his filial piety was shown in his relinquishment, at his mother's desire, of his purpose of entering the British navy, in strict fulfillment of his latter resolution, based on the "commandment with promise."

The youth thus trained proved worthy of his teachers, and true to the lessons of religion and morality they taught. We are not surprised to find him, in his early manhood, when at the head of an expedition against the French and savages, counseled by his "paternal adviser," Mr. William Fairfax, of Belvoir, in these words: "I will not doubt your having public prayer in the camp, especially when the Indian families are your guests, that they, seeing your plain manner of worship, may have their curiosity to be informed why we do not use the ceremonies of the French, which, being well explained to their understanding will more and more dispose them to receive one baptism and unite in strict bonds of cordial friendship."

In 1759 Washington married and took his seat in the House of Burgesses. He became at the outset of his domestic life interested in the formation of the interests of the Church; and the old vestry-book at Truro parish affords abundant proof of his personal share in the erection of those historic shrines known as Payne's and Pohick churches. We find the young vestryman and churchwarden—for such he assumed again—occupied in sending a friend and neighbor to England for Holy Orders, in procuring a glebe, and in fitting up a house for their chosen pastor. It is in keeping with his interest in the work of his parish that we learn of his gifts for the adornment of the church, the site of which he himself had chosen, and of his importation from England of pulpit cushions and altar

cloths of crimson velvet with gold fringe, and folio Prayer Book bound sumptuously in morocco and lettered in gilt with the parish name.

While thus occupied in promoting the temporal interests of the Church it is the testimony of his rector, the Rev. Lee Massey, that "he was equally attentive to his spiritual duties." "I never knew," writes Rev. Mr. Massey, "so constant an attendant on church as Washington. His behavior in the house of God was ever so reverential that it produced the happiest effect upon my congregation and greatly assisted me in my pulpit labors. No company ever kept him from church." Abundant testimony is given that he was a frequent and devout recipient of the Holy Communion.

On the very day after taking command of the Continental Army in 1775 the following order was issued: "The General requires and expects of all officers and soldiers not engaged in actual duty a punctual attendance on divine service, to implore the blessings of Heaven upon the means used for our safety and defense." On May 15, 1776, Congress having appointed a day of humiliation and prayer, the following order was given: "The General commands all officers and soldiers to pay strict obedience to the order of the Continental Congress, that by their unfeigned and pious observance of their religious duties they may incline the Lord and Giver of victory to prosper our armies." He forbade gambling, drunkenness, and profanity—"wicked practices, hitherto but little known in the American army"; adding, "we can have but little hope of the blessing of God if we insult him by our blasphemies, vices so low and without temptation that every man of sense and character detests them."

In anticipation of an impending battle, he thus addressed his soldiers: "The fate of unborn millions will now depend, under God, on the courage and conduct of the army. Let us rely upon the goodness of the cause and the aid of the Supreme Being, in whose hand victory is, to animate and encourage us to noble actions."

We find him referring his successes to "that Divine Providence which has manifestly appeared in our behalf during the whole struggle"; while in referring to his reverses he adds, "All would have been lost but for that bountiful Providence which has never failed us in the hour of distress."

On the proclamation of peace, in the year 1783, the General called upon the chaplain of the forces "to render thanks to God for his overruling of the wrath of man to his own glory, and causing the rage of war to cease." A few months later he concluded a letter to the Governor of the State with the "earnest prayer that God may have you and the State over which you preside in his holy protection; that he would incline the citizens to obedience to government; to entertain a brotherly love for one another, for their fellow-citizens of the United States in general, and particularly for those who have served in the field; that he would be pleased to dispose them to do justice, to love mercy, and to demean themselves with that charity, humility, and pacific temper which were the characteristics of the divine Author of our blessed religion, without humble imitation of whose example in those things we can never hope to be a happy nation."

Is it to be wondered, then, that when the "last enemy" came, the patriot could say, "I am not afraid to go!"? The strength which had been his through life was not to fail him now. His place of refuge was in the Everlasting Arms. The Word of God was on his bed when he died. She

who so often shared with him the holiest offices of their common faith ministered to his last wants. His words were: "'Tis well." He closed his own eyes, folded his arms across his breast and "fell asleep."—W. S. P.

COMMENDATORY PRAYER: Lord, quicken and deepen our interest in the great affairs of our country and of thy kingdom. Create within us a flaming interest in those wide movements which under thy hand are transforming human life. Possess our minds with thine own large views and tender compassion, with warm love and high hopes. We would learn to care more for human enfranchisement and redemption, for temperance, Sunday schools, and missions, for charities and great reforms—than for selfish leisure or social display. Lord, deliver us from the thraldom of our blatant hypocrisies, our moral isolation, our spiritual dullness and inertia, our subjection to sin, our absorption in the gaudy trifles of the day. So fill us with thyself that Christian work shall come natural to us, shall be inevitable—and our very presence prove a boon and a blessing. Through Christ we ask. Amen.

OFFERTORY SENTENCE: "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

OFFERTORY PRAYER: O God, our Father, who hast such riches for the children of men, prepare our hearts for thy blessings. Win our minds away from material things. May we not be easily daunted nor turned aside, but may we move towards thee and there abide. Receive our offerings. Accept us as we bring them. Through Christ we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Sayings of Washington:

"Of all the dispositions and habits which lead to a political prosperity, religion and morality are indispensable supports."

"Can it be that Providence has not connected the permanent felicity of a nation with its virtue?"

"It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude to acknowledge his obligation."

"We can have but little hope of the blessing of God if we insult him by our blasphemies."

"Let us rely upon the goodness of the cause and the aid of the Supreme Being, in whose hand Victory is, to animate and encourage us to noble actions."

"All would have been lost but for that bountiful Providence which has never failed us in the hour of distress."

"Labor to keep alive in your breast that little spark of celestial fire called Conscience."

"Honor and obey your parents, whatever may be their condition."

"Well has it been said, that if there had been no God, mankind would have been obliged to imagine one."

"The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained."

"Religion is as necessary to reason as reason is to religion; the one cannot exist without the other."

"The love of my country will be the ruling influence of my conduct. Liberty, when it begins to take root, is a plant of rapid growth."

"Knowledge is, in every country, the surest basis of public happiness."

CHOICE WASHINGTON'S BIRTHDAY ILLUSTRATIONS

Easily First

"Who is the greatest man in Congress?" somebody asked Patrick Henry when he returned home after the session opened in Philadelphia, September 5, 1774.

"If you speak of eloquence," he answered, "Mr. Rutledge, of South Carolina, is by far the greatest orator; but if you speak of solid information and sound judgment, Colonel Washington is unquestionably the greatest man on the floor."

Not wild flights of oratory and gorgeous, lurid words, but deeds characterized the man who became "first in the hearts of his countrymen." And back of these was the sound judgment which Patrick Henry pointed out in his reply.

Washington's Appearance

In appearance Washington was tall, athletic, and graceful, always well dressed and courtly, of great strength and with large hands and feet, face rather pale and pockmarked, hair almost reddish, eyes gray, usually veiled by drooping lids; nose prominent, mouth and chin not large, but strong; forehead receding, but with the appearance of elevation; carriage erect and distinguished—withal a handsome man noted of women and noting them in turn; an aristocrat of the old school; in a word, a Virginia gentleman.—J. A. Edgerton.

A Lover of Children

Miss Stuart, the daughter of Gilbert Stuart, who painted the most famous portrait of Washington, gives us the following glimpse of Washington as a lover of children: "One morning while Mr. Washington was sitting for his picture, a little brother of mine ran into the room, when my father, thinking it would annoy the general, told him he must leave. But the general took him upon his knee, held him for some time, and had quite a little chat with him. My brother remembered with pride as long as he lived that Washington had talked with him."

Washington's Fatherly Interest

The first order Washington sent to London after his marriage included "Toys," and "6 little books for children beginning to read." These were for his two step-children, John and Martha Custis, who were then six and four years old. A little later he ordered "1 fashionably dressed doll," "A box of Gingerbread Toys and Sugar Images," and a Bible and a Prayer-book for each, "neatly bound in Turkey," with names "in gilt letters on the inside of the cover."

Washington's Smile

Some one has said that Washington never smiled, but this is a mistake, as those who knew him say. When he entered Boston in triumph on the 17th of March, 1776, he took up his headquarters at the best public house in Boston, which was at the head of State Street, until then called King Street. The daughter of the keeper of the inn was a little girl playing about the house and, of course, interested in all that passed. Washington, with his usual kindness to children called the child to him and said, "You have seen the soldiers on both sides; which do you like the best?" The little girl could not tell a lie any more than he could, and, with a childish frankness, she said she liked the redcoats best. Washington laughed and said to her, "Yes, my dear; the redcoats do look the best, but it takes the ragged boys to do the fighting." This is one of the many well-authenticated anecdotes which disprove the theory that Washington never smiled.—*Household Journal.*

Washington's Wit

The common opinion is that Washington was such an austere personage that he never deigned to smile or crack a joke. A postscript to a letter to Mr. Lear just after he left Philadelphia and the presidency in 1797 has a humorous touch. The ex-president was arranging to have his things sent back to Mount Vernon, to which he was retiring to end his days in peace and quietude. He gave instructions to have the grate packed in some old carpeting to keep it from scratching. After various other instructions and Washington's habitual expression of affection, regard, etc., with which he closed all his letters to his secretary, came the postscript: "On one side I am called upon to remember the parrot, on the other to remember the dog. For my own part I should not pine much if both were forgot."

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Habit Making and Habit Breaking.*

It is hard to keep people from going across lots after a path is once made; and so it is hard to stop doing what we have fallen into the habit of doing. Bad habits are like the ruts made by carriage wheels in country roads; they hold people fast. A habit is something we have. That is what the word means. But it often becomes something which has us.

Boys and girls, I think of nothing that can more forcibly illustrate this power of habit than two or three horse stories I have heard. The first is of a horse that used to pull around a sweep which lifted dirt from the depths of the earth. He was kept at the business nearly twenty years, until he became old, blind, and too stiff in the joints to be of further use. So he was turned into a pasture and left to crop the grass without any one to disturb or bother him. But the funny thing about the old horse was that every morning after grazing a while he would start on a tramp, going round and round in a circle, just as he had been accustomed to do for so many years. He would keep it up for hours; and people would often stop and look and wonder what had got into the head of the venerable animal to

make him walk around in such a solemn way when there was no earthly need of it. It was the force of habit. And just so the boys and girls who form bad or good habits when young will be led by them when they become old, and will be miserable or happy accordingly.

We have all heard of the milk-man's horse which had been bought from a fire company. As the man was delivering his milk the fire bell happened to ring and the engine flew by. True to his old nature, the horse started with sudden and tremendous pace along with the engine, leaving milkman, cans, and milk strewn promiscuously along the street.

The conduct of this horse was paralleled by the one Mark Twain tells about, that was hired by a young man to take his lady friend on a carriage ride, only to find the horse cutting all kinds of zig-zags across the street and stopping at nearly every house. The horse had belonged to a milkman who used him in daily delivering to his varied customers their portion of milk.

"Habit," says Horace Mann, "is a cable; we weave a thread of it every day and at last we cannot break it." None of us can be too watchful or too careful in the matter of the habits we form.

But suppose we already have a bad habit,—how shall we break it? There is but one way, and that is well set forth in a little verse I will give as worthy of being learned by heart by all our boys and girls.

"How shall I a habit break?
As you did that habit make.
As you gathered, you must lose
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us, neck and wrist;
Thread by thread the patient hand
Must untwine, ere free we stand;
As we builded, stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown."

—H.

FOR THE EVENING SERVICE

TITLE: *God-touched Men.*

TEXT: "There went with him a band of men whose hearts God had touched." 1 Sam. 10:26.

THE SERMON OUTLINE

INTRODUCTORY: The coronation of Saul, king of Israel, was an important event for the man and the nation. The desire of Israel was for a leader who would unify the loose elements, and give a united opposition to the enemy. The ceremony being over, it is said that there went with Saul men touched of God. Such men are always practical men. They are like Paul, and ask: "Lord, what wilt thou have me to do?" Those men

were ready for action; they "went with him." The prophet Elijah had to learn of seven thousand invisibles by way of heaven. The men who followed the king were "in sight." The Lord Jesus was a practical man; "He went about doing good." Paul, after hardship and shipwreck, "gathered sticks" on the island of Melita. Christ's men are men of action.

I. God-touched men are optimistic; they see the harvest at the time of sowing. They are telescopic, not microscopic. They have tidings from afar, and "look for a city which hath foundations, whose builder and maker is God." To them the world grows better every day. Such men are also dominant men—shapers of others. Our college presidents, too many to name, are of the number. They bring the huge, rough stones from the quarries for lesser men to shape. Our great poets and some writers and preachers are of this class. Goodness reënforces greatness, and God's touch means goodness and kingship.

II. God-touched men are needed to give tone and morals to society which otherwise becomes flimsy. They are necessary for the elevation of business life, to keep honesty, integrity and principle in the forefront in commercial doings. In politics they are needed to exemplify the Golden Rule, and give "a square deal to every man." They are needed to preserve our priceless inheritance won for us by the struggles and thought of our forefathers. In Holland there are happy homes, fertile fields, busy factories, schools, colleges, and churches. But Holland is below sea-level, and men by energy and ceaseless vigilance keep back the sea-wolves from their rightful domain. Immense dykes of human construction, say to the wild waters: "Hitherto shalt thou come, and no farther, and here shall thy proud waves be stayed."

III. God-touched men, like the dykes of Holland, keep safe the great bestowments of the past. "The great unwashed," "the fickle multitude," set no value upon these blessings, but look for tinsel and toys.

IV. God-touched men are sympathetic. They are good Samaritans, the Shaftesburys, Barnados, Booths—"they weep with those who weep." Like Christ Jesus, they are "moved with compassion." They do not torment the fallen brother by telling him what he might have been, but they meet the man's need in love, and are to the needy "instead of God."

V. But, once more, notice that God-touched men are banded together. A heap of links is not a chain, but each link united to the other means union and usefulness. The scattered of Israel need to know more and more the blending power of the touch of God till the prayer of Jesus is fulfilled and "all are one, as thou, Father, art in me and I in thee."

WASHINGTON'S BIRTHDAY TEXTS AND THEMES

The Good Ruler: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers." Exod. 18:21.

A Christian Man in Public Life: 2 Chron. 17:3,4; 27-29.

The Greatest Greatness.—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

Washington's Combination of Strength and Beauty: "Upon the top of the pillars was lily work." 1 Kings 7:32.

Patriotic Men the Prop of the Nation.—"How is the strong staff broken and the beautiful rod!" Jer. 48:17.

The Nation's Deliverer: "The men of Israel said unto Gideon, rule thou over us, both thou and thy son also, for thou hast delivered us from the hand of Midian." Judges 8:22.

Washington's Wisdom: "Now, there was found a poor wise man, and he by his wisdom delivered the city." Eccles. 9:15.

The Just Ruler: "And all Israel feared the king, for they saw that the wisdom of God was in him to do judgment." 1 Kings 3:28.

A Great Man: "There was none like me before me, neither after me shall any rise like unto me." Solomon.

A Man of Understanding: "By the good hand of God upon us, they brought us a man of understanding." Ezra 8:18.

Sent of God: "The same did God send to be a ruler and deliverer." Acts 7:35.

The Discreet and Wise Ruler: "Look out a man discreet and wise, and set him over the people." Gen. 41:33.

Washington the Model Citizen: "Wherefore then were ye not afraid to speak against my servant Moses?" Num. 12:8.

Washington as a National Asset: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2.

The Foresight of Washington: "Yea, thou shalt see thy children's children, and peace upon Israel." Ps. 128:6.

THE SUNDAY SCHOOL LESSON

TITLE: *Prayer.* Gen. 18:23-33; Exod. 32:31, 32; Neh. 1:4-11; Dan. 6:10; Matt. 6:5-15; Luke 18:1-14; John 17:1-26; I Thess. 5:17; I John 5:14, 15.

GOLDEN TEXT: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Teaching the Lesson

God has taught us to pray, has encouraged us to pray, he therefore will not disappoint us when we pray. I. *The conditions of prevailing prayer.* What is required or supposed? The Golden Text says abiding in him. That implies our being in him, by faith, by obedience, by being members of his body. It implies also continuing in him as a branch in the vine, and also honestly endeavoring to do his will. What is meant by his words abiding in us? By our knowing them, believing them, remembering them, persevering in the observance of them. What is the effect of his words abiding in us? They purify us. They bring fruit in us. II. *The assurances of answer to our prayers.* Those who truly abide in Christ shall not meet with disappointment in their prayers. One reason is because they

ask according to God's will. They are sure to be heard on this account (1 John 5:14, 15). They ask only to a good end (James 4:3). They take a right method in asking, praying with faith, with fervency and devotion, in humility, and from a clean heart. They pray also with constancy and perseverance and in the name and through the merits of Christ. Fulfilling such conditions our desires are already granted. God honors such simplicity of trust. Also it is true that only such blessings are asked for as are within the range of God's promise. There is purity of desire, with emphasis on spiritual blessings. There is moreover a state of soul in complete submissiveness to the Divine will. III. *Let us learn to pray, and to ask great things of God.* Sir Walter Raleigh one day asking a favor of Queen Elizabeth, she said to him, "Raleigh, when will you leave off begging?" He answered, "When your Majesty leaves off giving." Let us pray. Let us ask great things of God. Let us expect great things from God. Let his past goodness make us "instant in prayer."

ILLUSTRATIONS

Knows God Will Hear

The story has lately been told in the papers of how the captain of a small vessel was one night taken very ill, and though the cure might be in his ship's medicine chest, he had no skill to choose or compound it. Only one hope came to his mind—to find a doctor. He set the wireless telegraph to work. North, south, east, and west went the call for a doctor; and lo, across hundreds of miles came the answer. The physician had been found, the prescription was given, and the captain's life was saved. The newspapers called it a parable of prayer. There is a striking difference between the operator of the wireless and the man who prays to God. The former sends out his message over the broad seas, hoping somewhere to make himself heard, but not knowing where his call will find an instrument to receive it. He who prays, however, knows who will hear. He knows that his cry will come to his Father's ear.

Hears and Answers

It was not a great while ago that the headlines in the newspapers announced that wireless messages had been sent from Washington to Paris, and that points 8,000 miles apart picked up a part of the message.

That is not a new thing in the Kingdom of Heaven, for God has been hearing the prayers of his children through all the ages past and answering with unmistakable clearness.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Worthwhile Church.*

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:22, 23.

The church is divinely established with a definite, divine program. To measure up to the perspective that God has drawn for it, the church must have largely developed six things, I. *To know.* That is Christian assurance. Unless the church has entered into the definite experience it cannot assume, it will not assume any of the following resultants. Every member of the church must have a definite knowledge of "having passed from death unto life." II. *To pray.* That is Christian devotion. The man that lives without prayer lives without Christ. The church that prays reaches the ear and heart of God, who will move all worlds to answer the breathings of the soul's devotion. III. *To pay.* That is Christian benevolence. How the kingdom's interests are imperiled for lack of money! What joy for the church to give of its substance to the King's business. What a privilege to pass over to God myself in terms of money. IV. *To grow.* That is Christian development. The expanding church is a thrilling event —to see it grow bigger in compassion. The church must grow or perish. V. *To glow.* That is Christian passion. The church that is dominated by the indwelling Christ will have in the fullest measure the Christ passion. The church must be a living torch so that no wayfaring man might miss the way to God. The church is God incarnated by the Holy Spirit in the hearts of believers, and stands as a beacon light in the world to lead men to win men, by the fervency of its passion, to Jesus. VI. *To go.* That is Christian activities. "Go into all the world." No man surely will question the imperativeness of the command. It was Jesus, the Son of God, himself who, in his regal authority, impressed the world obligation upon the Church. If there is no "going" there will be no "coming." The church that willfully disobeys and withholds its missionary passion from the last man on the face of the earth will not see the tidal waves of grace sweeping in upon its life.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Feb. 17. How Much Should We Strive for Material Things? Luke 12: 13-31.

(In a material world we must seek material things, like food, clothing, home, etc. But spiritual things have an important place—love, courtesy, kindness, helpfulness, Christ-likeness, etc. Material things must not dominate us, but be made our servants.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Washington went to church. DO YOU?

When it is finally settled that a thing is impossible, watch some fellow do it.

I had rather be a blind optimist than any kind of a pessimist.

Many people find the church cold because they insist on sitting in "Z" row. Come forward, brother!

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: FEBRUARY TWENTY-FOURTH

THEME: *Four Pillars of Christianity.*

SUGGESTED SCRIPTURE READING: Acts 2:32-47. The after petition: "May the Lord quicken our hearts to hear and obey his word."

SELECTED HYMNS: "How sweet and heavenly is the sight."—Joseph Swain. "Blest be the tie that binds."—J. Fawcett. "O Jesus, Master, when to-day."—C. S. Newhall. "At length there dawns the glorious day."—O. S. Davis. "O blessed Son of God."—H. L. Crain.

SALUTATION (or Call to Worship): "I was glad when they said unto me, we will go into the house of the Lord." "This is the day which the Lord hath made; we will rejoice and be glad in it."

INVOCATION PRAYER: Almighty God, our heavenly Father, we bless thee that thou hast brought us to thy house this beautiful Sabbath morning. We would indeed worship thee who art a spirit in spirit and in truth—in the beauty of holiness. We would bring our sins to thy cleansing and our restlessness to thy rest. It has pleased thee to open thy door to pilgrims whose honor is broken and whose garments have been soiled on the way. In thy mercy thou dost receive sons and daughters who have been wasting their substance in the far country. We come to thee from all our wanderings, and we seek thine acceptance for the sake of Jesus Christ. Wilt thou remove the garments of our defilement and give us the white robes? Wilt thou remove the tokens of evil bondage and give us the ring of restored sonship? Restore unto us the joy of thy salvation, so that we may feel reverently at home in our father's house. Work thy miracles of grace in our midst to-day. May we have the fellowship of thy Spirit, and may our lives abound in the fruits of the Spirit. We ask all in the name of Christ, our Lord. Amen.—H.

THE SERMON

TITLE: *Four Pillars of Christianity.*

TEXT: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42.

THE SERMON OUTLINE

INTRODUCTORY: In order to ascertain the real strength of anything the most natural process is to examine its foundation, find out what it primarily rests upon, and the nature of that basis. In the instance of any material structure that examination includes the soil upon which the structure stands and the first parts of its foundation. In the case of a religious or a benevolent institution, that examination extends back to the

authority upon which the structure rests and to its fundamental principles before its claim to moral and religious safety can be established.

The strong words which record the practice of the converts to the Christian Church in the days following the pentecostal revival, suggest the consideration of a religious structure that was erected nearly two thousand years ago; and it is desired to see upon what foundation this building rests, "that it is become so great." What stones compose its foundation? What tablets mark its corners? This religious building we call the Christian Church, and we can be and are satisfied of its permanence and safety only in proportion as we are convinced of the substantial character of its foundation and its workmanship. In virtue of the principles upon which it rests, the Christian Church was as strong on the Day of Pentecost as it is to-day. To its pillar principles, then, rather than to its age, should the attention turn to satisfy itself of the strength of the Church of Jesus Christ.

I. First Pillar—Steadfastness in doctrine. Probably there is no department of life that is so full of illustrations of the truth of the adage, "A rolling stone gathers no moss," as the religious department; and it also is true that people who have been unstable in their doctrinal position have experienced the most unrelieved discomfort in themselves. They not only gain no spiritual strength, but they find uneasiness and anxiety. One explanation of the cause of seasickness is the reiterated sensation of non-support—a long-continued sense of falling. Now it is more than likely that such illness manifests itself in the instance of men who are tossed about by every wave of doctrine; they are victims of a sort of doctrinal seasickness which, although it may be relieved temporarily, will not be overcome until they set foot upon a solid soil. "Continued steadfastly" is the unfolding of the Greek word for strength, and when this word is used of men it implies a strength that comes by reason of giving constant attention to a thing. Such were the converts to the early Christian Church; they were steadfast because they were strong; they were strong because of continued application.

II. Second Pillar—Fellowship. When Sir Christopher Wren was demolishing the ruins of the old St. Paul's, to make room for his new cathedral, says Mr. Spurgeon, he used a battering-ram with which thirty men beat upon a part of the wall for a whole day without producing any visible effect upon the masonry. When finally the wall was overthrown and demolished it was found that such an intimate union had taken place between the particles of the mortar that it had become like solid stone. This was due to the similarity of the natures of the mortar and of the stones, both being affected by the same bond because both partook of the nature of that bond. Lime is the bond between mortar and stones, fellowship the bond between member and member. What was Christ's prayer touching this thing? "That they may be one; as thou, Father, art in me and I in thee, that they also may be one in us." This bond of fellowship, moreover, is one that does not overthrow individual characteristics. It is not a fellowship that acts as those forces act which change the quality of living wood into the deadness of solid stone, petrifying it. On the contrary, it is like the fellowship that unites the particles of two separate and individual kinds of living wood with such oneness of life and purpose that, as in a grafted tree, they produce uniformly good fruit.

III. Third Pillar—Breaking of bread. In this custom we have symbolized the life principle that exists, though in an unsymbolized form, in the preceding characteristics of strength and fellowship. A living union is here announced and emphasized by reason of the fact that bread is the very staff of life. It is a feeling of confidence and esteem that prompts one man to invite another to "break bread with him." It is an invitation to enter his house, enjoy its protection and rest, meet the members of the family, and, in partaking of the family food, enter into their comfort and refreshment. By what strange alchemy acquaintances are transformed into friends and amalgamated in a common interest by this process, who can tell? But that it is so, who can deny? It was an unwritten but puissant law of the Greeks that even if registered enemies met each other at the table of a mutual friend, neither of them should show anything else than the most punctilious courtesy. In the establishment of the Christian Church the satisfying of a common need was made a pillar, and the frequent opportunities for that satisfying emphasized the necessity for frequently laying aside all personal animosities and the merging of all personal interests into the common weal, all personal sorrows into the common woe.

IV. Fourth Pillar—Prayer. Again, we find a practice springing out of a common need, for prayer is the spontaneous outburst of the human heart; it is "the soul's sincere desire uttered or unexpressed." Nothing has been found that could permanently suppress this divine impulse. It may have lain dormant for years, but, like the germ of the dahlia tuber found in the mummy's hand, it will spring into active and unchanged life. It may be drugged to sleep with the narcotics of immorality, but under the application of the alternating electric current of danger and necessity it wakes into renewed life and vigor.

Telegraphers affirm that the atmosphere at times becomes so charged with electricity that no chemical battery is needed in sending a dispatch, the atmospheric electricity being sufficient for that purpose. Thus is it with prayer. It springs spontaneously and makes its way upon invisible wires to the throne of God. In the atmosphere of the assembled Church the proper conditions are established, the place is filled with that fine, invisible, indescribable divine afflatus which gives origin and a passage to the prayers of men.

Upon these four pillars rests the Christian Church; beside them the strength of her eighteen hundred years of existence is altogether inconsiderable. Erected upon them must every local division of the Church be if it hopes to contribute anything to the evangelizing of the world.—N. H. S.

COMMENDATORY PRAYER: Eternal God, we thank thee for the ministry of Jesus Christ among men and for the glory of his resurrection. May we see our lives in the light of his sacrifice. Make us sharers of his victorious life. In the heat of the day and in the long watches of the night may we be guided always by the Spirit of the living Christ, in whom and through whom we have life eternal. We ask in his name. Amen.

OFFERTORY SENTENCE: "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."

OFFERTORY PRAYER: Father in heaven, may these offerings bear fruit unto the glory of thy Holy Name. Only of thine own have we given thee, for all that we have cometh of thine hand and is thine. Keep this,

we humbly beseech thee, forever in the thoughts of our heart, that as stewards who shall be found faithful we may be able to render unto thee with joy a full account of our stewardship. Through Christ we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

A warmer tone of spiritual life would change the atmosphere which unbelief needs for its growth.—A. M.

A Model Church: I. Made up of converts. II. The members "continued steadfastly in the apostles' doctrine." III. "They continued steadfastly in fellowship and in breaking of bread and in prayers." IV. They surrendered possessions.

The first Christians were a holy family.—G. F.

The First Christian Church: I. The faith which it testified. II. The deeds which it performed. III. The love which it evidenced. IV. The means of grace which it employed. V. The blessedness which it enjoyed.—G. F.

The disciplined life of the early church. "They continued steadfastly." They were perseveringly devoted to: I. The apostles' doctrine. The great, deep, broad fundamental truths. II. To the apostles' fellowship. Besides community of principle there was community of life. III. In the breaking of bread. Regular communicants. This is a bond of union. IV. In prayers. As they had a common creed, a common life, a common participation in the Communion, so they took part in a form of common prayer.—W. E. C.

CHOICE ILLUSTRATIONS ON THE THEME

Church Unity

The following incident happened in a small Western town where the people are poor and where, though there are several churches, they frequently borrow each other's equipment and work together in harmony. One evening a church bell was heard ringing vigorously. The family seated around the tea table looked up in surprise. "What bell is that?" they asked in chorus. No one seemed to know until at last one exclaimed, "Oh, I remember now! That is the Episcopal bell ringing for the Baptist revival that begins at the Presbyterian church to-night." There was no hard feeling there! The early church was marked by unity, by fellowship.

Continued Steadfastly in Prayer

In a small village in Somersetshire there is a little chapel. When it was building a farm laborer and his wife cheerfully agreed that they would give the whole of their savings—five pounds—to the new chapel, and they hoped the chapel would soon be crowded. But, alas, they were disappointed, for the people did not come. Every night this man went into the chapel alone, lit a candle, and prayed to God. One night a neighbor, attracted by the light, opened the door and entering inquired what his friend was doing there alone. "Praying for this village," he said, and they knelt

together, making the two or three with whom the Master meets. A soul was born that night, and soon the village was moved, and the chapel was crowded. Years after there were only two members left—both old and both deaf, and seldom was it that they could attend the service together. The chapel was sixteen miles away from the nearest preacher, and there was talk of closing it. At the quarterly meeting a man told the above story and added, "You cannot close a chapel like that. Only sin can close a chapel." Immediately it was decided to try again, and to-day, in answer to the prayers of the lonely saint who gave his whole to the chapel, and himself to the work of the Lord, that village chapel is again crowded.

Many a church might be revived by prayer. The early church "continued steadfastly in prayer."

The Church Not Perfect

A man was refused admission to the membership of a church because he did not pay his debts. He asked the pastor if there were no members who did not always pay their debts. "Yes," was the reply, "and that is the reason we will not receive you."

The Church and the World

The proper place for the ship to be is in the water, but if the water gets into the ship, the ship will sink. The proper place for the church is in the world, but if the "world" gets into the church, the church will go down in disgrace.

Church Sins

"When nations are to perish in their sins,
'Tis in the Church the leprosy begins."

PASTORAL PRAYER: Almighty God, thou art good to us with exceeding fullness of mercy. Thy compassions fail not, they come up with the light of every morning, and they fill the darkness of the night with lights brighter than the stars. Thou art our helper: when we are helpless thou art nearer to us than our own life; thou art round about us like a great defense of fire, and no man can pluck us out of the Father's hand. Thy promises are exceeding great and precious, and as for their number, they have none—the sands upon the seashore may be counted, but thy mercies are beyond all reckoning; they fill our life, they overflow it, they are our daily inspiration and confidence, and our one hope and final security. Thou dost enrich us—all our possession, all things are ours. Lord, increase our faith, give us that bold yet loving hand, which seizes the prize in all its fullness and preciousness and applies it to the poverty and the whole necessity of life.

Thou hast set before us a great destiny, thou dost ply our life with many calls, thou dost urge us by many impulses, thou dost turn our ambition into a religious force and lure us by many a promise of larger life and nobler attainment. Help us to obey the call, may we never be disobedient to the heavenly vision.

Thou knowest our whole necessity, our life in all its throbbing pain and pitiful helplessness and wordless desire and mute agony, in all its hope, expectation and vehement desire, in all its solicitudes and wanderings and curious questionings—thou knowest us altogether, thou knowest the burdens we carry, the stings that wound us every day, and the fire which scorches us like the judgment that is infinite. Thou knowest our rest and our hope, and the place we count most secure. According to all our life do thou now come to us, and do thou cleanse us by the inspiration of thy Spirit.

Pity us in our littleness, help us to bear the rebuffs and scorn of men, enable us to forgive our enemies with large pardons, yea, with multiplied releases of love. Enable us to bear patiently with all who provoke us or try our temper or seek to drag us down in our noblest endeavors. When there is sickness in the house, may the healer from heaven be there, where death comes, steadily, stealthily, nearer, nearer, may the Resurrection and the Life be nearer still, to foil the enemy in his purpose.

Give us all to feel this day what is meant by the lifting up of the spirit by the shining of the Sun of Righteousness upon the inward heart and life, may there be great joy in the sanctuary. Thus for one day in the weary week may our feet stand in a large place, and our hearts be lifted up in a freeman's song. We ask through Christ. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Perseverance.*

Perseverance certainly conquers far more difficulties than you boys and girls will believe until you have lived a great deal longer than any of you have yet done. Often and often you will be tempted to say, "Oh, this thing that I am asked to do is far too difficult. I can never do it." But you must not yield to that temptation. Remember that nothing worth doing can ever be really easy, and that a great many of the men and women whom we call "great" would never have been heard of if they had not persevered.

Perhaps you have heard of Helen Keller. If so you will know that the story of her life is a story of the most wonderful perseverance under conditions that seemed to be hopeless. When her teacher, Miss Sullivan, came to the little girl, she found her blind and deaf and dumb. Yet the teacher set to work, and, in spite of many disappointments, she persevered until Helen began to understand that there was hope for her. Then for years the two persevered together until, at last, Helen can not only read and write, but she can actually make speeches in public, though she can not hear a single word. When you read a book that she has written and which she calls "The Story of My Life," you will be simply amazed. You will also, I hope, be convinced of the value of perseverance, and if you are in the habit of refusing to attempt anything but easy things, well, you will feel that you ought to be thoroughly ashamed of yourself.

When you are older you will read the Essays of a great writer called R. L. Stevenson, and in one of them you will learn how he became a great writer. He tried over and over again, but always what he had written was so unlike what he wanted to write that often he was tempted to give up in

disgust. But he did not give up. He simply went on trying, and at last he succeeded so well that he is one of the writers of whom we are most proud.

"Be not weary in well-doing, for in due season ye shall reap if ye faint not."

FOR THE EVENING SERVICE

TITLE: *The Poor Rich Fool.*

TEXT: "So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:21.

THE SERMON OUTLINE

INTRODUCTORY: The parable which closes with these words can never be forgotten. To hear or read it once is to remember it always. The story needs no explanation; its teaching is unmistakable. It is a story of judgment. Christ had such a man as he speaks of in view. Perhaps some of those who heard him could remember the sudden death of a rich landowner whose unexpected end had been the sensation of a week. He passes judgment on his life. The man who lived and planned thus was a fool.

The parable explains how it is that "a man's life consisteth not in the abundance of things which he possesseth." It is a poor life whose possessions are outward and material. The life on which judgment was passed was poor and foolish, because it was not rich toward God. What did it lack? What qualities were a-wanting? What are the proofs of this rich man's real poverty?

I. The lack of thanksgiving. He was rich, and his ground brought forth plentifully, but his heart is never stirred by a feeling of gratitude. Never a thought of God as the giver of increase comes to his mind. He thinks only of "my fruits," "my goods," "my barns." He speaks only of himself, "I" is his only counselor. Most likely he attributed his prosperity to his skill, his sharpness at a bargain, his wise planning, and anxious toil. Perhaps, like many another, he boasted of the little he had when he started life, and spoke of his present worth with pride. He did not see that God had any part in it. That of itself is a proof of poverty. "A grateful mind is a great mind." Thankfulness of spirit is one of God's treasures. It "blesseth him that gives, and him that takes." Pride and presumption are children of unthankfulness. Not to be able to see God's goodness is a greater lack than color blindness. It misses all the glory of the world. To be lacking in thankfulness means that we are poor in ourselves.

II. The lack of helpful service. The man is embarrassed with his riches. He has no room where to bestow his fruits. He takes counsel with himself as to what he shall do. In a flash the answer is found. He will pull down his barns and build greater ones, and there bestow all his fruits and all his goods. It is a resolve to "stow," not "bestow." He will carry on business as before, but on larger lines. No other thought comes to him. But this, too, is a proof of his poverty. He has no idea of giving, only of getting; no idea of using, only of storing. He sees none of the

possibilities that are in his hand. He has no higher conception of the use of prosperity than to store it in a barn. He saw not that all gifts are gifts for men, to be used as such in the service of God. He never dreamed of stewardship or service. The plenty which came from his fields should have taught him better. The increase came not from stowing, but from sowing. Had he used his means as he used his grain, putting them out to service in the help of man, true riches would have come to him. He would have been rich toward God and rich in himself.

III. The lack of any worthy outlook or interest. What are his thoughts for the future? What hopes and plans does he cherish? "Soul, thou hast much goods laid up for many years. Take thine ease, eat, drink, and be merry." He plays with the thought of retiring from business. He has enough and more than enough. There is no need to rise early and toil late or endure the heat of the day. He will take life easily, will enjoy himself. He is his own Alpha and Omega. All is for self. He will be a glutton and a wine-bibber. His pleasures are of the flesh. No higher vision dawns upon his soul. No interest in spiritual aims or objects suggests itself. God and the hereafter are absent from his scheme of life. "Many days" is the limit of his outlook. Man's highest interests are without interest to him. The soul of goodness, the love of truth, the gladness of helping, the joy of fellowship with God are no attractions. The life is so poor and mean that it knows not what it lacks.

IV. In what he leaves behind him, and takes with him. He is summoned hence by the voice none can disobey. He had planned for "many days," and he has not even one. "This night"—in the midst of plan and hope, the inevitable end surprises him. What does he leave behind him? His fruits, his goods, his barns. Nothing more. No one rises up to bless his memory. His mourners are few if any, though he may have had a funeral. He leaves no imperishable monument in deeds of kindness, or of helpful service, or in an honored name. What does he take with him? Nothing of what he had. His treasures were of the earth, and the earth keeps them. He only takes his character, such as it was. And with that he entered the eternal world a beggar, and a fool.—J. R.

SUGGESTIVE TEXTS AND THEMES

The Sleeping Partners of Unrighteousness: "Lay hands hastily on no man, neither be partakers of other men's sins; keep thyself pure." 1 Tim. 5:22.

The Snare of Slipshod: "And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." Jas. 1:4.

The Safeguarded Life: "Hold thou me up, and I shall be safe, and shall have respect unto thy statutes continually." Ps. 119:117.

Sealed Orders: The Inland Voyage: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11:8.

The Christian's Inheritance: "The unfeigned faith . . . which dwelt first in thy grandmother Lois, and thy mother Eunice." 2 Tim. 1:5.

The Final Faith: "Receiving the end of your faith, even the salvation of your souls." 1 Pet. 1:9.

Words for the Weary: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Isa. 50:4.

The Stimulus of Uncertainty: "Ye know not what shall be on the morrow." Jas. 4:14.

The Ways and Works of God: "Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works." Ps. 86:8.

Is There an Alternative to Jesus Christ? "Will ye also go away? . . . Lord, to whom shall we go?" John 6:67, 68.

THE SUNDAY SCHOOL LESSON

TITLE: *Christian Growth.* John 1:40-42; Matt. 16:15-18; John 21:15-19; Luke 2:40, 52; Eph. 4:11-16; Phil. 1:6, 9-11; 3:12-16; Col. 1:9-11; Heb. 6:1-3.

GOLDEN TEXT: "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:18.

Teaching the Lesson

The Christian life does not begin full grown, strong, and perfect. It begins in small ways and grows as we know more about Christ and learn the lessons of experience. After the new birth we are but as little children. We are beginners. We are learners. Never in this world do we attain to absolute perfection. Yet we should always strive to be perfect, keeping ever before us the sinless life of Jesus as our example. But while the Christian life begins in a feeble way we must make sure that it does not stay feeble. The law of the Christian life is growth. And this implies the use of means. There are "means of grace" and growth in the Christian life depends much on the use of them. I. *The first condition of growth is to be vitally connected with Christ.* We cannot grow unless we are alive. Abide in Christ. "Except ye abide in the vine." II. A second condition: *Prayer.* Jesus himself set us an example of the prayerful life. He also taught us to pray. If we know how to get help in prayer we need never fail at any point in life. Grow. Prayer is the Christian's vital breath. III. A third condition of growth: *Bible nourishment.* Bible-fed Christians are strong Christians, vigorous, active, growing. Those who neglect the Bible are weak and sickly, discontented and inefficient. IV. Another important means toward spiritual attainment is *the church, with its sacraments and services.* No one can have highest success or happiness in the Christian life without the fellowship of other believers. V. Another means: *Work.* This means exercise, which is as important as breathing pure air or eating good food. We grow in power by activity. As our bodies are developed and strengthened by exercise, so are our souls by Christian work. Saving others is saving ourselves. Grow. Grow in grace. Grow in the knowledge of Christ, the experience of Christ.

ILLUSTRATIONS

Symmetrical Growth

When a plant or tree grows naturally, its growth is not confined to a particular portion. Root and stem, trunk and branch, leaf and fruit, all grow together. Growth is general. So growth in grace is to be natural and healthy. A man of grace does not grow simply in one department of his nature. His knowledge does not grow and his love remain stationary. His faith does not grow whilst his power of endurance stands still. His will to do does not grow whilst his ability to act becomes feebler and feebler. No, growth in grace is an all-round growth. Every disposition, faculty, virtue, shares in that growth, though it is true some may share more largely than others.

Inner Growth

A famous professor once said, "If I had a son, I should tell him many times a day to make himself as big a man on the inside as possible." That is where the soul's growth must be—not on the outside where men can see it, but on the inside where God can see it.

Growth by Grace

Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug round it, and lifted it out, the brier said to itself, "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he has made, planting an old brier like myself among such rose-trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier, and "budded" it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out, but to that which I put into you."

This is just what Christ is doing all the time with poor human lives. We grow by grace. Grace is something added. "Where sin abounded grace did much more abound."—H.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Exercising Conscience.*

"Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24:16.

I. *The nature of the change which conscience undergoes in conversion.* 1. It is enlightened. 2. It is appeased. 3. It is purified. 4. It is rendered susceptible. II. *The exercise that is required in maintaining a conscience void of offense.* 1. Frequent recourse to the blood of sprinkling. 2. Earnest prayer for the guidance of the Holy Spirit. 3. Diligent perusal of

the Bible. 4. Habitual realization of the powers of the world to come. 5. Strict subjection of thought, word, and action to a sense of duty.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Feb. 24. Why Is Christianity the Only Adequate Religion? Acts 4:8-12; John 3:16.

(What do you think is the main difference between Christianity and other religions? Wherein do other religions fail? What are some big things that Christianity has done which no other religion has done? How is Christianity satisfying for the individual?)

SUGGESTIVE BULLETIN BOARD SLOGANS

A plant may be born a weed but it need not remain one.—Burbank.

"Live sinlessly, God is close by."

This church does not seek to bring Christ down to man's level but to lift men up to Christ's level.

Go to church next Sunday. It will give you the best start for the week in body, mind, and spirit.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MARCH THIRD

THEME: *Forgetting Disciples* (In Lent).

SUGGESTIVE SCRIPTURE READING: Matt. 16:1-27. The after petition: "May the Lord honor his own Word."

SELECTED HYMNS: "O Saviour, I have nought to plead."—J. Crewdson. "I sought the Lord, and afterward I knew."—Anonymous. "God of pity, God of grace."—E. P. Morris. "When the weary seeking rest."—H. Bonar. "Lord, when we bend before thy throne."—F. D. Carlyle.

SALUTATION (or Call to Worship): "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

INVOCATION PRAYER: Father in heaven here this morning show us our sinfulness—us who think we are so good. Make us sore over our own censoriousness, intolerance, ungentleness, and iciness. Make us ashamed of our empty hands and bloated comfortableness. Take away our false props. Make us uneasy over our own moral shabbiness and spiritual leanness. When we say spiteful things, or think mean thoughts of others, make these seem to us as odious as they seem to thee. Lord, wake us up. Make us real. Bring us so close to thyself that thy holiness shall scorch, and thy love melt us. Show us how to pity others, whom now we blame. Flood our souls with love and compassion for our fellows. Teach us to visit our hate on our own besotted pride and sluggishness and our intolerable severities to other people. So fill us with thyself that our lives shall be a message, breathing God, and pouring balm into needy hearts. Through Christ we ask. Amen.

THE SERMON

TITLE: *Forgetting Disciples* (In Lent).

TEXT: "Now the disciples had forgotten to take bread." Mark 8:14.

THE SERMON OUTLINE

INTRODUCTORY: How often the familiar words of the Bible take on a new light as we come to them in varying moods. One time we find one sentence fixing our attention, at another time another. The Book is a great storehouse from which, whether glad or grieved, whether perplexed or filled with the spirit of rejoicing, we can find what we want. Then too, it is also full of quaint asides which are rich in meaning as

one meditates on them, and little touches of human nature that bring its people into kinship with us. Such a brief sentence is this reference to the disciples as they were crossing to the other side of the Lake of Galilee with Jesus after the miracle of the feeding of the hungry four thousand. "They had forgotten to take bread," it is said, in explanation of their misgivings of heart, when Christ, knowing their likelihood, at this period of his popularity, of being led into the desire for political power warned them against the influence of the Pharisees. "Beware of their leaven"—their subtle, insidious power, was his word, and these "slow of heart" turned to each other with self-accusations. "We forgot to bring bread," was their self-condemning thought. "It is that of which our Master is speaking."

"Oh, men of old," exclaims one, "we are at one with you. We understand and sympathize with you. We, too, live among the literalities so much that it is hard for us to rise to spiritual conceptions and interpretations. When the Holy Spirit has some truth to reveal to us we only half listen and dimly comprehend. We catch quick thought to some other duty in which we have failed, some mint, or anise, or cummin, which we have neglected to tithe, and begin to condemn ourselves. We lose entirely the deep inner meaning of his word and go blundering on our way."

The disciples' confession of shortcoming gives us a fellow-feeling. We, too, "forget" so many things which are needful. We are forgetting disciples. How prone we are to forget!

I. We forget to take bread. I do not refer to bread that feeds the body—for this it was that the disciples forgot to bring—but the bread that feeds the soul. How sadly true it is that we are forgetting disciples in this respect. Did you read your Bible before you started out this morning? "No," you say, "I forgot it." You forget it often, do you not? You forgot it before you retired last night. You forget it all the week through. How long, indeed, is it since you sat down to a real good meal of Bible promises, Bible exhortations, Bible food? How long? "Now the disciples had forgotten to take bread." You never meant to neglect the Bible so long. But you are a forgetting disciple. But we must not "forget to take bread" if we wish to grow into strong, healthful Christians. Bible-fed Christians are not weaklings. But starved Christians are. Stir yourself; arouse your memory; engage the healthful influence of habit, and cease to be a forgetting Christian in the matter of taking bread. Do not forget to take bread—the life-giving, heart-strengthening, soul-saving, bread of the Word.

II. We forget to take bread—the nourishing bread of prayer. "Now the disciples had forgotten to take bread." Forgetting disciples! Now as disciples and professed followers of Christ, how many of you have forgotten to take your proper allowance of the nourishing bread, the soul-food of prayer? You forgot to read the Bible this morning. You forgot also to pray. Did you pray last night before you retired? No, you forgot it. Have you prayed at all during the past week? No, you forgot it. You are astonished to think you did. You begin now to reproach yourself. Indeed, you begin to realize that it is a long time since you really prayed. You have bent your knees for a few moments sometimes morning or evening, or you dreamed you were praying as you sleepily rolled into bed evenings. But have you taken bread? Have you prayed? Have you

communed with God, sought and obtained strength from him, have you really prayed? But we must not "forget to take bread"—the nourishing soul-food of prayer, if we wish to grow strong as Christians. Re-awaken the desire to pray. Reëstablish habits of prayer. Bring yourself to feel anew the need of prayer. Cease to be a forgetting Christian and seek regularly the soul-food of prayer.

III. We forget to take bread—the soul-strengthening food of the Lord's Supper. The spiritual life is much like a watch—very liable to run down. It is easy to forget. This is one of the reasons, we believe, why God has given us the sanctuary and sanctuary privileges, and has called us to "consider one another to provoke to love and to good works, and to not forsake the assembling of ourselves together, as the manner of some is, and so much the more as we see the day approaching." It was for the same reason Christ gave us the sacrament of the Lord's Supper—because he knew how liable we are to forget. He knew that we are liable even to forget him; and it was for this reason he said: "This do in remembrance of me." It is as when a dying friend gives one a keepsake, a ring, or a bracelet, or some token, and says: "Every time you look upon this you will think of me." It was for the same reason Christ left this memorial of himself—in order to be remembered, in order not to be forgotten, in order to produce in us the blessing of oft-recurring spiritual reminder. But have you forgotten to take the bread? Have you forgotten to take the soul-nourishing food of the sacrament of the Lord's Supper? How long is it since you have been to the Lord's table?

IV. We have many other shortcomings due to forgetfulness which give us a fellow-feeling with the disciples who were in that boat with Christ. We forget many things that are needful. We might have gone a little out of the way to do a kindly act. We might have spoken more sympathetically. We might have listened more patiently. We might go through the world with our eyes and hearts open, but persistently we do not. When the opportunity is past it flashes across our minds in an instant what we might have done. But we may take heart of hope from these very blundering disciples. Dull and blundering as they were—so like ourselves—they came in time to merge themselves so completely in Christ that their work was grandly done. The book of Acts shows this, and is an encouragement and stimulus to us. That is a wonderfully human book, showing us how Christianity can triumph over humanity, and make out of very poor material strong workers for God.

But we must not "forget to take bread" if we wish to grow into strong, healthful Christians. The Word, and prayer, and spiritual meditation, and public worship, and direct service for God—all are the food that nourishes the hidden life, and we cannot grow into the highest manhood and womanhood without them.

COMMENDATORY PRAYER: O Lord of Love forbear not to follow with thy light, though it burn our consciences and reveal the black selfishness of our souls. Show us the Father in his beauty that our souls may desire him. Deliver us from the vain shadows of sense and from the vanity of our desires. Through Christ we ask. Amen.

OFFERTORY SENTENCE: "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work."

OFFERTORY PRAYER: Our Saviour, we would be true companions of thine, sharing in thy thought for others, thy pain and thy victory. May we learn constancy, integrity, and fidelity. Help us to be true friends of those who share their lives with us. Bless the offerings we bring to thee now. Through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

That we forget is our commonest excuse for any omission, in great matters or small. The excuse is put forward not only as sufficient ground for pardon of our omission, but as one saving the credit of our intentions. But we are severely responsible for forgetting God.—M.

The ministering of our memory to our thoughts will depend upon what the character of our interest has been.—M.

If our memories depend on our impressions, and we have not remembered the Lord our God, then we have not been impressed by deep thought of him.

Pleading forgetfulness only adds to our fault if we fall. Therefore let us seek to remember God.—F. E. P.

Your forgetting never caused you to weep. If it were not willful and wicked forgetting you would repent of it.—C. S. H.

CHOICE ILLUSTRATIONS ON THE THEME

Forgetfulness of God

It is said of Hadrian VI that, having built a stately college at Lovain, he set this inscription in front in golden letters: *Trajectum plantavit; Lovanium rigavit; sed Cæsar dedit incrementum*—"Utrecht planted me" (for there he was born); "Lovain watered me (for there he was bred); "but Cæsar gave the increase," who from the ferule brought him to the crosier—of a schoolmaster made him Pope of Rome. A witty person, reproving the folly, underwrote: "Here was no room for God to do anything." The Lenten season is intended to bring God back into mind.

Repent of Sin Itself

The Spartan lad was taught that there was no wrong in anything he did, but that the wrong in anything was in being found out. Consequently, when one lad had stolen a white pet fox and hidden it under his tunic, he allowed the fox to gnaw into his very breast, and yet made no sign. The theft of the fox was nothing, but being found out was everything! Regret for the consequences of sin, or the exposure of sin, or the penalties of sin, is no real element of a godly repentance.—A. T. Pierson, D.D.

Repentance: The Gate Too Narrow

"Thou didst send for me," said Savonarola to Lorenzo the Magnificent, the tyrant of Florence as he lay on his death bed. "Yes," said Lorenzo, "for three sins lie heavy on my soul," and then he told the monk how he

was tortured by the remembrance of the sack of Volterra, and his robbery of a bank whereby many poor girls had lost their all and been driven to lead lives of shame, and the bloody reprisals he took after a political conspiracy against him. "God is good," replied Savonarola, "God is merciful. But," he at once added, "three things are needful." "What things?" asked Lorenzo anxiously. "First, a great and living faith in God's mercy." "I have the fullest faith in it," replied the dying man. "Secondly, you must restore all your ill-gotten wealth." At this Lorenzo writhed, but at last he gave a nod of assent. "Lastly," said Savonarola to the cowering prince, "you must restore to Florence her liberty." And Lorenzo angrily turned his back upon the preacher and said never a word. The gate was too "narrow."—J. D. Jones.

PASTORAL PRAYER: Most Holy God, who enlightenest every man that cometh into the world, enlighten our hearts, we pray thee, with the light of grace, that we may fully know our sins and our shortcomings, and may confess them with true sorrow and contrition of heart. Unveil thy love to us, so that in its clear shining we may behold the sin of our rebellion, and may turn unto thee in humility and fervent devotion. Deliver us, we pray thee, from the tyranny of evil habit. Save us from acknowledging any sovereignty but thine. Keep us in sight of the great white throne, and may thy judgments determine all our ways. Defend us when we are tempted to fields of transgression. Protect us from the allurements which assail the senses, and which entice us, through our fleshly desires, into impure delights. Loose us from the bonds of vanity and pride, and remove every perverting prejudice which blinds our vision. Impart unto us the grace of simplicity. May our worship be perfectly candid and sincere. Give us a healthy recoil from all hypocrisy, from all mere acting in thy Holy Presence. Quicken our perceptions that we may realize thy presence and feel the awe of the unseen. Lead us, we pray thee, to the fountain of life. Quicken our souls so that we may apprehend that which concerns our peace. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Good the Wind Does.*

Boys and girls, I know you do not like windy days; but did you ever think of the good the wind does? Now, when you girls think the wind blows a little too hard, if it blows your hair into your eyes or mouth, just brush it back. Or, boys, it may even blow the dust into your eyes. Don't fuss and fume at it, though. Wipe your eyes out and laugh, for just listen to the good things a wind can do, and I know that you will agree with me that the winds are good in spite of the dust they kick—no, blow up.

Early in the spring the wind begins to blow, and it blows hard, too; and if you will watch the trees bend and bow before it, you will say, like a little boy I knew: "See how the wind whips those trees!"

And bless you, the wind does whip the trees, so as to shake them up and make the sap run faster. You see, when the cold winter comes, the sap in the trees runs down into the ground, where the roots are, to keep

warm, for it would freeze like water if it stayed up in the trees. Then in the spring it comes slowly up into the trees again. This is when the wind whips the trees and makes the sap hurry; and when it is all through the limbs and branches the tree is ready to send out its pretty green buds that make the leaves.

Another thing that the wind does is to ride all the different seeds of flowers and trees on its back and take them to different places. And when it drops the seeds to the ground, they take root, you see, and make more flowers and trees.

Then, again when the wind blows a certain way it brings the rain and that waters the trees and the flowers and makes the things you eat grow. And it keeps the air clean and fresh, and carries the sweet perfume of the flowers to you.

Some people say the wind "howls." I do not think so. I think it is a music that it makes, and I like to hear it. But whether you like to hear it or not, remember the wind has a mission, and it does good.

Here is a little motto-poem I want to leave with you. It is good for all sorts of days, windy or not:

"When the weather is wet, we must not fret;
When the weather is dry, we must not cry;
When the weather is warm, we must not storm;
When the weather is cold, we must not scold;
But be happy together whatever the weather."

FOR THE EVENING SERVICE

TITLE: *Avenues of Approach to God.*

TEXT: "It is good for me to draw near to God." Ps. 73:28.

THE SERMON OUTLINE

INTRODUCTORY: How many times does the Bible say, it is good?—I am not going to tell, for it is more to your edification to discover this for yourself. How many times does the middle book of the Bible—the Psalms—say of one thing and another, "It is good"? Eighteen times; nine of which it is said of God. One of the things which the Psalmist recommends as good is in our text: "It is good for me to draw near unto God."

"This is not a hasty opinion, but a conclusion arrived at as the result of an experience. Like to a metropolitan or capital city, there are several avenues of approach to God; and of these let us recall a few:

I. It is good to draw near to God in creation. When we use that old-fashioned word, we mean the same as the modern writer when he says, Nature.

Of creation we make two rough divisions; the first including all the departments below man, and the second, man himself or human nature.

It is good to draw near to God in the lower creation of physical nature. Discoveries in this realm, crowded with so many forms of life, are dis-

coveries of God. We are indebted to Wordsworth, not because he wrote poetry, but because he taught us to see God in the beauties and wonders of Nature.

It is good to draw near to God in human nature. Man was made in the likeness and after the image of God. A degraded man is therefore not simply a temple in ruins; he is a god in ruins! A godly man is a god in a human body; and when he reaches the perfection of Jesus, we adore and cry, "My Lord and my God."

II. It is good to draw near to God, not only in creation but also in conscience. There is within you an oracle sometimes dumb, sometimes doubtful, but it is God's oratory,—and that voice is God's orator. In the kingdom of the soul, it is the same judicial department. Get away from the crowd and the noise once in a while—and in the silence listen to that still small voice—and if you listen prayerfully and with patience you may hear the voice of him who spoke in creation, and through the prophets and in Jesus Christ.

III. It is good to draw near to God, not only in creation and in conscience, but also in the church. One of the main objects of the church edifice is to afford a sanctuary set apart to meet with God. By that test you can measure the minister and the order of public worship and the various religious gatherings. The non-attendance on the part of certain well-known men is not an argument against the custom,—but is simply the proof that either the church they once attended did not help them religiously or they put their churchgoing on an unsound, unwarranted and unscriptural basis. Example: John Ruskin, T. H. Huxley, Charles Darwin, John Tyndall, and others. The careful reading of the lives of these men convinces me that if they had been placed in a favorable environment and could have heard Christianity instead of churchianity, they would be remembered to-day as devout worshipers in "The Sanctuary of God."

The testimony of the value of church attendance in the Psalm (5:17) is that of thousands of men and women who have lived since this poet sung:

> "It is good for me to draw near to God:
> I have made the Lord Jehovah my refuge,
> That I may tell of all thy works."

IV. It is good to draw near to God not only in creation and conscience and church, but also in Christ.

You remember what he said of himself, "He that hath seen me, hath seen the Father"; what Paul said of him, "God was in Christ"; what Thomas said of him, "My Lord and my God"; what John said, "We beheld his glory, the glory of the only begotten of the Father; full of grace and truth."

In creation you may get near God's skill; in conscience, his judgment; in church, his will; but in Christ you draw near his heart. You see how he loves you; how he has compassion on you; how he resorts to any extremity to save you. Examples of men drawing near to God: In the garden of Eden when Adam communed with God. Abraham's intercession. Jacob wrestling with the angel. On Mount Sinai, when Moses talked with God as a man with his friend. Samuel: "Speak, Lord, for thy

servant waiteth to hear." Daniel, with his windows open toward Jerusalem. Jesus, in his nights of prayer and Gethsemane. In every case it can be said, "It was good for him to draw near to God."

Will you hear the voice of God's messenger? Or, if that is too white a light in which to regard me, then won't you listen to a friend who is honestly trying to help you?

I now know enough of life to understand that the necessity is more and more urgent in these wonderful and distracting days for you to draw near to God. "Our souls were made for thee, and they are restless until they find thee."

Choose any of these avenues of approach. The more of them you use, the richer you are. And Jesus Christ, as the way, is indispensable.—N. B. R.

SUGGESTIVE TEXTS AND THEMES

God's Controversy: "For the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." Hos. 4:1.

The Reaction of Indifference: "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?" Exod. 6:12.

Latent Good: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." 2 Tim. 1:6.

The Isolation of Sin: "And Cain went forth from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." Gen. 4:16.

Unconscious Loss: "And he wist not that the Lord was departed from him." Judges 16:20.

The Beauty of Holiness: "O worship the Lord in the beauty of holiness." Ps. 96:9.

The Simplicity of Christ: "But I fear, lest . . . your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

The Leadership of the Common People: "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Exod. 14:15.

According to Pattern: "And look that thou make them after their pattern, which was showed thee in the mount." Exod. 25:40.

THE SUNDAY SCHOOL LESSON

TITLE: *The Christian Church.* Matt. 16:13-20; Mark 4:26-32; Rom. 12:4-8; Eph. 1:15-23; 2:13-22; 4:4-6; 5:22-27; 1 Tim. 3:15.

GOLDEN TEXT: "So we, who are many, are one body in Christ." Rom. 12:5.

Teaching the Lesson

The Church is the bride of Christ. If we wish to please the Bridegroom we will treat his bride well. I. *How Christ loves his Church.* It

is a love of choice and special regard. It is a love of unselfishness, a love of complacency, a love of sympathy, a love of communion, a love of unity, and it is an immutable and unchanging love. II. *How he proved his love.* He gave himself for her, leaving heaven and becoming incarnate that he might assume her nature. He gave himself throughout his life on earth by spending his strength to bless her. He gave himself in death, the ransom for his Church. He gave himself in his eternal life, rising, ascending, reigning, pleading, and all for the Church of his choice. He gave himself in all that he now is as God and man, exalted to the throne for the endless benefit of his beloved Church. III. *How, therefore, should we think of it?* If he loves it we should love it, join it, serve it, promote its growth and strength and prevalence in the world. Well God knew what he was doing when he established the Church in the world, with all its wholesome and helpful ministries. The Church is a divine institution provided to meet a felt need—a need inherent in our natures. "Blessed are they that dwell in thy house, they will be still praising thee." They are blest in encouragement, blest in sympathy, blest in uplifting help. There are blessings in continued attendance, blessings in loyalty to her interests, blessings in working for her prosperity, blessings in giving for her good. Yes. God's Church is very dear to him, and greatly blest are we when we love and serve it too.

ILLUSTRATIONS

Church a Necessity

During the memorable retreat of the French from Moscow the soldiers froze to death by hundreds. It is said that at night they gathered together such combustible material as they could find and made a fire. Then, gathering around it in circles as closely as possible, they lay down to sleep. In the morning, after a bitter night, those in the outer circles would be found dead—frozen to death. They were too far away from the source of heat. So the Christian's hope of life lies in constant communion with Christ and with those who love him. To be on the borders of worldliness may be, and often is, fatal.—*Saturday Evening Post.*

Advantage of Church Membership

I would remind you that for climbers of the Alps the only way of safety is to fasten themselves together with a rope, and for you, too, a great way of safety is to join yourself to some one else. Ask your companion if he will allow you to draw a little strength from him. He will most likely tell you in his next breath that that is just what he is wanting himself, and you two together will be stronger than if you had been alone. The young man who lives in lonely lodgings and never speaks to any one has a very poor chance of standing temptation. Christianity is a social thing; that is one reason why Christ instituted the Christian Church and the Sacraments, that there might be a bond of union between all of his followers.—Henry Drummond.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Excellent Knowledge.*

"The excellency of the knowledge of Christ Jesus my Lord." Phil. 3:8.

It is maturity that speaks in these words. Paul was an old campaigner, an erudite scholar, a world traveler and a lover of his fellowmen. I. This knowledge is excellent *because of its origin.* The sources of knowledge are twofold—reflection and experience. It is one thing to know what causes a storm; it is another thing to be in its grasp, tossed like a straw to destruction. Perfect knowledge is the combination of these two. Paul was proud of his education, but he found in the light of later events that his old knowledge was imperfect—not in depth but in power. It had made him the wrong kind of man. The origin of his new knowledge was his vision of Christ and the influence of Jesus upon his life. Christianity is not just loyalty to a group of ideas. It is the transference of these ideas into conduct. II. *Think of its nature.* Paul's knowledge was not merely the appeal of a new point of view, not a new ethic, but a new relationship between two intelligences. He had found God in Christ. He had reached fundamental reality. It challenged his decision. Jesus has such a place in the moral world that he cannot be ignored. III. *Its completeness inspired him.* Jesus was the end of the law for righteousness. Paul could not think beyond Jesus. He was the limit of spiritual knowledge, and he is still the last word for the soul of man. IV. *The test of a true religion is that it meets all the legitimate needs of the soul, and Paul's religion was experimental.* "Christ," he said, "liveth in me." V. *This knowledge was excellent in its development.* It was a new departure in history, delivering humanity from pessimism and materialism. Man was made to live in the spiritual world and to grow up to the heaven of Christ's ideal. Have we proved the excellency of the knowledge of Jesus Christ, our Lord?—R. M.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

THEME FOR THE MONTH: *Evangelism and Bible-study.*

Mar. 3. Recruiting for Christ. Matt. 9:35-38.

(Personal work. How win others to Christ? What motives to present to others.)

SUGGESTIVE BULLETIN BOARD SLOGANS

No man ever got lost on a straight road.—Lincoln.

"Religion is necessary to progress. Nothing else makes a man self-sacrificing and good."

Broaden your life by linking up with the Church.

No man who lives a life of ease learns a word worth remembering.

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MARCH TENTH

THEME: *Thirsting for God* (In Lent).

SUGGESTED SCRIPTURE READING: Matt. 5:1-20. The after petition: Incline our hearts, O Lord, to the daily use of thy Word.

SELECTED HYMNS: "As pants the hart for cooling streams."—Anonymous. "O for a closer walk with God."—W. Cowper. "Rise, my soul, and stretch thy wings."—Robert Seagrave. "Lead us, O Father, in the paths of peace."—W. H. Burleigh. "Nearer, my God, to thee."—S. F. Adams.

SALUTATION (or Call to Worship): "As pants the hart after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

INVOCATION PRAYER: Almighty God, our heavenly Father, we bless thee that thou hast brought us to thy house this holy Sabbath morning. Now that we are here we come to offer thee ourselves in order that we may receive thy benediction. Wilt thou graciously accept all our powers and bless us while we wait before thee. Many of thy children are faint in spirit because they have been over-burdened on the road. Some are heavily tempted and they are troubled with inclinations to surrender. Some are very lonely in spirit and they are looking for divine companionship. And others are very careless and they are held in the bonds of indifference. And some have come with anthem and psalm because their lives are filled with song. O Lord, wilt thou meet with us in our triumphs and in our defeats, in our sorrows and in our joys, in our yearnings and in our indifference. Draw us to thyself in deeper and more fervent consecration. Forgive our sins. Cleanse our hearts. Exalt our aims. Create in us clean hearts and renew right spirits within us. And to this end we ask thy holy benediction upon us now. We ask all humbly in the name of Christ Jesus thy Son and our Saviour. Amen.—H.

THE SERMON

TITLE: *Thirsting for God* (In Lent).

TEXT: "O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land," etc. Ps. 63:1-7.

THE SERMON OUTLINE

INTRODUCTORY: As early as in the third century this psalm was used as the morning song of the Christian Church. From Athanasius,

Basil, and Eusebius we learn that it was in common use as the morning hymn in the Sunday services. This use was prompted doubtless by the word "early" in the first verse. "Early will I seek thee." But there is a deeper significance than has the word "early" as we understand it. It means "earnestly"—"earnestly will I seek thee." It conveys the idea of such intensity of desire as involves body, mind, and soul, each part of man's composite nature yearning after the only possible satisfaction.

I. The soul's thirst. "My soul thirsteth for thee." The psalm itself reveals somewhat of the writer's circumstances. He was in a dry and waterless land. He was excluded from his wonted worship in the sanctuary. He was surrounded by enemies who sought his life. He was apparently a king whose throne was in danger. He was conscious many times of deliverance and help in past trials. He was expecting another and immediate conflict, and believed that his enemies would be slain. The title attributes the composition to David, and it is believed that he wrote it during his flight from Absalom, when he felt keenly the loss of the privileges of Zion, and when he was pursued by enemies thirsting for his blood.

All men thirst after God. The unrest, the deep yearning—the longings and desires of our natures—what are they all except cries for the living God, the tendrils which our souls put forth seeking after the Great Prop which alone is able to lift us from the mire of this lower world?

But the intensifying of misery is that often we do not know what we want. We misinterpret the meaning of our desires. We go to the wrong sources for meeting our need. Too many of us, when our souls are crying out for God, fill them with worldly goods, and say, "There, satisfy yourself in that!" That is what the rich fool of the Gospel did. He gave his soul houses and barns and money and crops, and said, "Soul, thou hast much goods, eat, drink, and be merry." But he made the mistake of thinking that a soul can eat corn like an ox.

The first vessel built on this continent was named *The Unrest.* Ruskin once, looking out upon the ocean, exclaimed: "How shall we follow its eternal changefulness of feeling! It is like trying to paint a soul!" Yes, an unsaved and unregenerate soul; which is said to resemble "a troubled sea which cannot rest." But when a soul is saved, it is safe, and then it is calm. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!" What restlessness there is out of God! Such a soul is like a sick man tossing with a burning fever in the night—like the wandering Jew going up and down the earth without a place to rest his feet—like "an infant crying in the night, an infant crying for the light, with no language but a cry"—like those black sea gulls outside the Golden Horn which, on account of their apparently ceaseless motion and unending restlessness, the sailors have named "lost souls." But on the other hand, what restfulness there is in God—mental rest, physical rest, spiritual rest, soul rest. The rest of pardon, the rest of adoption, the rest of faith, the rest of assurance that all things will work together for good both for this world and for the next—all these and more we have when we find our rest in God.

II. The soul's satisfaction. "My soul thirsteth for thee." Shipwrecked sailors drink salt water in their wild thirst and it drives them mad. Travelers in the desert are drawn by the mirage to seemingly

shimmering lakes, fringed with palm trees, and it is nothing but sand. "My soul thirsteth for thee." There is nothing else that can satisfy. God is the true portion of the soul. In God alone is to be found the soul's true satisfaction.

There is no other satisfaction; and when this satisfaction is found how great, how intense it is. Hear the Psalmist: "O God thou art my God." The miser runs his hands through his gold and cries aloud: "It is mine! mine! all mine!" But think of the believer's privilege. He surveys all he can of God, of his character, of his words, of his acts, and is often overcome with the joy of the thrilling thought: "He is mine!" "O God, thou art my God!"

1. What wisdom there is in God, who knows all things and their connections! That wisdom is mine. It is employed to care for me and promote my interests!

2. What power there is in God! That power is mine. It is employed to uphold and defend me, to strengthen and equip me, and to make all things to work together for my good!

3. What love there is in God! That love is mine. It is the devotion of the heart of God to my happiness! There is sympathy in my sorrows, comfort for my afflictions, inspiration for my labors. "O God, thou art my God"—Thy love is mine!

4. What great and precious promises are in his word! What instruction in holiness! What light! What cheer! And it is all mine—all he has done, all he is doing, all he is going to do! It is all mine and for me! How great my audacity to claim so much. It seems most presumptuous; and yet it is not. "O God, thou art my God." How rich, how happy I am! Talk about satisfaction. Drink deep, my soul; this is the only true satisfaction, the only satisfaction I should desire. "O God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land."

COMMENDATORY PRAYER: Almighty God, we thank thee for the life of Jesus Christ; that he lived his divine life among men, ministering to their needs and showing them the way of life. We thirst for thee, O God. Open our eyes that we may know him and strengthen our wills that we may follow him. Unite thy people in fellowship through prayer. May we be refreshed in the inner life, be purified by thy cleansing power and blessed by the indwelling of thy Holy Spirit; through Jesus Christ, our Lord. Amen.

OFFERTORY SENTENCE: "Ye know the grace of our Lord Jesus, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

OFFERTORY PRAYER: O Heavenly Father, we behold the promise of thy redemption. We long for the coming of thy kingdom; for the salvation of all men, and for the conversion of the kingdoms of this world into the kingdom of our Lord and of his Christ. For the working out of this, thy purpose, endow thy children, we beseech thee, with humility, faith, self-denial, and spiritual power, that all we are and have may be at thy command until redemption shall cover the earth as the waters cover the sea. Receive and bless this our morning offering. And all we ask for thy love's sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Heart-Cravings: I. Man may be measured by his desires. II. Righteousness a supreme object of desire. III. The desire is the measure of the supply. IV. A real desire culminates in action. Hunger drives to work.—G. E.

Thirsting for God: What is it that leads people to hunger and thirst for God? I. A sense of insufficiency in all earthly things. II. A sense of guilt. III. A perception of the utter inefficacy of all human prescriptions to remove sin or supply righteousness. IV. Thirsting for God is a blessed condition, because it is evidence of a new nature.—J. C.

God fills the hungry soul with grace, mercy, and peace.—T. W.

The starving of the soul, if we could see it as we see other things, would strike us as one of the saddest of things.—H. W. B.

"My heart and my flesh crieth out for the living God." You have had that feeling—that you wanted God, wanted his presence, wanted him in your life, in your heart, your soul—your heart and your flesh crying out for the living God. There are multitudes of people everywhere who are well acquainted with this lonesomeness of heart, this homesickness of the soul.—H.

CHOICE ILLUSTRATIONS ON THE THEME

Eat and be Satisfied

Dwight L. Moody said most wisely: "There are a good many lean sheep in God's fold, but none in his pasture."

Hunger for God

A city missionary visited a poor old woman in a city attic whose scanty pittance of 2s. 6d. per week was scarcely sufficient for her bare subsistence. He observed in a broken teapot that stood on the window a strawberry plant growing. He remarked from time to time how it continued to grow, and with what care it was watched and tended. "Your plant flourishes nicely; you will soon have strawberries on it." "Oh, sir, it is not for the sake of fruit I prize it, but I am too poor to keep any living creature, and it is a great comfort to have that plant living, for I know it can only live by the power of God, and as I see it live and grow day by day it tells me God is near."

That woman was hungering, thirsting for God. And God was revealing himself to her.

A Wonder God Loves Us

A minister sat in the vestry of his church on a certain day to meet any one who might have spiritual difficulties. Only one came. "What is your difficulty?" asked the minister. The man answered, "My difficulty is the ninth chapter of Romans, where it says, 'Jacob have I loved, but Esau have I hated.'" "Yes," said the minister, "there is great difficulty

in that verse; but which part of the verse forms your difficulty?" "The latter part, of course," said the man. "I cannot understand why God should hate Esau." The minister replied: "The verse has often been a difficulty to me, but my difficulty has always been the first part of the verse; I never could understand how God could love that wily, deceitful, supplanting scoundrel, Jacob." When we know our own hearts, the more we are inclined to say, "Oh, what a wonder that God loves me!"—Rev. W. G. Mackenzie.

In Lent Begin Again

An old lady was once asked by a young man who had grown weary in the fight, whether he ought to give up the struggle. "I am beaten every time," he said dolefully. "I feel I must give up." "Did you ever notice," she replied, smiling into the troubled face before her, "that when the Lord told the discouraged fishermen to cast their nets again, it was right in the same spot where they had been fishing all night and had caught nothing?"—*Sunday School Times.*

PASTORAL PRAYER: Thou God and Father of our Lord Jesus Christ, we rejoice in his message and personality which reveal thee to us and bring thee near. Fix our gaze on him, that thus we may know thee. From the cradle to the cross we would follow thee, Lord Jesus, that we may learn how to live. Disclose to us thy secret of a righteous and blessed life. Unfold to us the privileges, the high possibilities, the divine skill and power of which we are appointed to partake. Keep us from narrow views and low aims. Awaken us to thrilling aspirations. School us to feel the electric touch of the Infinite One at every contact with men and things. Show us how to tread the common path with reverent tread and high expectancy. Open our eyes to behold thy messengers in the people we meet, and unstop our ears to catch thy messages amid the din that assails us. So attune our souls to truth that its music shall reach and guide us moment by moment. We would see thy face shining, Lord, in the face of friend and foe, and know thy presence in the pulsing life that throbs around us. So fill us with Christly sympathy that the pressure of the crowd shall prove a heavenly visitation. Deaden our antipathies; uproot our dislikes; rebuke our censoriousness; weed out our grudges; stimulate our affinity for the unlikely; our appreciation of the uncouth and unwelcome, our sense of God in the very vagrant. Keep us from measuring people by their value to us, and constrain us to measure them by their worth to thee. Make us wealthy in usefulness, in friendships won, in filial trust and brotherly love; so affluent in divine grace that no losses of money or of health can make us feel poor; so radiant with thine indwelling that no mishap can becloud our sky or make us unpleasant companions to those we meet. We ask all in the name of Christ. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Keeping the Jewels Safe.*

TEXT: "And thou shalt teach them diligently unto thy children." Deut. 6:7.

A nobleman was banished from the kingdom. On the eve of departure, he gave into the keeping of his steward a casket of very precious jewels. Years went by. The steward, in failing health, sought a place of security for the precious stones. He cut a hole in a tender tree, and beneath its bark hid the treasure. Years later, the nobleman returned. The steward was gone, but his lord knew the secret of his deposit. The young tree had grown into a mighty oak. But well it had its trust. The tree was felled, and in its very heart the gems were found, not a point broken. They flashed in the light with the same brightness as in former days. Is not each lesson of truth deposited in the mind of the young like that hidden treasure? Is not the teacher like that faithful steward? When our Lord shall come again to seek his own, may not the precious jewels which the true teacher quietly and faithfully hid, be found, beautiful as ever, to the joy of their rightful owner?

But, boys and girls, that sounds like a sermon to older people. And it is, too. But there is a sermon here for you too. The things that you deposit in your minds and hearts now are kept. They are not lost. They will come out some day. That is true of bad things—bad books, bad pictures, bad words, bad acts. But it is happily also true of good things. "Keep thy heart with all diligence, for out of it are the issues of life."—H.

FOR THE EVENING SERVICE

TITLE: *Self-Yielding to God* (In Lent).

TEXT: "Yield yourselves unto God, as those that are alive from the dead." Rom. 6:13.

THE SERMON OUTLINE

INTRODUCTORY: It is said that some years ago at an auction in London a violin said to be a Cremona, made by the famous Antonio Stradivari, was offered for sale. Having described its supposed history, the auctioneer handed it to a well-known professional artist to show forth its sweetness and power; but, though no doubt the musician did his best, the tone was not specially fine, nor did its power excel that of a high-class modern instrument. The people looked disappointed, and shook their heads, while the auctioneer called for bids.

After some coaxing, he began with an offer of a guinea, and gradually worked up to six guineas, beyond which it seemed impossible to move, but, after a long and frantic effort he reached ten guineas, "Really, gentlemen, only ten guineas for an instrument worth its weight in gold!—ten guineas; going!—any advance? Going!—"

At this moment a man in a velvet coat entered, and pushed his way to the desk of the auctioneer. Lifting the violin from the case, he keenly examined it, put it to his ear and listened as if he expected something inside might whisper a secret to him. Taking up the bow he faced the crowd when several recognized him, and softly uttered the magic name, "Paganini!"

The first three or four notes thrill every one; hats are taken off as if

the auction room had suddenly become a church; many are in tears; now their feet keep time as if they would dance; one of them exclaims, "Superhuman!" another, "It is divine!" Now they smile and some laugh, nudging one another for gladness; again tears start to their eyes; now they stand erect, nerved for battle; and Nicolo Paganini kisses the violin, places it in the case, while half a dozen voices cry, "Fifty guineas!" others "sixty"—"seventy"—"eighty"—"ninety"—"ninety-five"; and then, followed by great cheering, the fiddle is knocked down to the famous musician for a hundred guineas.

At Drury Lane that night Paganini stood before a packed throng with the violin he had bought a few hours previously. The people were spellbound. He so roused their enthusiasm that they waved their hats, crying, "Hurrah!" But when he breathed himself into the G string, he so much loved, and, with unequaled pathos, made it, as the crowd imagined, actually pronounce the words, "Home, Sweet Home," a mighty sob burst from the people, and it was some time before they overcame their emotion to listen to the next piece.

Like the grimy violin, some of us may feel that we are dead to all good. But as the old violin yielded itself to Nicolo Paganini, let us yield ourselves unto God as those that are alive from the dead. There comes to us One who desires to take our lives and play upon them. But too often we withhold ourselves from him, and refuse him permission, when if we would but yield ourselves to him, he would bring from our souls the most heavenly music.

I. Our self-yielding to God must be a voluntary act. Of course, not in the sense of being something independent of Divine grace; but we are to act as those who are alive from the dead. We are not mere instruments of senseless wood. We have reason and a will and can yield to high motives, or persuasion. The unyielding life is the citadel of self. God will not force it; but when its key, the will, is voluntarily handed over to him, then he floods the being with fullness of blessing. Would you know his "I will bless thee"? Then absolutely, unreservedly, confidingly yield yourself, your life, your all over into his hands for time and for eternity.

II. Our self-yielding to God must be an act of absolutely full and complete surrender. "In support of a good cause," said a famous army officer, "I give myself." That was the greatest possible gift. There are many possible gifts which do not include the whole, but when I give myself I give all. The English landlord lets his farm reserving certain game rights to himself. Our covenant with God must not be like that. It must be more like the true marriage covenant, for better or for worse, for time and for eternity.

III. There is no substitute possible instead of personal self-yielding. It will not do, in lieu of this to give money, or time, or service only. Thousands have thus tried to silence conscience and rob God. We must needs give ourselves. How grieved would be that true lover whose betrothed would answer his petition for her heart, her self, by proffering her purse, or houses, or lands! How, then, must God be grieved by our poor attempts to bribe him by giving him everything else except the one thing he wants—ourselves. "My son, give me thine heart." There is a giving which is instead of ourselves; and there is a giving of ourselves.

One is the poor bribe of legalism to Love. The other is the proper, joyful response of love to Love.

SUGGESTIVE TEXTS AND THEMES

Regrets: "And Peter remembered the word of Jesus . . . and he went out, and wept bitterly." Matt. 26:75. "Then Judas . . . repented himself . . . and went and hanged himself." Matt. 27:3, 5.

The Shelter of a Man: "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:2.

Commendable Covetousness: "But covet earnestly the best gifts." 1 Cor. 12:31.

Learning from the Past: "Cause them to know the abominations of their fathers." Ezek. 20:4.

Playing the Man: "Be of good courage and let us play the man for our people, and for the cities of our God: and the Lord do that which seemeth him good." 2 Sam. 10:12.

Standards of Measure: "But they measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10:12.

The Best Translation of God's Word: "Ye are our epistle written in our hearts, known and read of all men." 2 Cor. 3:32.

A Radiant Life: "He was a burning and a shining light." John 5:35.

Scrap-piles: "When I became a man I put away childish things." 1 Cor. 13:11.

The Majesty of Man: "What is man that thou art mindful of him?" Ps. 8:4.

THE SUNDAY SCHOOL LESSON

TITLE: *Baptism and the Lord's Supper.* Matt. 3:13-17; 28:19, 20; Acts 2:38, 41; Rom. 6:1-14; 1 Cor. 11:23-29.

GOLDEN TEXT: "This do in remembrance of me." 1 Cor. 11:24.

Teaching the Lesson

Jesus has appointed two special customs or holy signs for his followers called sacraments. They are baptism and the Lord's Supper. In them things we can see are used to represent Christ and the blessing he bestows. They are also a covenant, a sort of agreement he makes with us, and a means he uses to bring to us his blessings. In baptism water is used to represent an inward cleansing. It is also a rite of initiation into the Christian Church. It is a sign of our forsaking sin and beginning a new life of holiness by the Spirit. It is an expression of faith in Christ and a pledge of our being given to him. The Lord's Supper is eaten in remembrance of him. The meaning of the service is suggested by the beautiful names it bears. I. *It is called a sacrament.* This because in it the believer renews his pledge to Christ and also receives from Christ new

supplies of grace. II. *It is called the Lord's Supper.* This because it was established by him on the night of his betrayal and because he wished us to keep it in memory of him. III. *It is called the Communion.* This word means to partake of something with others. In the service we commune with Christ, in silent prayer and thought, and at the same time we are with others who have like precious faith with ourselves. We are reminded that all believers are one body, sharing the same faith and hope and love. IV. *It is called the Eucharist.* This is from the word meaning "to give thanks." Christ gave thanks when he established it. Too, this service is not to be one of gloom, but of gladness, of holy joy and thanksgiving. V. The feast when the Lord's Supper was established *was called "the Passover."* That feast celebrated a great deliverance, when Jewish houses were marked by the blood of a lamb. So the Lord's Supper reminds us of our deliverance, wrought by the blood of a Lamb, even wrought on Calvary by our Saviour. VI. And the Lord's Supper *points us forward to that greater deliverance when Christ comes again, to raise the dead, glorify the living, and begin his reign of glory.* "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death, till he come."

ILLUSTRATIONS

The Form Without Spirit

In our Communion we are to be watchful that we worship not in form alone without the spirit. In an old church at Valsbol the men for centuries followed the practice, when returning from the sacrament, of standing on a particular spot and bowing in a certain direction. Why they did it no one knew. But later, in cleaning one of the walls, a picture of the Virgin Mary was discovered. It had been covered up by whitewash four centuries before, and the worshipers continued to bow toward it long after every one had forgotten that it was there. Are we by mere habit bowing before the lost religious experience of youth, or the religion of a former age unexperienced by us?—H.

This Do in Remembrance

Memory may be called the library of the mind, where thoughts are stored; the phonograph of the soul, where voices are echoed, or the photograph of the heart, where loves, friendships are pictured, to adorn forever the gallery of the soul. What a contrast between a loving memory of the true, the beautiful and the good, and the memory of revenge, hate, malice and lust!

Think of turning the portrait of Christ to the wall of forgetfulness, as well as those of our most faithful and dearest friends! Think of trying to forget home, church, country, and God, so as to keep more vivid the scenes of revelry and debauchery! Keep Christ in mind. "This do in remembrance of me."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

TITLE: *The Conversion of Lydia.*

"A certain woman," etc. Acts 16:14.

God often chooseth the weak things of the world. 1 Cor. 1:27. The tradeswoman of Thyatira was the first convert in Europe. The first convert of Schwartz in Tinnevelly was a woman. "Last at the cross, first at the sepulcher." I. The Lord *directs her feet to the place of prayer.* II. The Lord *opens her ears to listen to the truth.* III. The Lord *opens her mind to attend to the truth.* IV. The Lord *opens her heart to receive the truth.* V. The Lord *opens her lips to confess the truth.* VI. The Lord *opens her hand to minister to the truth.*

CHRISTIAN ENDEAVOR SOCIETY TOPIC

March 10. How to Become a Christian. Acts 2:37-41; 16:30, 31.

(What it means to believe in Christ. What is faith and what does it do? What it means to accept Christ as Saviour, to follow him as Lord, to obey him; what confession of Christ means. What is repentance? Read Acts to see how people became Christians under the apostles' guidance.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Few men wake up to find themselves famous, but many of us dream we are famous, and then wake up.

Faith is more apt to remove mountains if it is the mark of a dynamic life.

Godly employment means spiritual enjoyment.

The road to heaven also is paved with good intentions.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MARCH SEVENTEENTH

THEME: *Being Alone With God* (In Lent).

SUGGESTED SCRIPTURE READING: Gal. 1:1-24. The after petition: May God bless his word to our hearts.

SELECTED HYMNS: "No not despairingly."—H. Bonar. "Saviour, when in dust to thee."—Robert Grant. "Weary of earth, and laden with my sin."—Samuel J. Stone. "We have not known thee as we ought."—Thomas B. Pollock. "Lord, to thee alone we turn."—Albert E. Evans.

SALUTATION (or Call to Worship): "God is a spirit and they that worship him must worship him in spirit and in truth."

INVOCATION PRAYER: Almighty God, our heavenly Father, we rejoice that it has pleased thee to give unto us another Sabbath and the opportunity of worship and communion. Grant now that we may worship thee who art a spirit in spirit and in truth. May we unitedly draw near to thee, and through thy mercy find access into the inheritance of thy saints in light. Transform our spiritual habits that we may find ourselves able to fix our minds upon things above. Cleanse our hearts. Rekindle the fire of our affections. Purify the light of our consciences. Broaden our compassions and make them more delicate in their discernments. Impart unto us the saving sense of thy companionship, and in the assurance of thy presence may we know ourselves competent to do thy will. Meet with us all together and one by one, and equip us with all needful armor for the battle of life. We ask in the name of Christ. Amen.—H.

THE SERMON

TITLE: *Being Alone With God* (In Lent).

TEXT: "But I went into Arabia." Gal. 1:17.

THE SERMON OUTLINE

INTRODUCTORY: No experience in Paul's life is more strikingly suggestive than the trip into Arabia after his marvelous conversion. The record tells us that he returned to Damascus, that he was in Arabia and Damascus three years. Just where in Arabia he went we do not know, but these are not important questions. Had they been vital, clearer evidence would have been recorded.

It is worth while considering, however, why he went into Arabia, and we believe that the prompting impulse of the journey was his desire to be alone with God. Historical precedents confirm this premise. Forty years Moses spent in Arabia and during these years the man of splendid executive, thorough training and marvelous personality, discovered that these

gifts and developments in themselves could not equip a man for effective leadership, but that with these he must have the discipline and companionship of the Almighty. But the life stood the test and Moses became the great leader in a time of national distress. Through a vast portion of that Arabian desert God later led the children of Israel in the wilderness. Into the desert Elijah fled, discouraged and fearful in the weakness of his humanity. At the cave's mouth he learned the wonderful truth, that not in the wind, the earthquake nor the fire, but in the still small voice God spoke. "Not by might, nor by power, but by my Spirit saith the Lord." Many other prophets and seers add their testimony, but all culminate in the forty days of temptation, when the Master himself, in the wilderness of Judea, strove with Satan.

We believe, then, that Paul went into Arabia to be alone with his God, and it is well for every Christian man to ask himself the definite question, "Is my present active life receiving the full blessing that a trip into Arabia could give?" In this tense and throbbing time of ours, the young man of to-day in every part of the world is needed in the forefront. The monastery and cloistered cell belong to the religions of the past. Holiness no longer means isolation, devotion is not confined to a reverential posture. Hence, we are not pleading for a separation from active duties which means asceticism, but we do claim that no Christian man, however gifted or zealous, can live the superlative life without constantly and faithfully meeting his God alone. It is when the heart's door is closed to the outward world, and the eyes are shut to the demoralizing chaos of affairs, that the Holy Spirit reveals to us the Christ, whom it is his mission to call to our remembrance. At the beginning of the day, as well as throughout its course, and at its close, we need to be alone with God.

I. We need to be alone with him, that we may rest, not simply the rest of lounging; this is no rest; but the rest of one who stops and breathes deeply, and looks about him, and thinks and reads and prays. Our great locomotives that rush forward at the rate of fifty or sixty miles an hour, carrying with them splendidly equipped vestibuled trains, are replaced at almost every great city. If in the material world rest is valued, how much more in human life. The engineer of that great locomotive is replaced after a comparatively short trip, that he may rest and be alert and vigorous for the coming day. The spiritual analogy should be clear. Constant association with God rests the soul, and nerves us to vital action.

II. In his presence also we gain inward courage. Christianity has never been a great popular movement of the multitudes of men. The Saviour did not encourage the exultant cries of that day of triumphant entry into Jerusalem. The geographical sphere of his life was within the narrow confines of that little strip called Palestine; the greater share of his life was spent around the little inland lake of Galilee. Roman power and the universal conditions of popular sin in high places did not seem to disturb him. It took more courage for the Founder of Christianity, in the quiet confidence of his God and Father, to found the religion of Jesus Christ thus, than to emblazon it upon the banners of the nations. But that was the same inward courage that controlled him in moments of temptation, and enabled him in the garden to heal the wound that Peter's sword had made, and refrain from calling down legions of angels to his assistance.

That inward courage dictated those wonderful words on the cross, "Father, forgive them, for they know not what they do." The greatness of the cause of Christianity in America and in the world needs the inward courage of men who, silently with God, with faithful persistence amid difficulties, know the secret place.

III. This leads to the outward power which is the result of such companionship. The man of greatest power is often the most modest among his fellows. Unconscious of that influence which controls, no time is spent in self-complacency. So busy are his mind and soul in the active purpose of his life and work that he is seldom introspective, but the power is there. Like the cable which carries the great electric current, he controls through the power of the great dynamo. Every great car that climbs the steep grade and rushes over the level, manifests to the others that power which is embodied therein. It is not necessary for the electric company to say, "Look at the ordinary hindrances of nature overcome!" The outward power of the life that knows God's inward strength, through companionship with him, is recognized.

IV. Another result is seen in the reserve energy of such a life. The man who is in living touch with God is a very storage battery of reserve force. He "cannot but speak the things which he has seen and heard." He will not be perplexed and anxious for the message of the hour, but from his very soul messages will come thick and fast as occasion offers. He will impress his hearers as one whose words come from the Living Source, and the development and growth of his words and work will be anticipated and expected. Like some great bell, not the tinkle of a child's plaything, but the deep rich tone caused by the simple touch of the iron tongue, he would suggest to every hearer the great mile-reaching sound which might result, if in its huge circumference it swung round with its mighty power.

V. This lonely reserve develops persistency. On into the night Jacob struggled with the Unknown One, and prevailed; for even as his opponent would go, Jacob controlled sufficiently to say, "I will not let thee go, except thou bless me." It was then that the Divine One made him a prince among men, because of his persistent strength. The injured brother was approaching. The success and fortune of years seemed about to be destroyed. He knew the weakness of his natural instincts and tendencies. He knew that his punishment would be just. But pleading for forgiveness, and persistently holding to the One who he believed would bless, he conquered; and in the moment of his physical disability, received the divine blessing. If we but struggle on alone with God, and in the loss of physical strength cry to him, the thigh of weakness may prove to the soul the verity of his words, "My strength is made perfect in weakness," for the voice of God will say to the persistent soul, "Thou art a prince among men."

VI. But the greatest lesson is the simplest. Being alone with God means the possession of self-control and restraint. Ordinary experience, the commonplace duty, will reveal the Christ. A man's public address does not always reveal his character. "I know how he preaches," said one who was asked the character of another, "but if you wish me to tell you his real life, I want to know how he speaks and acts in the seclusion of his own home." One of our Japanese educators was asked how he became a

Christian. His simple reply was, "The daily life of my father, who found Christ." The life of self-victory will hear the words, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."—J. T. S.

COMMENDATORY PRAYER: Our heavenly Father, we would love thee with all our heart, soul, mind, and strength. We have often fallen short through lack of understanding and absorption in many things. We pray for thy pardoning grace. We would love our neighbors as ourselves, but the insistence of self has often put our neighbors' good remote from our thought. Forgive us, O God. Show us the way to live a Christlike life of love in this needy world. May thy love abide with us; through Christ. Amen.

OFFERTORY SENTENCE: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

OFFERTORY PRAYER: Throughout another week, O God, thou hast crowned our lives with thy goodness and caused our cup to overflow. Receive, we beseech thee, these offerings made for the maintenance of thy church in this country and the world. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Quiet Places: Meditation is the life of the soul. Action is the outcome of meditation. Honor is the reward of action.—A.

Paul's Solitude: His main object we may assume to have been to seclude himself for a while from the outer world, to commune with God and his own soul in stillness, and to seek for grace for future labors. Retirement: I. For thought. II. For self-abasement. III. For prayer. He who is most conscious of his own helplessness will cling with the tightest grasp to the only Giver of all good. IV. For self-dedication.—E. B.

After a great change of conviction, nature, as well as something higher than nature, tells us that a long period of retirement and silence is fitting, if not necessary. Paul's years in Arabia, depend upon it, were precious years for a man whose later life was to be passed in action.—L.

We can have the consciousness of God with us in life's activities in any full degree only when we give ourselves suitable pause in which to think of God, to commune with him, to let him come in and fill our souls.—H.

CHOICE ILLUSTRATIONS ON THE THEME

Practicing the Presence of God

The practicing of the presence of God involves the absolute putting away of every known sin, and a determinate decision to resist every assault of evil. We cannot expect to have God's special manifestations of favor unless we bring our lives under the full light of his countenance and let him show us everything that is wrong in us. And whatever he sees there that is wrong, we are to make it our first business to do the work of rooting out. Letting in the light may reveal much dust in the corners of a

room. So the letting in of the light of God's gaze may discover much that is evil in our lives. Nevertheless we are to welcome the light, whatever it may reveal, and then set ourselves at once to the clearing away of the débris. Does God discover to you some evil practice or habit you have been indulging? Is there some secret sin that has been gnawing at the vitals of your religion? Have you permitted your affections to roam unrestricted after forbidden objects? Do you cherish resentment or hate toward some one and refuse to be reconciled? Is there some injustice you refuse to forgive, some charge you refuse to pay, some wrong you refuse to confess? Alas, in the case of the most of us it needs but little searching, for we know the besetting sin, the favorite idol, which keeps God out. Too often we lack the desire or the will to cast it out of our hearts. But we must do it; it is indispensable; otherwise we can never enter into the desired experience of the inner life. We cannot practice the presence of God while cherished sin is there.

Alone With God

There is one thing we must not overlook which is almost essential to a spiritual life—it is the being frequently alone with God. We can have him with us in life's activities in any full degree only when we give ourselves suitable pause in which to think of God, to commune with him, and let him come in and fill our souls. The time need not be long, but it should be habitual; preferably in the early part of the day when our minds are fresh and our hearts unburdened. Every soul needs this intercourse with God, and when we get it the effect is like when one looks at the sun. You gaze a moment at the sun, and then look about you on the earth, and everywhere you see the sun. Up the street, in yonder doorway, among the hurrying people; you seem to have brought the sun down by your look and now you see it all about you. This same thing is what happens, disciple of Christ, when you recognize the religious value of a quiet hour and give yourself pause to look into the face of God. By so doing you bring him down into your immediate surroundings. In the midst of the thronging people who press upon your daily life, when you enter the doorway of your office, store, or shop, or those whose duties are in the home, everywhere you see God, are conscious of his presence, and walk with his light irradiating the whole horizon of your activities.

In the Secret of His Presence

"In the secret of his presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go."

The Sense of God

Brother Lawrence, the simple-minded cook, tells us that for more than sixty years he never lost the sense of the presence of God, but was as conscious of it while performing the duties of his humble office, as when partaking of the Holy Supper.

It is said to have been the humbly confessed experience of Charles H. Spurgeon that he had never passed fifteen minutes of his waking life without the consciousness of God and his nearness. If only such an experience of the nearness of God were always ours, enwrapping us as the air or light, if we could only feel as the great Apostle put it on Mars' Hill, that God is not far away, that "in him we live and move and have our being," then we should know what David meant when he spoke of our "dwelling in the secret place of the Most High," or of our "abiding under the shadow of the Almighty."

PASTORAL PRAYER: Eternal God, we would come to thee like children going home, eager, expectant, and glad. Thou dost welcome us with all the bounties of thy grace. We bless thee if we have the hunger for spiritual communion. We thank thee if we have not been deadened by our contact with the world. But if the powers of our souls have been enfeebled, and we can only faintly apprehend the divine, wilt thou graciously strengthen us with the energies of thy Spirit. Help us to break through the letter and the outer forms of worship that we may enter the secret place of the Most High. Forgive the sin which is the barrier in our fellowship. May we be delivered from the power of destructive guilt. Lead us into the joy of thy salvation. Endow us with the peace which passeth understanding and which the world can never give nor take away. Enlarge our sympathies so that our intercessions may embrace the world. Make us very sensitive to human suffering and sorrow. If it please thee make us the ministers of consolation, and in speech and in deed may we heal the broken in heart. We would live in heavenly places in Christ Jesus, so that even while we walk through the valley of time we may breathe the air of eternity. We especially pray for those who find it hard to pray, those whose vision has become clouded and who have temporarily lost their hope. Restore to them thy kindly light, and even in this service may the day break and the shadows flee away. We ask through Christ our Lord. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Listening to God.*

Once upon a time some lumbermen were cutting timber in the woods in British Columbia. Among the workmen were some Indians. One day the boss wanted a certain kind of ax which he knew was back in the camp where the supplies were kept. So he took a shingle and with a piece of charcoal wrote on it a message, asking for the ax. Then he called an Indian and told him to take that back to the camp and bring back what they gave him. The Indian couldn't read, so when he got to the camp and gave the man the shingle, and then saw the man read it and go and get the ax and give it to him, he was so frightened he ran away into the woods. He couldn't understand how a shingle with a few marks on it could ask for an ax.

So it is we sometimes can't understand how people can talk to each other when they don't see one another. Formerly there were no telephones. If any one had told that a man in New York had talked to his wife in Plainfield, I'm afraid he would have wanted to run away as the Indian did.

But now it doesn't surprise or frighten us when people who can't see each other talk together.

Once there was a mother named Hannah. She wanted a baby boy very much, so she spoke to God. She couldn't see God, but she was sure he would hear her if she spoke to him. She told the Lord that if he would give her a baby boy she would lend him to the Lord. Sure enough, a boy was born in her home soon after that, and when he was a very little fellow she took him to the temple and told the priest, Eli, about what she had promised, and Eli took the little boy to help in the church work. There he grew up until he was quite a big boy. One night he was sleeping in his usual place in the temple when he thought he heard some one calling him. He thought, of course, it was Eli, the old priest, but Eli said, no, he hadn't called. Then he told Samuel, for that was the little boy's name, to lie down again and if he heard the voice again to say, "Speak, Lord, for thy servant heareth." So by and by Samuel heard the call again, and then he answered just as Eli had told him and said, "Speak, Lord, for thy servant heareth." And God spoke to him. He was as surprised, I imagine, as the Indian who found that the shingle could speak.

And God speaks to us to-day just as truly as he spoke to Samuel that night in the temple. How does he speak? Why, first of all, in the Bible. We can read there what he wants to say to us. He speaks to us, too, in springtime, when the trees begin to bud again and the grass grows green and the flowers come out, as if he were saying, "I've taken care of them through the cold winter and now I'm bringing them back to life again." He speaks to us by the gifts he is making to us all the time. One day I got a package from a friend and in it was a book. It was my birthday and I could hear my friend saying through the gift, though he wasn't anywhere near me, "I'm thinking of you and wishing you joy." So God gives us homes, and parents, and eyes, and ears, and all the joy of life, and some of its sorrow, and in his gifts we can hear him speaking to us.

Let us listen for his voice and say as Samuel did, "Speak, Lord, for thy servant heareth."—W. D. M.

FOR THE EVENING SERVICE

TITLE: *The First Christian Church.*

TEXT: "Again the next day after John stood, and two of his disciples," etc. John 1:35-51.

THE SERMON OUTLINE

INTRODUCTORY: The first chapter of the gospel by John, contains the account of the first five disciples coming to Jesus. These five men, Andrew, John, Peter, Philip, and Nathanael, constituted the charter members of the Church of Christ. Let us notice what each one of these men brought to the church.

I. Andrew. We find that three facts are narrated about this man in John's gospel; and each fact shows substantially the same trait. He brought his brother Simon to Jesus; he brought the boy with the five loaves to

Jesus (John 6); he brought Greeks to Jesus (John 12). We read of no sermons preached by Andrew; no books written by him; no great deeds wrought by him; but of people singled out and brought by Andrew to Christ as individuals. Andrew stands as the personal worker, and his name ranks first in order on the list of Christ's followers.

II. With Andrew came John, the beloved disciple, the man who looked deeper into the heart of Christ than any other man, the one disciple who understood Christ better than any other disciple. He may have been a dreamer, while a young man fishing on the Sea of Galilee, a mystic; but after he met Christ, he became the eagle of God, and able to write "the sublimest book in the world." We take John to represent the trait of deep and lofty spirituality; the quality of spiritual insight; a quality that is especially needed in this practical, material age.

III. The next disciple was Simon Peter. We would have called him "the shifting sand"; but Jesus at his first meeting with him named him Peter, "the Rock"; because under the fickleness and impulsiveness on the surface of his character, Christ saw the strength of his devotion to Himself and his cause. Peter then represents loyalty to Christ; the trait which more than any other constitutes a man a Christian.

IV. Philip, the next disciple, was the only one of the five directly called by Jesus. We might suppose, therefore, that he was a great man, whom Jesus desired especially to win to his cause. But Philip, from the four references to him in John's gospel: at his call; at the feeding of the five thousand; at the meeting with the Greeks (John 12); and in the last conversation (John 14)—appears as a plain man, without great ability, and without deep insight. Truth had to be made very plain for Philip to understand it; and fortunate for us was it so, for there are many like Philip in the church—plain, practical, common-sense people. Yet Philip could know that Jesus was the king, and could lead men to Christ; and we need a plain, practical gospel for men like Philip—the plain man.

V. Last of all among the members of the first Church of Christ we have Nathanael whom Jesus called "An Israelite indeed, without guile." Nathanael stands as the upright, pure-hearted man, righteous in deed and word, "four square to every wind that blows." We need men like Nathanael in the church; and there have been such men in every age.

These then are the traits of the first Church of Christ: personal work, spirituality, loyalty to Christ, practicality, and righteousness. Blend them together, and they show what every Christian should be.

Upon these men fell the magic of the personality of Jesus. They came in contact with him, and, all that was noble in them arose up to power. What Jesus did for these men he has been doing for untold multitudes since. He transformed these men, made them glorious, and he has been transforming ever since all those who will yield themselves to his touch of power.—J. L. H.

SUGGESTIVE TEXTS AND THEMES

Commendable Care for One's Parents: "And David went thence to Mizpeh of Moab: and he said unto the King of Moab, Let my father and

my mother, I pray thee, come forth, and be with you, till I know what God will do for me." 1 Sam. 22:3.

The Light which Comes in the Path of Duty: "I being in the way, the Lord led me." Gen. 24:27.

Disregarded Premonition: "Though thou knewest all this." Dan. 5:22.

Fourfold Judgment of Godly Men: "It is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self, . . . but he that judgeth me is the Lord." 1 Cor. 4:3, 4.

The Pros and Cons of a Good Man's Life: "Shouldst thou help the ungodly, and love them that hate the Lord? . . . Nevertheless there are good things found in thee." 2 Chron. 19:1-3.

Commendable Selfishness: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

The Transcendence of Personality: "When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them, for the spirit of the living creature was in the wheels." Ezek. 1:21.

The Making of the Heart: "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:13.

THE SUNDAY SCHOOL LESSON

TITLE: *The Christian Sabbath.* Gen. 2:2, 3; Ex. 20:8-11; Matt. 12:1-14; 28:1-10; John 20:19; Acts 20:7; Rom. 14:4-6; Rev. 1:10.

Teaching the Lesson

I. *The origin of the Sabbath.* It is of God (Gen. 2:2, 3). Not man's law but the Creator's who knows best what man needs. It was instituted at creation. Consequently was long before the Mosaic law and has to do with all men. It was reaffirmed at Sinai (Exod. 20:8-11). Part of the decalogue written by God's finger on the tables of stone. II. *The object of the Sabbath.* Made for man (Mark 2:27). His physical nature demands it. His mental nature demands it. His spiritual nature demands it. III. *The observance of the Sabbath.* 1. The negative requirements. No work to be done (Exod. 20:10). Ordinary daily toil to cease as far as possible. No burdens to be carried (Neh. 13:19). No buying and selling (Neh. 10:31). No worldly pleasures to be indulged in (Isa. 58:13). 2. The positive requirements. Keep it holy (Exod. 20:8). By prayer. By reading God's Word. By attendance upon religious services. The custom of Jesus an example (Luke 4:16). By teaching others the Word of God (Luke 4:31). By works of mercy (Heb. 12:11, 12). Keep others from working (Exod. 20:10). Members of same household. Strangers within thy gates. IV. *The importance of the Sabbath.* To the individual: self-protection demands its observance. To the state: it is fundamental to our republican form of government. To the Church: the Sabbath is the Church's great day for the proclamation of the Gospel and the instruction

of men. The curse of God rests upon its profanation (Neh. 13:18). The blessing of God rests upon its observance (Isa. 51:2).

ILLUSTRATIONS

From Flower-garden to Potato-patch

The Sabbath was made for man, for his benefit, to give him leisure from his toil, to enable him to straighten his back and look up to heaven and remember that he is a spiritual being.

The Sabbath brings physical and mental rest, moral and spiritual culture, home joys and fellowships, respite from the strain of toil, and an opportunity for works of mercy. But beyond these blessings the Sabbath keeps our faces turned in the right direction, seeking heavenly things. Lord Napier was discussing the question of Sabbath-observance with a friend, "I don't see any harm in a man's spending a few hours at work in his flower-garden on Sunday; it seems to me that he might gain great good from it." His lordship replied, "Yes, but when a man begins in his flower-garden he is likely to end in his potato-patch." That is the point. The moment he uses the Sabbath for mere amusement, for pleasure, for planning business projects, he is on the way to the potato-patch.

"The Sabbath Was Made for Automobiles"

The Sabbath was made for automobiles would be the modern version of Christ's words in Mark 2:27. It's not a bit of use to kick against the automobile. The trouble is not with the thing, but with men. We must appraise these things as they come, and put them in their proper places. We will work out for ourselves a normal rest-day. The Sabbath was not made for the "joy-rider," nor for the "highflyer," but for man. Not a man but all men. And we shall work out this problem, as we are trying to work out every one, so as to give all classes and conditions of men a fair chance. We are not going in for arbitration and "trustbusting" for humanity's sake, and at the same time fostering a Sabbath that will make one set of men cater to the pleasure-seeking of another set seven days in the week.

The Sabbath that was "made for man" will be a sane, reasonable, fair, restful, uplifting Sabbath.—Rev. John F. Cowan, D.D.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

TITLE: *The Christian's Manual for Work.*

"The Lord sent them two and two before his face unto every city and place, whither he himself would come." Luke 10:1.

This chapter is an indispensable manual for the Christian laborer. It suggests: I. *The field of the worker and the work to be done.* 1. The field. "Among wolves"; difficult and dangerous places, and spheres of disappointment. 2. The work: "Sent before his face"—a voice in the earth's

wilderness—a pathfinder for Jesus, balming and healing, wayside ministry (compare verse 33). II. *The spirit and message of the laborer.* 1. The spirit. (a) Self-denying: no purse, no scrip, no shoes; (b) Serious: no trifling—"Salute no man by the way." (c) Courteous: "Peace be unto this house." (d) Contented: "Eating and drinking such things as they give." 2. The message: "The kingdom of God is come nigh unto you." The principles, laws, and conditions of citizenship.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

March 17. How the Church Helps Us to Live the Christian Life. Heb. 10: 19-25.

(The value of being along with like-minded people. What expert guidance do we get in church? How does the church preserve the Christian faith? How the church keeps us from forgetting our duty; our ideals. How it encourages us. What neglect of the church results in.)

SUGGESTIVE BULLETIN BOARD SLOGANS

What we obtain too cheaply we are apt to esteem too lightly.

The way to succeed is to stick until you cannot possibly hold on any longer—then take a fresh hold.

It is the loose character which gets into a tight place.

A high aim heightens a man.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MARCH TWENTY-FOURTH

THEME: *Who Is This?* (Palm Sunday).

SUGGESTED SCRIPTURE READING: Matt. 21:1-22. The after petition: May God's Spirit bless this lesson to our needs.

SELECTED HYMNS: "Ride on, ride on in majesty."—H. H. Milman. "All glory, laud and honor."—J. M. Neale. "Hosanna to the Son of David." —Katherine Lee Bates. "Crown him with many crowns."—Matthew Bridges. "All hail the power of Jesus' name."—Edward Perronet.

SALUTATION (or Call to Worship): "Lift up your heads, O ye gates, even lift them up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of Hosts, he is the King of Glory."

INVOCATION PRAYER (Palm Sunday): O Lord Jesus, Son of the living God, Maker and Redeemer of the world, who for us men and for our salvation wast pleased to come down from heaven to take our flesh, and to undergo thy passion; and who, of thine own will, when approaching the place of thy passion didst deign to be blessed and to be praised and to be hailed as a King blessed and coming in the name of the Lord, receive now the service of our praises, and may we be counted worthy to attain the remission of sins and the rewards of everlasting life; through thee, O Saviour Jesus Christ, who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. Amen.

THE SERMON

TITLE: *Who Is This?* (Palm Sunday).

TEXT: "Who is this?" Matt. 21:10.

THE SERMON OUTLINE

INTRODUCTORY: Our conception of persons, events, or things, is an important matter, especially our conception of persons. It is important because it matters not only to ourselves, but in some degree, great or small, it affects the other man. And the person holding the opinion of another is to a certain extent "made or marred" according as his opinion is high or low.

I. If then it matters that we hold an opinion or have a conception concerning another, I think we may go a step further and say the effect of our conception is greater according to the importance of the position occupied by that other of whom we think. And if that other be the God-Man, the Christ who came into the world, I feel sure that I am not going too far when I say, that our eternity rests upon our conception of Jesus.

By way of leading up to your conception let us see what some others

who lived in his day thought of him; for it is always more or less helpful to us to know what others think, even when we may not agree with them.

1. About the time when the fame of Jesus was beginning to spread throughout the country, he returned from a preaching tour and went to his own home. Quite naturally he found his way into the synagogue, and taught the people. What did they think of it, and of him? They were offended by his preaching, and asked the question, "Is not this the carpenter, the son of Joseph, the carpenter?" They saw only the man, with the tradesman's hammer and the tradesman's hope.

2. Another conception which in its day held many in its grip was the opinion that Jesus was unlearned. Men were eager to indicate that he had never studied in the higher schools, and consequently must be far behind the scribes and others of his time. If this be so, why then should the whole world go mad over him? And why? Because Jesus, the unlearned, was wise enough to know men, and he interpreted life in terms of spiritual values. "How much is a man better than a sheep?" Infinitely! If the shepherd would give his life to save a sheep that had wandered away, the Son of God would lay down his life for a man who had lost himself in sin!

3. There were others who, brushing this objection to one side, saw in Jesus a great Teacher. It mattered little to them how he came by his knowledge. The one thing that really did matter was that he "spake as never man spake." Blind leaders of the blind had given them but little help; but here was One who "taught with authority, and not as the scribes." The great difficulty with this, however, was that while they saw God in him; he was to them a teacher, not The Teacher.

4. Another conception, which can hardly be compared with these, was the one held by even some of his disciples, that he was destined to become a great national leader of men. They saw a throne in the City of David and would have put a sword in the hand of Jesus had he said the word. Some of us wonder even yet what would have been the result had he given heed to them. Would a great world-empire have been established, or would he have been a failure? A crown of thorns was to be his diadem; but the world could not understand.

5. But now we come to a conception that is a great advance. One day as he was teaching, he said to his disciples, "What is the current opinion in the minds of men concerning me? Who do men say that I am?" To this query there were several answers. Some thought he might be Elias, or Jeremiah, or one of the other prophets, but it seemed the general opinion ran along this level. Even on this great day of his entry into Jerusalem, in response to the question, "Who is this?" the answer was given, "This is Jesus, the prophet of Nazareth of Galilee." And they were right, for Jesus was a prophet. How differently the history of the Jews might read to-day if they had even accepted Jesus as a Prophet. He would never have shed those tears over the city of his love and hopes. He need never have cried in anguish, "Ye would not, and so your house is left desolate!" Yes, he was a prophet; but he was more than a prophet.

6. And this brings us to that conception which began to gain ground as he neared the end of his earthly life, and has been gaining ground ever since. After the disciples had told him of the opinions of men, he asks in

a very pointed manner, "But who say ye that I am?" And big-hearted Peter, with that impulse which was at the same time his best and his worst quality, rushes to the front and shouts so that all may hear, "Thou art the Christ, the Son of the living God!"

And Jesus puts his seal upon this conception by pronouncing it a "Divine Revelation." Therefore we have in these words the highest conception which man may entertain of Jesus. "The Christ, the Son of the living God." Carpenter? Teacher? Yes! Leader? Without a doubt! Prophet? Most assuredly! But is this all? Why the hosannas of the children? Why the palm branches? Why the great multitude?

Yes, the soul-stirring vision, the clarifying, life-ennobling conception is that King Jesus is "the Christ, the Son of the living God."

II. Now, that we have learned what is the right conception, let us for a few moments return to the thought introduced at the beginning, the importance of a right conception of Christ. It is important, because:

1. First, what you think of him determines all your thinking. Nothing in all the world will so quickly set a life right, as a right conception of Jesus Christ. Take the case of a man who had never given much time or attention to the deeper matters of the soul. Christ had been to him a stranger. Everything this man ever did or failed to do might have been traced back to one great, underlying principle of his life—distrust.

But one day a miracle happened. Love and sympathy filled his heart, shutting out the old selfishness and indifference. He reorganized his business and all of his affairs according to the ethics of Jesus. He began to count it a joy to spend and be spent for the advancement of the Kingdom. All because he had gotten the right conception of Jesus.

And this is not an isolated case by any means. It is the old story over and over again. The man who once gets a right conception of Jesus will from that day interpret life in terms of eternal values.

2. And then your conception of Jesus determines your attitude toward him. Do you behold in Jesus the Teacher? Then he can teach you much that is profitable. The great national Leader? Then you must place him alongside the other great leaders of the world. Does he appeal to you as a Prophet? If so, you will do as some in his day did, place him in the ranks with Isaiah and the others. And his teachings may stir your heart and fire your imagination, and you may be a better man than you would ever have been without this conception.

3. But Jesus does not ask that you give him recognition by calling him "good" of "interesting" or "great prophet" or any of the hundred and one other things that might suggest themselves to men; he does not come to you and me that we may give him a "character"; no! This Son of the Living God rides triumphantly, and even the little children cry, "Hosanna to Great David's greater Son!"

When we behold in him the very Christ, then he does for us the work that the Christ of God, the Divine Redeemer, came into the world to do. If our conception is that he is in very truth the Saviour of the world, and if we are ready to accept him as such in our hearts, then our attitude is such as makes it possible for him to save.

Lastly, your conception and your acceptance determine your eternity.

Who, then, is this Jesus? The question is not, where does he stand;

but where do you stand? What does Jesus mean to you? What think ye of Christ?—I. D. L.

COMMENDATORY PRAYER: A King of kings art thou, O Christ. Thy throne is established in righteousness. Monarchs are swept away by the passing of time and the changing of circumstances; but thou dost forever reign. We adore thee as the King of our lives; we worship thee as our Saviour; we rejoice in thee as our Friend. Amen.

OFFERTORY SENTENCE: "Say among the heathen that the Lord reigneth."

OFFERTORY PRAYER: Gracious Giver of the water of life, give us the living water. Grant that we be not like cisterns but rather like fountains which receive but to give out. Grant us to be generous in soul, always seeking to make our words and deeds bear testimony that thou art the source of whatever goodness we may attain. Through Christ we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Born a King: Matt. 2:2. I. Yet hungry in the wilderness. Matt. 4:2. II. Weary by the well. John 4:6. III. Homeless in the city. John 7:53. IV. Thirsty on the cross. John 19:28. V. Rich but became poor that he might enrich us.

Palm Sunday Homage: I. The occasion of their homage. II. The scene of this homage. III. The offerings of this homage. IV. By what actions this homage was expressed.

Who Is This? Matt. 21:10. I. Feeling that led to this inquiry: 1. With many it was thoughtless wonder; 2. With others it was angry jealousy; 3. Others were in irresolute doubt. II. The true answer to the question: 1. Ask the surrounding multitudes; 2. Ask the ancient prophets, Zech. 9:9; 3. Ask the apostles after they were enlightened by the Holy Ghost; 4. Ask the experienced believer.

Who Comes? "Who is this?" Matt. 21:10. I. Who comes? No temporal deliverer. A divine King. The Son of God. God the Son. II. To whom does he come? To the world needing a Redeemer. To humanity needing a Ruler. To individuals needing a Saviour and King. III. Twin graces are these. We need them. IV. How ought we to purpose to receive him? We should go forth to meet him. We should seek his reign within and over us.

Entire Consecration: "The Lord hath need of him." Mark 11:3. I. The Lord hath need of you: 1. Your love; 2. Your prayers; 3. Your praises; 4. Your talents. II. Some forms of reply to this claim: 1. Unbelief denies it; 2. Weakness hesitates to answer it, and lets the opportunity pass; 3. Simulation seems to yield to it, but does not; 4. Selfishness hugs her own. Oh, answer the claim with a prompt and entire consecration!

The Kingly Christ: "Hosanna: Blessed is he that cometh in the name of the Lord." Mark 11:9. Christ, though disguised and poor, is yet King of this world. But he is a Prince of peace, and his victories are by the weapons of peace. I. The triumphal procession. II. Hosannas to the King: 1. Jesus is our King; 2. How we may express our homage; 3. The final

triumph of his kingdom; 4. Why it is blessed to belong to it. Christ inspires the religious feelings with gladness. Christ encourages the expression of religious feeling.

CHOICE PALM SUNDAY ILLUSTRATIONS

Christ Standing Above the City

One of the saddest episodes in all Christ's life occurred during this triumphal procession. Luke tells us about it. As our Lord came within view of the Holy City, shining in its beauty below him, glorious with its memories of a resplendent past, he wept at the sight, and broke out in lamentations.

Does he not do the same as he stands upon the Palisades of the Hudson and looks down upon New York, in many ways the greatest city of the world? Does he not say, "If thou hadst known in this day, even thou, the things which belong unto peace!" If the men of Wall Street and the women of Fifth Avenue could see him standing there, would they turn from their money-getting and their pursuit of pleasure? They could see him, if they would.—Amos R. Wells, D.D.

The Prince We Want

A woman in India had learned that she was a sinner, and that God is holy and cannot pass by sin. She often said, "I need some great prince to stand between my soul and God." After a while she heard that the Bible contained the account of a Saviour who had died for sinners. So she asked a Pundit to read the Bible to her. He began at the first chapter of Matthew, and as he read the list of names in the genealogy of Christ, the woman thought, "What a wonderful Prince this Jesus must be to have such a long line of ancestors." And when the Pundit read, "Thou shalt call his name Jesus; for he shall save his people from their sins," the woman exclaimed, "Ah, this is the Prince I want! This is the Prince I want! The Prince who is also a Saviour!" This is the Prince we want—the prince we need.—H.

Celebration of Triumph

When the people of Bethlehem, during the war between Turkey and Egypt in 1836, sought the protection of the British consul, they "spread their garments in the way" of his horses, in order to do him honor. A noble carpeted all the way when a Persian king visited him, "besides the garments which loyal persons in the crowd spread here and there." On another occasion seven miles of road were covered with superb silk cloths, over which the king, and a prince whom he wished to honor, rode.

The Coming Triumphal Procession

Jesus riding in this triumphal procession was an object lesson, a living parable, setting forth the fact that he was a king; that his kingdom was at hand; and also "the spiritual dignities and glory of the reign of Christ."

All the ideas that were incarnated in his career, and emblazoned in his final sufferings and death and resurrection, are destined to be triumphant.

Palm Sunday also prefigures the entire history of the church here below. The history of the church is the march of the glorious Lord Jesus across continents and centuries. He advances on the earth as on the road to Jerusalem, with the calm majesty of a sovereign; he takes possession of things and of men; he makes them his instruments and his servants, just as on Palm Sunday he used the ass which did not belong to him, and drew forth a glorious homage from all those mouths which on that day had no voice but for him. Saluted by the songs of all the churches in all the countries where his name is known, advancing from nation to nation, he marches towards the final domination of the whole world.

The commerce, the railroads, the printing presses, the inventions, the wealth, the whole of our civilization, are aiding his triumph, paving his way, and advancing his glory.—P.

PASTORAL PRAYER: Almighty God, our Father in heaven, we have beheld thy glory and thy goodness, shining in the face of Jesus Christ, the Saviour of mankind. Send forth thy light and thy truth, we beseech thee, and draw all people that on earth do dwell into the fellowship of Jesus and the joy of thy salvation. O thou who hast so greatly loved the world, that thou hast given thine only-begotten Son, the Redeemer, communicate thy love to the hearts of all believers, and inspire thy Church to preach the Gospel to every creature. O thou who rulest by thy providence over land and sea, defend and guide and bless the messengers of Christ. In danger, be their shield; in darkness, be their hope; enrich their word and work with wisdom, joy, and power, and let them gather souls for thee in far fields white unto the harvest. O thou who by thy Holy Spirit workest wonders in secret, open the eyes that dimly look for light to see the day-star in Christ; open the minds that seek the Unknown God to know their heavenly Father in Christ; open the hearts that hunger for righteousness to find eternal peace in Christ. Deliver the poor prisoners of ignorance and captives of idolatry. Break down the bars of error, and dispel the shadows of the ancient night. Lift up the gates, and let the King of Glory and the Prince of Peace come in. Thy kingdom, O Christ, is an everlasting kingdom! Strengthen thy servants to pray and labor and wait for its appearing. Forgive our little faith and the weakness of our endeavor. Hasten the day when all nations shall be at peace in thee, and every land and every heart throughout the world shall bless the name of the Lord Jesus, to the glory of God the Father. Amen.

ADDITIONAL THEMES FOR DEVELOPMENT

The Triumphal Entry

"And when they drew nigh unto Jerusalem, and came unto Bethphage," etc. Matt. 21 : 1-11.

I. A sorrowing Saviour and a rejoicing multitude.

II. A grim Saviour and a fickle multitude. Why were the multitude so fickle? Because they had no true and deep understanding of what they were shouting about on Sunday. Because an influence from a different

quarter, and of a different kind was brought to bear upon them on Friday.

III. The Saviour advancing to the most glorious deed of all history. The multitude advancing to the most atrocious deed of all history.—W. J.

The Lord Hath Need of You

"The Lord hath need of him." Mark 11:3.

I. The Lord hath need of you.

1. Of your prayers.
2. Of your praises.
3. Of your talents.
4. He may need your most cherished thing to which your heart holds most fast.

II. The natural heart's reply to this claim.

1. Unbelief denies the claim.
2. Weakness hesitates until the opportunity is past.
3. Simulation seems to do, but does not.
4. Selfishness hugs her own.—J. V.

SUGGESTIVE PALM SUNDAY TEXTS AND THEMES

His Final Authority: "Gird thy sword upon thy thigh, O most mighty." Ps. 45:3.

The Kingdom Set Up: "In the days of those kings shall the God of heaven set up a kingdom." Dan. 2:44.

A True Inscription: "And the writing was, Jesus of Nazareth the King of the Jews." John 19:19.

The Prince of Life: "And killed the Prince of Life, whom God hath raised from the dead." Acts 3:15.

Behold Thy King: "Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Matt. 21:5.

The Glory of the King: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen." 1 Tim. 1:17.

Who is This That Cometh from Edom? "Who is this that cometh from Edom, with dyed garments from Bozrah?" Isa. 63:1.

Three Contrasts: Matt. 21:12.

The Commencement of Christ's Coronation Procession: Mark 10:46-52.

Christ's Entrance Into Jerusalem: "Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem," etc. John 12:12, 13.

The Throne and the Rainbow: Rev. 4:3.

Palm Sunday Lessons: "In this place is one greater than the temple." Matt. 12:6.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Legend of the Trailing Arbutus.*

Boys and girls all love flowers. We all love them, and all the more in the early spring-time, the first flowers after the long winter. Among the

very first legends that have grown up are those to explain the names, the nature, and the habits of various flowers. I think boys and girls like legends, so I am going to tell you one concerning the first flower we get from under the snow, or soon after the snow is gone—the trailing arbutus.

There is a beautiful legend that long ago when nature's great loom had ceased its spinning and the flowers blossomed, each one was assigned by the Creator its place to live and grow. Bands of buttercups trooped in yellow waves to the meadows, the silent lily's pallid cheek was pressed close to the heaving breast of the water. Everywhere bright-winged flowers took up their stations on the waiting earth—everywhere except on the lonely hills. Then he who named their places asked softly, "Who will be content to dwell in these barren spots?" A shy, unheeded blossom answered, "Where'er thou sendest me I will abide." Then said the Creator, "Thy race shall be forever blessed, because thou art content with a lowly place." And still on the tiny, coral-tinted flower that blessing abides. Every spring many people eagerly search the hillsides for the fragrant blossoms of the humble little trailing arbutus.

I think there is a lesson we can learn from this legend. Let us not be desirous for the glory of others, but willing faithfully to fill the place to which God assigns us. That does not imply that we ought not to be ambitious to do all the good we can. That is right. But it does mean that we should be willing to occupy and be happy in the place where God in his providence casts our lives and spheres of service.—H.

FOR THE EVENING SERVICE

TITLE: *That Which Is Lost.*

TEXT: "What man of you, having a hundred sheep and having lost one, doth not . . . go after that which is lost?" Luke 15:4.

THE SERMON OUTLINE

INTRODUCTORY: I. I thought perhaps he would not have troubled about one. If he had had only two sheep and had lost one, I could have understood his concern, but to lose one out of a hundred would seem to be an almost insignificant loss. That is the line of reasoning which we sometimes introduce into our affairs. We reason as if the loss of one is lessened in its painfulness by the many that remain. We hear of some parents who have lost a little child, a fountain of joy and cheer. We compassionately inquire: "Have they any children left?" "Yes, they have four left." "Ah, well, it isn't so great a loss as if they had only one." That indicates a common principle of reasoning—the greater the family, the less the value of the individual soul. We carry the reasoning forward into the religious sphere, and it becomes the parent of depression and doubt. It creates the most terrible of all orphanhoods, the fear that there are so many of us that the individual does not count. God overlooks us, looks over us, and we cry, "My way is hid from the Lord."

Now this parable is intended to be an antidote to all such feelings of self-disparagement and doubt. The size of God's family does not affect the

preciousness of the individual soul. The one sheep is not lost in the flock. "He calleth his sheep by name." "He loved me, and gave himself for me." Let us hold fast to this inspiring truth—the infinite worth of the one in the esteem of the infinite God.

II. "If a man have a hundred sheep and lose one." I think it exceedingly tender and beautiful that the Master compares his family to a flock, and that he pictures his lost children under the figure of lost sheep. A sheep does not intentionally go astray. It puts its head down to the grass, and begins to eat and eat, and follows on and on, and at last, looking up, finds it has wandered far from the flock and is lost. It was so absorbed in feeding that it paid no heed to its whereabouts. I do not think that men go off into ruin by premeditation, by set and well-defined intention. They become thoughtlessly absorbed in something, and they never call a halt to look around, to ascertain in what direction they are tending. Men get their heads down to the making of money. It absorbs all their energies and all their thoughts, and almost unconsciously they wander far from the Shepherd into moral and spiritual perdition. Minor fascinations ensnare until we forget or ignore the fascinations of our Lord. This is true of every kind of temporal pursuit and enjoyment. The sheep of God's pasture stray away in thoughtless absorption, and become lost in the region of wild beasts and night.

III. "He goeth after that which is lost." We are not left to our own deserts. "The Lord is mindful of his own." "The Son of Man is come to seek and to save that which was lost." How does he seek us? He presses. He makes the grass of the distant pasturage dissatisfying. Have we not heard men say of their sinful enjoyments, "I am sick of it"? But they used to like it? Yes, but "their drink is turned sour." Who has brought the distaste? The Great Seeker, that he might turn us home again. "Why art thou cast down, O my soul?" That is a most blessed depression if it lead to a return to the good Lord.

IV. "And when he found it." In what condition does he find the sheep? Shepherds have told me that sometimes they find their lost sheep very exhausted, very weary, quite tired out. That is how the Good Shepherd finds his wandering sheep. The devil has undermined their life, and sapped away their strength. Their power of will is emasculated. Their power of resistance gone. Sin is an awful exhauster. "My strength fails because of my iniquity." Hear now the sweet Gospel. "When he hath found it, he layeth it on his shoulders." He takes us in our moral impotence and carries us. Men who have no powers of resistance or persistence are made "more than conquerors" in Christ. How long will he carry us? Will he ever leave us to the terrors of the wild beasts? "Even to hoary hairs will I carry you."

"He is willing to aid you,
He will carry you through."

—J. H. J.

THE SUNDAY SCHOOL LESSON

TITLE: *Stewardship and Missions.* Gen. 12: 1-3; Deut. 8: 17, 18; Jonah 3: 1-10; Mal. 3: 7-12; Matt. 28: 18-20; Acts 1: 6-8; 13: 1-3; 26: 12-20; Rom. 1: 14-16; 1 Cor. 16: 2; 2 Cor. 8: 1-15; 9: 1-15.

GOLDEN TEXT: "It is required of stewards, that a man be found faithful." 1 Cor. 4: 2.

Teaching the Lesson

It is important that we all recognize the fact of our stewardship. I. *The trust implied.* Of what are we stewards? There is a stewardship of self, substance, and service. We are, in fact, stewards of all that we have—health, reason, property, influence. Man is not a proprietor, but a trustee. And this has a close relationship to the question of missions. All men are our brothers. We have no right to withhold his inheritance from a brother even if he be far away. II. *The trust discharged.* A good man uses all he has under a sense of responsibility to God. It is in the right discharge of his trust man blesses himself, serves his generation, and wins the approbation of God. III. *The trust abused.* Some waste their Lord's goods. Some are unprofitable servants. But the steward is called upon to be "faithful"—faithful to his Master's property and whatever is committed to his trust. For a steward must reckon upon a day of final account. As indicated, this theme has a close relation to the cause of missions. As Dr. Maltbie Babcock used to say, "I tell you, my fellow Christians, your love has a broken wing if it cannot fly across the ocean." Christ said, "Go ye into all the world, and preach the gospel to every creature." Whose fault is it that there are any "poor heathen"? A speaker at a recent meeting drove this question home to the consciences of his hearers. He said, "If your father left in his will an inheritance for you and your brother, and your brother being at a distance could only receive his inheritance if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him would you take considerable credit to yourself for doing so?" That's foreign missions. That's all missions. People talk complacently about the "poor heathen." Why "poor"? Because the heathen have not received their share of inheritance which the Father left us to give them.

ILLUSTRATIONS

The Edge of the Map

This is the tale of a tank and its map. Somewhere on the British front a big push was in progress. The Germans were in retreat. The battle was on, with much lumbering of the great tanks that made nothing of flattening a house and moving on over the débris. But one tank had stopped. It wasn't disabled. It had no casualties among its crew. There was plenty of ammunition. Yet it had stopped dead in its tracks. An officer came

up, and with much forcible language demanded why the huge iron beast should halt, when the job was yet far from finished. The tank men understood his impatience but still the monster rested. "The trouble is, sir," said one of the crew, "we've got to the edge of our map." There be many folk in the Church of Christ who are like that tank crew. But if they are, then so far as missions are concerned, they have the wrong map. The mission map takes in "the whole creation," "every creature," "all the world." —H.

The Disease: The Cure

Gideon Ouseley, telling of his call to preach, would say, as Mr. Hay tells, "The voice said, 'Gideon, go and preach the gospel!'" But he so felt his ignorance and unworthiness that he pleaded, "Lord, I am a poor ignorant creature. How can I go?" Then it would rush into his mind, "Do you not know the disease?" "Oh, yes, Lord, I do." "And do you not know the cure?" "Oh, yes, glory be to thy name! I do." "Go then and tell them these two things, the disease and the cure; never mind the rest; the rest is only talk."—From "Life of Gideon Ouseley," by W. Arthur.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Title: *The Greatest Sight.*

"Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man." John 19:5.

Certainly Jesus Christ is the greatest sight and figure in human history. Let us behold him. I. *The Man*—for man he is. He was born, grew, was tempted, rejoiced, sorrowed. Here, in the fresh fullness of a young manhood, he stands before us. All the notes and marks of an essential manhood are upon him. Let not even our reverence for him bereave us of the solid reality of this fact. II. *The ridiculed Man.* His crown is the crown of derision; his robe, the worn-out purple, the garment of derision; his salutation, the rough smitings of the Roman soldiery. We have heard the cutting word, have felt the blight of ridicule or of want of appreciation withering our best endeavor. He knew it all. He was tempted—tried—in all points as we are. III. *The suffering Man.* He was scourged, thorn-crowned, smitten. We have known suffering. In utmost way he knew it also. IV. *The self-sacrificing Man.* He climbed and endured, for others' sake, the cross. V. *The triumphing Man.* Through this of which our Scripture speaks he went to cross and atoning death, but also to glorious resurrection and ascension. VI. *The deific Man.* Here was the very patience and suffering love of God. Beholding him we behold the heart of God. Here we learn: 1. The certainty of the divine love. 2. The fearfulness of sin. 3. A reason for our love. 4. A reason for our service.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

March 24. Making Jesus King. Matt. 21:1-17.
(Palm Sunday. Obeying our King. Loyalty to the King. What does

"King of our lives" mean? Does Jesus rule in all our thoughts? In our actions? How can we bring everything into subjection to him?)

SUGGESTIVE BULLETIN BOARD SLOGANS

The darkest night that ever fell on the earth never put out the stars.—George Eliot.

The suffering of Christ's soul was the soul of his suffering.

The Way Home is the Way of the Cross.

Why forfeit the best helps in life? Go to church regularly.

HOLY WEEK, WITH GOOD FRIDAY

THEME: *The Cross of Christ.*

TEXT: "Where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title," etc. John 19: 18-22.

I. Under the cross. 1. The weary pilgrim—Jesus. Exhausted by agony. Suffering through scourging. Burdened with the weight. Degraded by the tablet. 2. The varied attendance—robbers, soldiers, etc.

II. Upon the cross. Jesus. Jesus in the midst. On either side a crucified robber proclaiming him the worst of the three. The nails. The pain. A spectacle of woe. Priests and people mocked his misery.

III. Above the cross. The title, verse 19. 1. Its conspicuous position—seen by all. 2. Its three-fold language—to be read by all. 3. Its providential use—to attest to all: a. Christ's true humanity, "Jesus of Nazareth"; b. His Messianic dignity, "King of the Jews"; c. Israel's sin. Had crucified their Sovereign; d. The world's hope. He was the Saviour of men.

IV. Beneath the cross. Gambling for the Saviour's clothes, soldiers fulfilled prophecy. Verses 23, 24. 1. Heartless cruelty. 2. Moral insensibility. 3. Appalling criminality. 4. Unconscious instrumentality.

V. Near the cross. The Galilean women; the post of love. Verse 25. 1. Their names. The Marys and Salome. 2. Their position. By the cross. Indicating courage—not afraid of the soldiers. Their fidelity, in contrast with the male disciples, who forsook him and fled. Their affection. Their sympathy—intending to console him, as they doubtless did. 3. Their privilege—a gracious opportunity of hearing his last words. The heroism of the women was inspired by faith and love. The startling contrasts of life—the soldiers and the women. The power which lies in the cross to reveal human hearts.—T. W.

FURTHER THEMES FOR DEVELOPMENT

The Crucifixion (1)

TEXT: "And they crucified him." Mark 15: 25.

I. Why Christ was crucified. The suffering of our Lord was not less because he was the Son of God. His was a Divine sorrow. Natures most sensitive to all that is holy and true, most keenly aware of all that is false,

suffer sharpest torture when rudely invaded. These sufferings were public and ignominious. It was in the broad, open day, and in the most public place, that he was crucified. His most sacred sufferings were made a public spectacle. It was a part of his degradation that he did not suffer alone. Two wretched criminals from the city were crucified with him. For one moment he lost sight of his Father's face. In that hour he was linked to all that is worst and vilest in our common humanity.

II. How Christ suffered. Through it all he showed the faith of the Son of God—"My God." He suffered as a king might suffer.

III. Why Christ suffered. He suffered in order that he might obey the Father. "He humbled himself and became obedient unto death." He suffered to make known the Father. He suffered that men might be redeemed.—E.

Christ's Death a Voluntary Act (2)

TEXT: "Therefore doth my Father love me, because I lay down my life, that I might take it again." John 10:17.

I. The death of Christ was entirely voluntary. "I lay down my life." 1. He was laid under no obligation to die. 2. He was not subject to the natural law of dissolution. 3. He possessed power to defeat all the efforts of his foes.

II. Christ possessed power to resume the life which he voluntarily laid down. "That I might take it again." This proves: 1. His divinity. 2. His ability to save his people from the power of death.

III. By submitting to a painful death, Jesus secured the peculiar love of his Father. "Therefore doth my Father love me." The Son must ever have been the great object of the Father's love; but in consequence of his accomplishing the great work of redemption, he became especially dear to the Father. We should learn from this: 1. To love Jesus, who laid down his life for us. 2. To imitate him in his obedience to God, and then we will share in his glory.

THREE HOUR DEVOTIONAL SERVICE FOR GOOD FRIDAY

(From noon until three o'clock, the hours during which Christ hung upon the cross.)

At each of the seven parts or "words" a portion of three verses of the hymn, "Jesus in thy dying woes," by Rev. William Pollock, may be sung. The music, *Septem Voces,* arranged by A. S. Sullivan, is excellent. The words of the hymn are exactly adapted to the various "seven words from the cross." There are other settings of music that can easily be found.

In case the above words and music are not used, interspersed in the Service will be found appropriate standard hymns, found in nearly all books.

I. The First Word: The Pardonable Sin

"Father, forgive them; for they know not what they do." Luke 23:34.

SCRIPTURE READING: Isa. 53:1-6.

HYMN: "When I survey the wondrous cross."—Watts.

DEVOTIONAL ADDRESS: The soldiers who were nailing Christ to the cross little realized what they were doing.

Much useless discussion is focused on "the unpardonable sin." Far more pertinent and practical is a consideration of the pardonable sin.

I. If the prayer had referred to his bitter enemies, how slight its significance to us. Christ to-day has few such enemies. We have few, some of us none at all. The number of those, however, who are unintentionally unjust to Christ is legion. Moreover people frequently injure us without meaning to. The consequences of these acts are much the same as if intended. It costs as much to rebuild a house set on fire by a friend's carelessly dropped match as if the incendiary's torch had done it. The broken limb, the blasted reputation, refuse to heal more rapidly because no harm was intended. The nails driven by the soldiers hurt as much as if the high priest's hand had held the hammer.

Are these unintended wrongs sins? Is there guilt? As good acts vary in their virtue value, so evil deeds differ in degree of guilt. Human laws recognize that a man who has the death of another may be guilty of murder in the first degree, or the second degree, or of culpable man-slaughter, or not guilty at all. If we opened the door to the injury by making ourselves unfit or by failure to exercise due care, we may color the unintended injury with guilt and need pardon.

II. To forgive wisely is difficult. Where an evil purpose has impelled, the pardon may be taken as condoning the wrong and may encourage repetition. Forgiving an unintentional wrong, however, is usually safe. It neither nullifies the law, belittles authority, creates ethical confusion, nor imparts evil impulses. Often it opens the eyes to the true nature of the act. The heart here may follow high and noble impulses and freely forgive.

II. The Second Word: The Coronation of Companionship

"Verily I say unto thee, To-day shalt thou be with me in paradise." Luke 23:43.

SCRIPTURE READING: Luke 23:35-43.

HYMN: "In the cross of Christ I glory."—Bowring.

DEVOTIONAL ADDRESS: What the dying thief had in mind in his appeal to Jesus it is difficult to determine, but in his words and in Jesus' answer one common element appears—companionship. The thief asked not for pardon, rewards, honors, or any advantage, only that Jesus should remember him; and Jesus promised none of these, only "thou shalt be with me." Time and place are secondary. The personal relationship was supreme. Here we see the coronation of companionship.

I. What had these two in common? In life's purposes they were as far apart as the East is from the West. The deeds of one were as much above the deeds of the other as heaven is high above the earth. In their experiences they were as unlike as light and darkness. The one sat on God's throne, the other groveled under his footstool. How could they be companions? How can two walk together unless they be agreed?

II. They were comrades in suffering. Both under condemnation, subjected to the scorn of the passers; both pierced by torturing nails; both in agony waiting for the end. How similar suffering draws together those

who have naught else in common. Walk through the hospitals and see it. Ask the soldiers in the trenches about it. Whatever his past, the thief saw as clearly the difference between innocence and guilt as did the Holy One of Israel. Each had a supreme faith in the other. The thief did not doubt the reality of Jesus' kingdom and its eventual triumph, nor the power and love of the one by his side. Jesus did not doubt the thief's sincerity. Each was a champion of those whom he felt to be unjustly treated, Jesus always so and the thief so now at least. They surely had enough in common to create real companionship.

III. How may a man measure the reality and richness of his Christian life? Not by his religious habits, not by his beneficent deeds, nor by his lips' confession, for other motives may prompt these. If a longing to share Christ's life, not in a mystic, monastic fashion, but in all life's experiences is dominant, he can not be far from the kingdom of God. "O Master, let me walk with thee."

Correct enough it is to anticipate heaven as the place where we shall be free from suffering, sorrow, and sin, where we shall see our departed friends, where we shall receive rewards and share in eternal glories; but transcending these is the craving for companionship with Christ. He said, "That where I am ye may be also," words the thief never had heard; but reaching out to them he accomplished that day on the cross the coronation of companionship with Christ.

PRAYER: Our Father in heaven, we thank thee that there is room in thy Kingdom for all who will turn from sin and seek salvation; that "whosoever will, may come."

Grant, O God, that when the hour of our death shall come to us, we may be among those whom the Master will come again to receive unto himself. So bless the preaching of thy word, also, we pray, that all who live in sin may turn to thee in humble penitence ere the day of grace be ended, and that they, too, may share the blessings of that eternal day in paradise, with Jesus Christ, our Lord and Saviour, in whose name we pray. Amen.

III. The Third Word: The Spiritualizing of Kinship

"He saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" John 19:26, 27.

HYMN: "O love that wilt not let me go."—Matheson.

DEVOTIONAL ADDRESS: Kinship is a physical relationship, born of the flesh, in human life having recognized ramifications and lifelong claims. These connections, neither created by choice nor to be expunged at will, are thrust upon us. Their value depends largely on their being spiritualized. This incident indicates the way to that end.

I. As months before Mary had entered into Jesus' recognition of an opportunity at the marriage at Cana, and years before that into his eager quest and confident assurance before the temple doctors, so now she becomes a partaker of his sufferings. By making his experiences part of her life Mary points out the path to all.

This is kingship's peculiar opportunity. A man's familiarity with his family history, his intimate knowledge of his relative's life, the throbbing of a kindred temperament within himself, make it possible for him to un-

derstand and participate in the other's life as not many could. When among kin each dwells ever on his own interests, kinship remains at the flesh and blood level. When each feels and manifests a deep interest in the other's welfare, and actually lives in their experiences, kinship rises into the spiritual realm.

II. The attitude of Jesus reveals a second factor, thoughtfulness. The tendency of suffering is to focus attention on self. The agony of Jesus was extreme, but his tender solicitude for his mother arose above this, and thereby he glorified kinship.

Here indeed is kinship's chance. The close proximity of relations, which makes possible irritation and tempts to the omission of ordinary courtesies, also opens the door for thoughtfulness, for we know the tastes, the feelings, the needs of our relatives. Special also is the pleasure. Often it makes blessed this inescapable factor in life. Its fetters become wings; its chains are changed into ornaments of joy and beauty. It makes of kinship of the flesh a divine heritage for the soul.

III. John's action discloses a third element. He took her to his own home and ministered unto her. Loving, personal ministry transforms this earthly tie into a spiritual relationship. Blessed are hospitals, orphanages, asylums, and kindred public institutions; but all their splendid ministries fall below the similar, unrecorded, even unrecognized services performed by kinship in a myriad of homes, services transcending the experiences of angels and surpassingly spiritual.

Love without these three elements is not love. If these three appear, know that love is present and has spiritualized physical kinship.

The terrible tragedy of the cross brought into light the wondrous beauty of spiritualized kinship.

PRAYER: O sympathizing Jesus, who amidst the agonies of the cross wast mindful of thine afflicted mother, commending her to the care of thy beloved disciple, saying, Woman, behold thy son, give us grace to be a comfort to our parents in their sorrows, and to follow thee as a pattern in all things. Fill us with a spirit of tenderness toward the parents who have watched over us and cared for our every want. Bless our homes. Help us as members in households faithfully to fulfill our duties there and to one another. Put far from us all unkind thoughts, anger and evil speaking, give us tender hearts, full of affection and sympathy toward all. Grant us grace to feel the sorrows and trials of others as our own, and to bear patiently with their imperfections. Preserve us from selfishness, and grant that day by day, walking in love, we may grow into the likeness of thy blessed Son, and be found ready to meet and enter with him into that home he has gone to prepare for us and for all who love him. We ask in his Name. Amen.

IV. The Fourth Word: Divine Non-intervention

"My God, my God, why hast thou forsaken me?" Matt. 27:46.

SCRIPTURE READING: Matt. 27:39-47.

DEVOTIONAL ADDRESS: The Enveloping Darkness.

I. No evidence exists of divine intervention in Jesus' behalf while living in Nazareth; and during his public ministry little appears beside the heavenly voice of approbation, occasional angelic ministries, and the trans-

figuration. Whatever miraculous power he exercised, none was exerted for his relief. The text indicates an agonized realization of a divine non-intervention so marked as to seem desertion.

Our experiences reveal the same situation. How often we find that God's hand has not held us back from sin, folly, erroneous judgment, and their consequences; nor averted calamity. Many a man has cried out, "Why did not God prevent my doing this?" or "Why did not God avert this catastrophe?" He did not. Divine non-intervention is life's normal experience.

II. In the case of Jesus, frequent relieving divine intervention would have made his humanity seem fictitious, his sacrifice partial, real sympathy with us difficult, and redemption a road to be lightly traveled. With us, it would encourage carelessness, folly, sin. Note the pupil whose teacher aids in every difficult lesson, the son whose father promptly pays all his debts.

Intervention ordinarily increases demand and expectation. As with a stimulant or narcotic, the desire at first occasional may become frequent, constant, insistent, never satisfied, and ending eventually in disappointment.

III. The utilization of existing resources, the development of our powers, and the cultivation of foresight are natural results. The parent, teacher, employer, who holds youth responsible for its acts and their consequences is a maker of manhood. Sainthood springs not from celestial coddling but from a spiritual response to divine non-intervention. Divine chastisement has value also, and, perhaps even more.

A loftier conception of authority ensues. Observe the lack of respectfulness in children who wrest from their parents release from every unpleasant experience. Regard God as one to be summoned in need and to be rejected if not responsive, and reverence becomes a veneer, with God little more than a lackey.

Let us ask freely for divine intervention; but when it is withheld, let us never conclude that God is unkind, or indifferent, or that he does not wish us to have that thing. Perhaps he is eager to have us obtain it, but as a gift of divine intervention it might imperil as well as enrich.

PRAYER: Gracious Lord and Saviour, who didst suffer unutterable woe when for a time thou wast forsaken of thy Father, help us to feel the enormity of our sins which brought thee this sorrow. May the consciousness of our transgressions lead us to repentance and gladly to accept the great salvation thou hast prepared for us. Make us strong by thy suffering. Make us to love thee with all our hearts. Grant that we, being penitent, may crucify the flesh with its affections and lusts, and may we be constrained by thy love to live henceforth to thy glory. We ask in thy most holy Name. Amen.

V. The Fifth Word: The Revelations and Ministrations of Impulse

"I thirst." John 19:28.

SCRIPTURE READING: John 19:28, 29.

HYMN: "O sacred head, now wounded."—Bernard of Clairvaux.

DEVOTIONAL ADDRESS: The seven words on the cross seem like

the instinctive cries of a great spirit passing through the supremely tragic experiences of its career; not pronouncements, but exclamations. In all of them somewhat, and in this incident especially, do we find the revelations and ministrations of impulse.

I. Impulses reveal the underlying nature. Purposes may repress, habits may hold down inherited temper and inclinations; but impulses, breaking through these like a geyser, show the true nature below the surface. This impulsive cry discloses the reality of the humanity of Christ. These words convince us that he was a man of like passions with ourselves, touched ever with a feeling of our infirmities.

II. Men treasure words proving his divinity. Treasure likewise those evidencing his humanity. Watch men's habits, learn what their principles and ambitions are, but wait for the sudden upsurging impulses; for until you witness these you do not really know them. This impulsive cry reveals Christ very man of very man.

Though some confusion may exist as to the order of events it seems plain that a soldier took a sponge, dipped it in vinegar, put it on a reed and placed it to the lips of Jesus who drank of it. This was not a part of his duty. Accustomed to scenes of suffering he probably was not accustomed to soothe the sufferers. But a compassionate impulse seized him and he ministered unto Jesus.

III. Only an impulse? That was what moved the Good Samaritan. Few of Christ's healing miracles were planned, all were impulsive responses to impulsive cries. Impulsive compassion is discounted in these days. Systematic giving is best. Budgets are right, but alas! if there is no room left for the impulsive responses of compassion! A hard-headed business man gave methodically, but he demanded that some opportunity be left when an appeal might stir the soul to some generosity not on the schedule.

IV. Let us not look askance at impulses. Repress all impulsive cries and the truth will be partially hidden. Forbid all compassionate impulses and the opportunity sometimes will be lost of ministering to Christ through one of his own. It was not the soldier's business, but one very dark blot in the world's record of its treatment of its Redeemer would have been made if the soldier had not been impulsive. The impulsive compassion adds new meaning and a blessed luster to the crucifixion.

PRAYER: O Jesus Christ, who did bear pain and thirst for our sakes, grant that through the power of thy holy passion our sins may be blotted out. May we thirst for thee and for the righteousness which thou alone canst give. O grant, by that cup of sorrow which thou didst drink for us, and by that weary path which thou didst tread, that we may willingly drink of thy cup, and cheerfully follow thee along the road where thou hast gone before; who with the Father and the Holy Ghost now reignest one God, world without end. Amen.

VI. The Sixth Word: The Redemptive Commencement

"It is finished." John 19:30.

HYMN: "There is a fountain filled with blood."—Cowper.

DEVOTIONAL ADDRESS: To interpret these words as applying primarily to the physical sufferings of the cross or the approach of death

is to belittle them. Rather do they echo the prayer of a few hours before concerning the accomplishment of his God-given work. Their temper is triumphant. Unlike a college commencement in its buoyancy, this event resembles it in being a recognition of a successful achievement whose face is altogether toward the future. Behold! The redemptive commencement an ending and a beginning.

I. However Christ's purpose in coming to earth may be phrased, to "save his people from their sins," or that they "should not perish but have eternal life," or that "they may have life and may have it more abundantly," his basic task is accomplishment. It is true that divine power is still to raise him from the grave and the giving of the final commission remains; but he evidently considered his ministry with men and for men practically completed. Mountain preaching and wayside healing are to be no more. No longer will he stand before the world in the flesh as an example of what man may be and should be and an illustration of what God is. Finished is the redemptive sacrifice, inaugurated in the incarnation, continued through life, and consummated on the cross. The lamb slain from the foundation of the world moves from the realm of prophecy to the domain of history.

II. A college course when finished has accomplished nothing in the world. It is time to commence. Jesus' ministry had gathered much material. The redemptive work had laid the foundation, but nothing of Christ's spiritual kingdom had been built as yet. It was necessary that his atoning death should come first and that his followers should recognize that his kingdom was to be a spiritual kingdom. Lacking these, men would have built prisons for their souls from the material he had supplied; but the preparatory work has all been finished and it is time to arise and build.

Behold the commencement! The resurrection with its assurance of immortality, the appearances creating confidence, the great commission, the ascension, the Pentecostal Spirit, the spreading of the gospel, the deliverance from Judaistic fetters, the organization of the church, the advance of the kingdom of God among men, all come in due order resting on what was finished on the cross. None of these antedated the crucifixion, but because they followed it so soon and so steadily they made the ending on Golgotha the world's greatest commencement.

Christ cries now before us, "It is finished," and awaits the response of each. The sacrifice is not a redemption if no one is redeemed. It becomes a glorious redemptive commencement in proportion to the number redeemed. It is for us to resolve that he who died on Calvary shall not have died in vain. The cry from the cross, "It is finished" comes to each one of us as a challenge, and he whose answer is "O Lamb of God, I come, I come" becomes both a partaker and a factor in the redemptive commencement.

PRAYER: We praise thee, O our God, for the finished work of thy Son, and that in him thy promises had their fulfillment. May we love and accept him in his humanity and divinity as God of God, Light of Light, Very God of Very God. We magnify thee that there is no other name under heaven given among men whereby we must be saved. We desire to trust in him alone for our salvation, to depend on him, to rest in him as our only Saviour. Accept us in him, thy Beloved. And may we love and

serve him all the days of our lives. We ask through riches of grace in him, thy Son and our Saviour. Amen.

VII. The Seventh Word: The Triumph of Sonship

"Father, into thy hands I commend my spirit." Luke 23:46.

SCRIPTURE READING: Luke 23:46 and Mark 15:38, 39.

DEVOTIONAL ADDRESS: Instinctively the mind reverts to the words heard at his baptism, "This is my beloved Son, in whom I am well pleased." All his public ministry lay between these two: "Son"—the benediction of fatherhood: "Father"—the triumph of sonship.

I. Sonship is a relation neither created nor chosen by the son, but bestowed; not terminable but permanent; but the right to use the designation "Father" is variable and may be lost. David might cry "Absalom, my son, my son," but the renegade son had forfeited the right to call him father and knew it and spoke of him as the king. Birthright bestows the privilege, but only obedience, love, and loyalty can continue it.

Jesus had retained the right and increased it. By doing the Father's work, by honoring his name, by submitting to his will, he had sealed and sanctified that sonship. All men are children of God; but by profanity, by defiance of his will, by their assaults upon his kingdom, by their abuse of his children, they may forfeit most of the privileges and prerogatives of sonship. To address him as Father may be hypocrisy, insolence. As in earthly relationship, a truly filial life brings to sonship a supreme triumph in the right to say "My Father."

II. Sometimes a disappointed and petulant child exclaims, "You do not love me. I do not want you to be my Father." Or those older disown the relationship and discard the title because of resentment. Could Jesus have had any of that feeling? Notwithstanding the blessing of the Father, his career had been tempestuous and in some ways disappointing. He had served faithfully. Was this to be his reward? No such protesting feelings appear. Sonship wins a complete triumph. Though he slay me, I call him Father. Sonship sits on the throne of his soul.

III. Gethsemane was a test. The submission of the Son's will to the Father's was a victory for sonship but it was not the supreme triumph. That appears here. He himself had emphasized and exalted the complete and implicit trust of childhood. Now like a child he sinks into the everlasting arms of the Father. "It is finished" was the cry of the workman. "Into thy hands I commend my spirit" was the cry of the Son. Confiding absolutely in the divine love and power, he simply lays himself down to sleep in the Father's arms. Behold, the triumph of Sonship!

How freely, almost flippantly men speak of the Fatherhood of God, and count almost arrogantly on sonship as a great asset for this life and the life which is to come. Let us stand before the cross and behold the triumph of sonship. Let us lift our eyes Godward and cry with deepest humility, "I am no more worthy to be called thy son," until we also enter into the spiritual conception of our sonship and say from the heart, "Father, into thy hands I commend my spirit."

PRAYER: O Immortal Jesus, who, when thou hadst pleased to die, didst bow thy head and commend thy spirit into the hands of thy Father,

grant that when the hour of our departure shall come, we may be willing to leave this mortal life, and thou being present to our sight, and shining upon us with the light of thy countenance, we may joyfully commit our souls to thee, who art the Resurrection and the Life; who liveth and reigneth with the Father and the Holy Ghost, one God, world without end. Amen.

HOLY WEEK TEXTS AND THEMES

The Willing Sacrifice: "The cup which my Father hath given me, shall I not drink it?" John 18:11.

The Design of His Death: "Surely he hath borne our griefs and carried our sorrows." Isa. 53:4.

The Reach of Divine Compassion: "Father forgive them," etc. Luke 23:34.

The Promise of Paradise: "To-day shalt thou be with me in paradise." Luke 23:43.

The Last Charge of Affection: "When Jesus therefore saw his mother," etc. John 19:26, 27.

The Solitude of Christ: "And about the ninth hour Jesus cried with a loud voice," etc. Matt. 27:46.

Christianity and Pain: "I thirst." John 19:28.

Life's Lesson: "When Jesus therefore had received the vinegar," etc. John 19:30.

CHOICE HOLY WEEK AND GOOD FRIDAY ILLUSTRATIONS

Not Disfigured, Decorated

Mrs. Burton French, society leader and war worker, told in Paris a story about a soldier.

"All disfigured soldiers," she said, "should have the spirit of a lad I saw in a hospital in Château-Thierry. His face was a mass of bandages, and I said to him gently,

"You poor, poor boy."

"Don't pity me, ma'am," replied the soldier. "Pity my buddies over there who got hit where it ain't going to show."

"Then," I said, "you don't mind being disfigured?"

"Disfigured," scoffed the soldier, "I ain't disfigured. I'm decorated."

This is the answer to those who wince at the "bloody" cross, and shy at singing about "the print of the nails in his hand" and the wound of the thorns on his brow; to whom the cross in its bald literalism smacks of the shambles. The blood, the wounds, the agony on the face of Jesus are not disfiguring; they are the royal decorations which the King of Heaven bestows on the Prince of Glory after he has met the enemy and won the fight.—Rev. John F. Cowan, D.D.

A Substitute

The story of the Napoleonic campaigns is familiar to all, how in the early wars a man was drafted in France, and, being unable to go to the

field himself, hired and paid a good price for a substitute, who went to the war and fell on one of the battlefields. In a subsequent draft the same man was drafted again. He went to the recruiting office and produced his papers, proving he had hired and paid for a substitute, who had died on the field; and entry was accordingly made against his name: "Died in the person of his substitute on the battlefield of Rivoli!"—A. T. Pierson, D.D.

God So Loved

"I have nothing to give you to make your heart happy," said Popebah, as I was leaving for vacation, "but I send my best love to your mother, because she did not keep you at home." Have you thanked God because he did not keep his Son "at home"?

So writes Isabel Crawford in "Kiowa."

Present Christ as Saviour

Said Bishop W. F. McDowell before the first national convention of Methodist men: "I would not cross the street to give India a new theology; India has more theology than it can understand. I would not cross the street to give China a new code of ethics; China has a vastly better code than ethical life. I would not cross the street to give Japan a new religious literature, for Japan has a better religious literature than religious life. But I would go around the world again and again, and yet again, if it pleased God, to tell India and China and Africa and the rest of the world—

"'There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.'"

The Way of the Cross

As we travel through Switzerland, especially in winter time, we notice as we climb over the paths, some of them near the precipice, that the path is marked by a great cross. As we look ahead a little there is another cross. Yonder another. Look across the valley, there is the cross. You can find your way along the pathless way if you just keep your eyes fixed on the cross that you see in front. All the way in the Christian life the Cross is before us. It is there at the beginning, and when we get a little farther it is the Cross still, and when we are near the goal, it is the Cross still.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MARCH THIRTY-FIRST

THEME: ***The Assurance of Life*** **(Easter).**

SUGGESTED SCRIPTURE READING: John 14:1-21. The after petition: "May God's Spirit give us understanding hearts."

SELECTED HYMNS: "The day of resurrection."—John of Damascus. "'Welcome happy morning,' age to age shall say."—V. H. C. Fortunatus. "Christ the Lord is risen to-day."—C. Wesley. "Angels roll the rock away."—T. Scott. "Jesus Christ is risen to-day."—Anonymous.

SALUTATION (or Call to Worship): "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

INVOCATION PRAYER (Easter): Unto thee, O Christ, who hast conquered death and risen again, be glory evermore! Light of the world, splendor of the Father's presence, Son of Man in humility of self-devotion, Son of God in power, thy risen life is the assurance of our victory. From our low estate, compassed with weakness, made subject to the death of the body, we look up with grateful and exultant hearts to thee. Thou hast tasted death for every man, and risen again from thy humiliation into glory. As thou hast called us to be one with thee in suffering, so lead us through experience of thy help in trial to the triumph of thy risen and eternal life. Rid us of all absorbing love of earth, and all bondage to the fear of death. Purify our hearts by the indwelling of thy Spirit, that we may wait thy coming with expectant joy. And to God most High, the God and Father of our Lord Jesus Christ, be praise for evermore. Amen.

THE SERMON

TITLE: ***The Assurance of Life*** **(Easter).**

TEXT: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." John 14:19.

THE SERMON OUTLINE

INTRODUCTORY: Men are moved by many passions, but that one which probably comes nearest to being universal and elemental is the passion for life. A premonition of its power is given even in the lower world around us where the tiny seed lodged in some cranny of a rock will struggle to unfold its life, striking its tender rootlets through the least crevice, gaining a foothold where life seems impossible, wrestling a subsistence out of the most unpropitious surroundings, until its product rends the granite bulk asunder. It is prefigured even in the least creatures of the

animal world in that instinct which leads them to make their homes where life shall be best sustained, making the creeping worm weave a shroud about itself to bring forth out of its tomb a new and more beautiful existence, sending the bird unerringly to the sunny fields of the South when winter approaches, and summoning him back again when spring smiles on the land.

And how marvelously is this instinct over-matched in man! His history as a race is one long catalogue of efforts to find means to sustain life, to conquer the diseases that prey upon the body and to postpone as far as possible the hour of death. How willingly we sacrifice comfort, home, fortune, and take our way across the continents in search of that fountain of perpetual youth which the old Spanish explorers expected to find in the El Dorado of the new world centuries ago!

The fundamental reason that the Gospel holds the throne of power, never discounted by any other literature or philosophy, is because man finds it to be so deeply, so marvelously the answer to this passion for life. The message of the Gospel from Bethlehem to Calvary, from the carpenter's shop to the sepulcher, is life. Life, Life, Life! And the empty tomb is only its triumphant climax and vindication.

I. The great truth of Easter, then, is not resurrection, but life, not that there is another world, but that it is possible to gain in this world a power indestructible by death, so that we discover a real unity of the life now and here, and that life in the beyond.

II. And we who look into the empty tomb this morning whisper to our hearts—he lives, he lives. His message of life is vindicated by his own life. That the life he gives is unconquerable is proven by the fact that he cannot be conquered. We look into the Christian centuries, we find this Christ of the Cross and the tomb the regnant figure of history, his cross the most loved emblem, his empty tomb the source of consolation to uncounted hearts, his living presence the greatest reality of religion, and we say—Here, here is the truth, he lives, he lives, he lives!

III. But if he lives the disciple who beholds him lives also—I live, and ye shall live. The two are identified. "I am the vine, ye are the branches." The identification in the mind of the disciple was even more complete in years after the resurrection than before. Paul wrote—"It is no longer I that live, but Christ liveth in me."

Have we received this life? How may we know? Not by mere emotion, not by a habit of public worship, not by the mere fact of outward profession, but by the place of the living Christ in our lives. "Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked."

What then are the signs by which we may know that we have received the gift of eternal life?

1. An inner power. The man is superior to the mere world in which he moves. He knows that deep down in him is a something that sends him forth day by day, not as a weakling, but with a sense of power. That gives him a sense of real mastery. Such life in this world is like the life in the bulb that swells in the brown earth in these first days of spring and pushes its way irresistibly through the darkness to the light, to bloom under the smile of the sunshine. There is something within the heart that bursts

all fetters. It conquers all opposition like the ocean steamship that pushes on its way steadily, steadily advancing, though the billows break over it in their fury, driven on by its engines of power till it makes the harbor.

2. An upward look. Whither are your eyes? What is your characteristic outlook? Down upon the earth to see what you can gather for your pocket? Out to the limited horizon shut in by weak vision, by mountain of doubt, by walls of flesh and sense? Or is it up, where nothing comes between you and the infinite, and your face upturned bears the reflected glory of God?

3. An unfolding beauty. Is your life like that of the stone which, though the sun warms it with its beams, yet lies solid, unmoved, or is it like the field waking to new life as God's sunlight kisses it, blooming with a hundred flowers? Is your life growing in beauty like that of the little child who each day has some new charm to bring forth to delight his fond mother? Is it that most beautiful of all beautiful things, a life ripening for glory, with every added year growing more luminous with the light of God, and reflecting more truly the image of Christ?

4. An eternal hope. If you have eternal life there may be something in you which speaks not of what is, but of what is to be. It rises from any defeat to bring from it a victory. It persistently refuses to be cast down. It is willing to wait as Christ waited for his victory. It goes to the cross as Christ went to his, knowing that the day will come when men shall be better for your cross. It is a hope that makes you able to stand by an open grave where you lay away a beloved form around which the tenderest tendrils of your heart life have been woven, and say through your tears—"O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

IV. Ah, if yours is the inner power, the upward look, the unfolding beauty, the eternal hope, life is no unsolved problem, no mere possible future possession. It is yours, yours now, yours forevermore. No need to ask whether heaven's gate shall swing open to you; the anticipations of golden streets and heavenly choirs join on to your aspirations and hopes and prayers here so naturally that death is only a going home. And all life, life here and there, is one in Christ. It is unified by the risen lord.—C. S. M.

COMMENDATORY PRAYER: Our loving Father in heaven, our hearts rejoice in thee at this glad Easter time. We thank thee for the open tomb, for the renewed life and for the risen Lord. We thank thee for the glory and for the message and for the sweet assurance of the resurrection morning. We thank thee that Mary found at the open sepulcher not a gardener, not a rabbi, but the living Christ. May the dead past and all our doubts and fears be left behind in the empty tomb. Grant, we pray thee, that all the burden of our sins may be taken away as the stone from the door, and all things else that would bar an open avenue to our Lord. Give unto us, we pray, the purity of soul symbolized in the angel's raiment—white as snow. Grant, we pray thee, that our union with the risen Christ may be vital, that we may abide in him and he in us, that we may bring forth much fruit to his honor and to his glory, that his joy may be in us and our joy may be full. Give us the living Easter message that will send us forth with flying feet to the waiting dis-

ciples and the dying world. Give us, we pray, through this Easter day the listening ear to hear, and the believing heart to understand, the prophetic song of the suffering Saviour as sung by Moses and the prophets. And may we rise to the newness and the fullness and the richness of the risen life in Christ Jesus. In the name of our risen, loving Lord we ask it all. Amen.

OFFERTORY SENTENCE: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

OFFERTORY PRAYER: Eternal God, thou who hast been our hope through all the years; thy word has been a sure comfort. May we evidence to the world that we are steadfast in our loyalty to thee, O God. To this end receive and bless our offerings this Easter morning. Use them for the extension of thy kingdom in the world. Use us, we pray, and abide thou in our inner lives, through Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

And Peter: "Go tell his disciples and Peter." Mark 16:7. I. Tell Peter, although he has sinned so grievously. It was heartless, repeated, public, willful. II. Tell Peter, for he has wept. God's anger against his children ceases with the commencement of their penitence. III. Tell Peter, for he has suffered. His thoughts were God's chastening rod. IV. Tell Peter, he is dear to Christ. Sin can grieve Christ and cause him to withdraw; wound and disfigure us; but it cannot alter his love. V. Tell Peter, for he is your brother. We have sinned. Have not we denied our Lord?

The Spirit of the Resurrection: It is: 1. A spirit of power. Eph. 1:19, 20. 2. A spirit of promise. 1 Pet. 1:3-5. 3. A spirit of life. Rom. 8:9-11. 4. A spirit of sonship. Rom. 8:14-17. 5. A spirit of holiness. Rom. 1:4. 6. A spirit of love. Gal. 5:22-26.

Mary's Joy in Her Risen Lord: "Jesus saith unto her, Mary," etc. John 20:16, 17. That was a memorable morning when Jesus broke the bands of death, and appeared to a living, anxious, seeking woman. I. Mary was attached to Christ. Luke 8:23. But test of love is seen in sacrifice. To be with Jesus when men applaud was pleasant; but after one sold him, another denied him, and all the rest "forsook him, and fled," Mary was faithful. II. Mary was the first to see Christ after his resurrection. When Christ appeared she did not know him. He is often nearer than we think. III. Mary was the first to preach a risen Christ. Thou hast joy, then share it with others. Thou hast seen Jesus, then go tell others.

CHOICE EASTER ILLUSTRATIONS

The Way Across

She was only a tiny girl, unused to traveling, and it happened that in the course of the day her train was obliged to cross two branches of a river and several wide streams. The water seen in advance always awakened doubts and fears in the child. She did not understand how it could

safely be crossed. As they drew near the river, however, a bridge appeared, and furnished a way over. Two or three times the same thing happened, and finally the child leaned back with a long breath of relief and confidence. "Somebody has put bridges for us all the way!" she said in trusting content. That is how we find it in life, God has built bridges for us all the way.

Easter is the way across. That is, Christ's resurrection is the way across. Rest in the Easter message.—H.

Jesus' Epitaph

When we wander through a graveyard and look at the tombstones, or go into the church and examine the old monuments, we see one heading to them all, "Here lies." Then follows the name with the date of death, and perhaps some praise of the good qualities of the deceased. But how different is the epitaph on the tomb of Jesus! It is not written in gold nor cut in stone, it is spoken by the mouth of an angel; and it is the exact reverse of what is put on all other tombs: "He is not here."—Rev. S. Baring Gould.

Through the Vale

A chamois-hunter in Switzerland fell through a chasm in an ice-field and crept for a great distance along the passage formed by a stream beneath the ice. At last he came to an end of the passage; but the water, he thought, must find an exit, so he boldly plunged into the frigid current, and was swept on through the darkness. In a few minutes he was carried out into the bright sunshine of the lovely Vale of Chamouni. That is the way a Christian dies.

New Easter Flowers

"What I do thou knowest not now; but thou shalt know hereafter." John 13:7. It is said that the shell-torn battlefields of France are now blossoming with a myriad of flowers such as the oldest living inhabitant does not remember seeing there. The seeds of these flowers, buried long ago, have lain dormant in the depths of the soil. The terrible plow-share of war has brought them once more to the light of the sun and the revivification of the rain. Now they reproduce the lost beauty of olden times.

The phenomenon is a lovely parable. Not all is evil even in that most wicked and cruel thing, the world war. God knows how to bring good out of evil. God's children also should know how. There are flowers of peace, of brotherhood, of mutual understanding and forbearance, of sound justice and patient charity and helpfulness, which may yet be brought to bloom out of all this grief and loss. The world has a new soil. What shall we grow in it?—A.

Seventy-year Clock

Our brain is a seventy-year clock. The Angel of Life winds it up once for all, then closes the case and gives the key into the hands of the Angel of the Resurrection.—Oliver Wendell Holmes.

The Gate of Life

A poet represents one coming up to a gate on a mountain-side, over which was written the words, "The Gate of Death," but when he touched the gate it opened, and he found himself amid great brightness and beauty; then, turning about, he saw above the gate he entered the words, "The Gate of Life." If we are in Christ, death is abolished, and the point which earth calls the point of death is really the point of life.

QUOTABLE POETRY

Like Easter Lilies

Like Easter lilies, pure and white,
Make Thou our hearts, O Lord of light
Like Easter lilies, let them be
Sweet chalices of love to Thee!

—Emma C. Dowd.

Easter Morn

A chime of sweet Saint Charity,
Peal soon that Easter morn
When Christ for all shall risen be,
And in all hearts new born!
That Pentecost when utterance clear
To all men shall be given,
When all can say My Brother here,
And here My Son in heaven!

—J. R. Lowell.

Man's Resurrection

Shall man alone, for whom all else revives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground
Less privileged than grain, on which he feeds?

—Young.

The Riddle

If death be all, why on our hopeless travel,
Laughs the young green of beauty's April tree?
And when the frost the woven leaves unravel,
What need for us to sadden as we see?

Or why, if life be all, shards in the grasses,
And ever in the wayside rose a spite?
Why must we pay, yea, soul by soul that passes,
Blood for man's zeal, and tears for man's delight?

—Louise I. Guiney.

Joy Cometh in the Morning

'Tis in your heart, beloved, that the Easter morning breaks,
Your slumbering consciousness of Love with thrilling joy awakes;
Your thought goes out a minister of good to heal and bless
The suffering and desolate who need your tenderness.

'Tis in your heart, beloved, that the Easter lilies bloom,
The sweet flowers of affection whose incense cheers the gloom;
Go forth and spill their fragrance, whatever wind may blow,
The lilies of Ascension thro' all the years must grow.

—A. L. Muzzy.

Easter Lilies

More holy than stole or miter
They stood in the holy place.
The altar candles were brighter
Burning above their grace—
Spirits of love, grown whiter
From looking into His face.

One of the three was swaying
To music we could not hear
And one of them leaned down, saying
His name in the silence clear,
And one smiled upward, praying
As if He were very near.

—Mabel Earle.

PASTORAL PRAYER: We thank thee, O Lord, for the faith which overcometh the world. We thank thee for victory over life with its disappointments, its failures and its separations; that the dominant note of life is joy and its mightiest force is love and its last word is hope. We thank thee that in many a gray morning we have seen the stone rolled away from the heart sepulchers and an angel sitting on it; so that the sorrow and loss which seemed to have closed down upon us was not only rolled back but glorified, and what seemed an irreparable loss has become a guide or genius. We thank thee for the victory over life.

We thank thee, too, for the victory over death; that the tomb cannot hold our dead nor the grave enclose our beloved. We know not how thou dost bring them forth. We know not how thou canst lead these broken lives and severed loves of ours to the fulfillment they demand, but all we know of love in ourselves, all we see of it in other human hearts, makes us confident that thou willest this fulfillment, and what thou willest thou canst. Thine, O Lord, is the victory.

We thank thee that in the light of Easter even death, that was the king of terrors, has become a hallowed thing, the answer to our prayer for life, more life and fuller. Help us to think of death not as the end of being but as its true beginning; not as a wall against which we dash our heads but as a door opening to a larger room of the Father's house, a room prepared for us and made home-like by those who have gone be-

fore. Give us the sure faith that looks beyond the grave and trusts the larger hope. May we trust faith more than sight, for our eyes have deceived us and things are not what they seem. But faith is what thou hast writ into the heart of man.

We thank thee that when thy children die it is into a Father's hand they commit their spirits, and that in Thy hands they are safe. We thank thee for all our great and noble dead who have enriched the world evermore and being dead yet speak to us. We pray that the work they have passed on to us may be taken up and carried forward with a will, and may we walk from day to day as those who are engaged with affairs of eternity.

Strengthen thou, O Lord, the heart of those who weep by new-made graves and by graves that seem opened but yesterday though years have passed over them. Let none linger where they left their dead. May a voice speak to them in the garden and say, "Not here! Risen! Alive for evermore!" Amen.—P. M. S.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The New House* (Easter).

I moved into a new house the other day. It is quite different from the old one. It is not a house at all, it is a flat. And the outlook is different too. I don't see the same street when I open the windows, though I can still see the same sky. Yes, the two dwelling-places are quite different.

But you won't feel that I am different because I live in a new house. When you see me in my new study some of the furniture will be different, and the bookcases are arranged in a different way, and the windows are different; but I am not different, am I? "Of course not," you say. "How absurd! The books will be the same, and the bookcases the same, and you will still be you. Even if they were different, that would not make you different. You would still be you." Yes, quite so.

Now think; suppose I went away to a new country as well as to a new house, still you wouldn't think that I was a different person, would you? It might be a country very different with far more sunlight and loftier hills and wonderful wide forests. If you could be wafted there in a single hour you might feel that it was a very strange place, beautiful though it was; but that wouldn't make you think me a stranger when I met you there, when you heard me call you by your name. Even if you were not to see me again for a good many years, so that my hair would be white and you would be quite grown up, you wouldn't think that I had ceased to be a real person—the person whom you knew—because I had lived a long time in a new land. If you could not come and see me in the new land, you would not feel you had lost me.

Now think again. What does death mean? It means having a new house. This poor old body will be put away, but there is a new body waiting for us.

Death means something else. It means going to live in a new land—the Unseen we call it. Jesus called it "Paradise," which makes me think

of groves of trees, of flowers fairer and more fragrant than any I have known, and of sunlight which is always shining but of which one never grows tired.

Well, then, what does dying mean? It means getting a new house, a beautiful new house for the soul, which is our real self. It means going to a new land, the most beautiful land that ever was, and in that new land each of us will live in his new house.

Can we be quite sure? Yes. Read 2 Cor. 5:1. "We know that if the earthly house . . . be dissolved we have a building from God, a house not made with hands, eternal in the heavens." And if you still are not quite happy, remember what our Lord Jesus said: "In my Father's house are many abiding-places. If it were not so I would have told you. I go to prepare a place for you."—R. C. G.

FOR THE EVENING SERVICE

TITLE: *The Double Victory* (Easter).

TEXT: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," etc. 1 Cor. 15:57, 58.

THE SERMON OUTLINE

INTRODUCTORY: Everywhere that the Apostle Paul went he preached the resurrection of Christ. The heathen knew no such doctrine. The Jews disputed about it. The Sadducees denied it altogether. For these reasons the converts to Christianity from among either the heathen or the Jews found it difficult to adopt and receive the doctrine. But for this very reason Paul announced the resurrection as a fact beyond all dispute and preached it with all earnestness. He proved it from prophecy, from the testimony of eye-witnesses, and from his own personal inspiration (1 Thess. 4:15; Gal. 1:12), and showed it reasonable from the analogies of nature.

Easter suggests a double victory—over sin and over death.

I. The victory. Victory presupposes warfare, and warfare presupposes enemies. Many enemies are mentioned in this chapter; but we think now of two—sin and death.

Samuel Coleridge, who indulged in opium and thereby weakened and obscured his brilliant intellect, once wrote regarding his vice. "For ten years," said he, "the agony of my spirit has been indescribable, the sense of my danger startling. But the consciousness of my guilt was worse, far worse than all. I have prayed with drops of agony on my brow; trembling not only before the justice of my Maker, but even before the mercy of my Redeemer." The Lord said to him, "I gave thee so many talents, what hast thou done with them?" Happily Coleridge was able afterwards to break away from the fearful habit. Yet the curse caused him much agony of soul. Though "the sting of death is sin, thanks be to God, which giveth us the victory through our Lord Jesus Christ." He gives us victory over sin.

But he gives us victory over death and the grave also. We are told that in many parts of Germany small evergreen trees decorated with lights are planted at the Christmas season on the graves of loved ones. On Christmas eve a number of candles may be seen in some of the cemeteries, burning in memory of departed relatives. The grave of a small child bears its illuminated tree, a sign that the mother is thinking of her little one now living in the sunlight of God's presence; and the parent, with an unmovable faith in the risen Christ, is able to say, "O death, where is thy sting? O grave, where is thy victory?"

There is a plant we saw when traveling in Palestine known as the Rose of Jericho, which flourishes in lack of all things in which plants delight—in the hot desert, in the rocky crevices, by the dusty wayside, in the rubbish heap. Even more, the fierce sirocco will sometimes tear it from its place and fling it far out upon the sea, and there, driven by the storm and tossed by the salt waves, it still lives and grows. So it is possible for us to live if we are Christ's. A deathless life is in us and we are unconquerable.

II. The manner in which the victory is gained. It is through Christ. It is through our union with Christ and our share in his triumph. "He giveth us the victory." It is not said he has given or will give, but he "giveth"; he is giving. It is being gradually confirmed to and experienced by us. It is carried on through the whole course of the believer's life and is perfected at death.

Rev. F. B. Meyer tells us that some years ago he visited Canterbury Cathedral. He says: "After I had wandered through the vast edifice the verger asked me whether I would not like to see the crypt, and I readily assented. But I soon regretted that I had done so, for as he opened the doorway that led to the dark recesses of the vaults there met me a cold, chill atmosphere, heavy laden with the moldy smell of corruption and death. I was ashamed to show my reluctance after having asked to see the burial place of the nation's great men, and proceeded to descend a winding staircase.

"The darkness was so dense that I could not see a foot in front of me, but the verger called to me that I would find an iron railing at hand, and by following that I would be guided safely to the crypt. I descended, then, into the darkness of the tombs.

"On reaching the bottom I was surrounded on all sides by black vaults, but in the distance I could discern a light, on approaching which I found that the crypt really opened upon the cloister gardens of the whole cathedral. There the glorious Spring sunshine was bringing flowers into bloom, and in the midst of the garden there was a beautiful fountain playing, and then I realized how, through darkness, I had come to the bright glory of the Spring sunshine.

"And thus it was that Christ upon the cross, after descending step by step in his humility, passed into the gloom and darkness. I can imagine that as he reached out his hand in the darkness it rested upon the will of God; and as he descended into the grave his soul cried out, 'Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore.' Thus, through

the darkness of the grave, Christ came into the light of the resurrection morning."

Happy is it for us as Christians that Christ gives us a share in his victory, and because he came out into the light through the resurrection so shall we to live with him forevermore.

III. The gratitude. "Thanks be to God which giveth us the victory!" How can we ever thank him enough for the unspeakable gift of life eternal? Let us thank him deeply, sincerely, constantly.

When William Carey lay dying he was visited by Rev. Alexander Duff, who talked with him of his past life and then knelt and prayed by his bedside. Leaving the room, Mr. Duff thought he heard himself recalled. He turned back, and the dying man addressed him in a whisper. "Mr. Duff, you have been talking about Doctor Carey—Doctor Carey. When I am gone say nothing about Doctor Carey. Speak about Doctor Carey's Saviour!" The missionary died triumphant, fearless of the grave, giving thanks to God through the Lord Jesus Christ. Let us ever thus place the Saviour in the foreground of our life. It is a good way for us to get ready to live forever.

SUGGESTIVE EASTER TEXTS AND THEMES

Resurrection from a Legal Point of View: "But he said unto them, Except I shall see in his hands the print of the nails, and put my hand into his side, I will not believe." John 20:25.

Immortal Life: "And they shall see his face." Rev. 22:4.

The Resurrection a Fact, a Force, a Prophecy: 1 Cor. 15:35-58.

The Garden and the Sepulcher: "In the garden a new sepulchre." John 19:41.

Why I Believe in the Immortality of the Soul: "And may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." 1 Thess. 5:23.

The Easter Pilgrim: "These all died in faith, not having received the promises, but having seen them and greeted them from afar and having confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

The Joy of Easter: "And they departed quickly from the tomb with fear and great joy." Matt. 28:8.

The Triumphant Christ: "Why seek ye the living among the dead?" Luke 24:5.

Paul's Witness to the Resurrection: "Whom Paul affirmed to be alive." Acts 25:19.

The Life-Beyond-Life: "What advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die." 1 Cor. 15:32.

The Problem of Immortality: "If a man die, shall he live again?" Job 14:14.

The Power of the Resurrection: "That I may know him, and the power of his resurrection." Phil. 3:10.

THE SUNDAY SCHOOL LESSON

TITLE: *The Future Life* (Easter Lesson). Matt. 25: 31-46; Mark 12: 26, 27; Luke 24: 1-12; John 14: 1-6; 1 Cor. 15: 3-20, 50-58; 1 Thess. 4: 13-18; Rev. 22: 1-5.

GOLDEN TEXT: "Be thou faithful unto death, and I will give thee the crown of life." Rev. 2: 10.

Teaching the Lesson

Think of some of the reasons for believing in the future life. I. *The instinctive and universal feeling.* The ruby-throated humming-bird comes from four thousand miles away—from the other side of the Amazon—from Southern Central Brazil. The water-fowl, "lone wandering but not lost." In either case the greater bird or the tiny bird trusts its instinct and finds that God has not cheated it; has provided for it a summer home. Is it to be supposed that God who does not cheat the instinct of migration in the bird will cheat the instinctive feeling of immortality he has planted in humanity? II. *Our incompleteness.* The longest and even the most successful life in this world is yet an unfinished one. How death blights and stops! Is it supposable that the life which at best but begins here shall forever remain a fragment? III. *The persistence of the self.* Through what surprising changes, bodily, mental, spiritual, have you not passed since your first self-consciousness, yet you are perfectly sure that you are the same self passing through them all. Is it supposable that the change of death will utterly destroy the self which has already persisted through so many and such great changes? IV. *But the certainty of immortality is this: "Now is Christ risen from the dead."* Beholding him emerging on the thither side of death, we no longer hope, guess, surmise; we know there is a future life. What is the immortality of which the Resurrection of Christ is at once proof and vision? 1. It will be an immortality of identity. He was the same Jesus who came forth from that death victory. In that future life we shall still be ourselves. 2. It will be an immortality of splendid difference. Study that post-resurrection life of Jesus. How enlarged, ennobled, disimprisoned, lifted to glorious realm it was!

ILLUSTRATIONS

Made to Sail

A ship is tied at the dock. The workmen have put its cargo on board, and it is ready to sail. The steam is up, black smoke rolling from a black funnel. The captain gives the order, the ropes are loosened, the ship is free; she moves, the dock recedes, and in an hour, the vessel is at sea. She was not made to lie forever at the dock. That is her place only while she is taking her cargo on board. A ship is made to sail the ocean to other lands. So for a time the soul is tied up in the body at the dock in this world. She is taking her cargo of knowledge and experience and

wisdom and character on board. Death loosens the ropes, that is all; it does not destroy the ship.

Beyond Death, Life

The rising of the water lily from the mud at the bottom of the pond is a familiar illustration of death, but it is ever true and beautiful. How dark it is, down below the surface of the waters, where the mud is, and how bright is the sun in the upper air! How ugly are the twisting roots down in the mud, and how lovely is the pure white lily up above! That is the way death looks to us, all dark and gloomy and ugly; but beyond death is a new life all sunshine and beauty and joy. This is the happy message of Easter.—Rev. Amos R. Wells, D.D.

Only the Moat

The grave is only the moat around the inner castle of the King, across which they who have long been his loving and loyal retainers on the farther side enter in, sure of a welcome to the heart of his hospitality.—Phillips Brooks.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Experience as an Argument.***

"He that believeth on the Son of God, hath the witness in himself." 1 John 5:10.

I. *The nature of the experimental argument for the truth of the Gospel.* II. *The Scriptural authority on which the argument rests:* 1. True religion is declared to be an experimental thing; 2. The experimental efficacy of religion is appealed to as proof of its truth; 3. This appeal is addressed to individual Christians and churches. III. *The facts by which the argument is sustained:* 1. They are numerous; 2. They are harmonious; 3. They are in accordance with Scripture. IV. *The importance of the argument:* 1. It is level to the capacity of all; 2. It is satisfactory to all; 3. It is growing, or germinating; 4. It corroborates all the other arguments; 5. It is adapted to the present state of society.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

March 31. The Words of Jesus about Life Unending. John 14:1-3. (A study of immortality and the Christian doctrine of heaven and reward or punishment. How did Jesus look on death in general? Why believe his words about the life beyond? What hope does he hold out that men shall be with him in the Beyond? What do you think of his words to the dying thief?)

SUGGESTIVE BULLETIN BOARD SLOGANS

As surely as spring follows winter the soul turns toward God. Come to Church.

Save gasoline, tires, and temper by going to church instead of joy riding.

"When you get to the end of your rope, tie a knot in it and hang on."

The man who rides a hobby generally wants the whole road to himself.

The Easter Message is *Life—Freer*—FAIRER—FULLER—L I F E !

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: APRIL SEVENTH

THEME: *Some Appointments Christ Makes With Men* (Holy Communion).

SUGGESTED SCRIPTURE READING: Matt. 28: 1-20. The after petition: "May the Lord add his blessing to the reading of his Word."

SELECTED HYMNS: "Take my heart, O Father, take it."—Anonymous, 1849. "Thine forever, God of love."—M. F. Maude. "This is my body, which is given for you."—C. L. Food. "'Til he come, O let the words."—E. H. Bickerseth. "Peace, perfect peace."—E. H. Bickerseth.

SALUTATION (or Call to Worship): "Let us draw near with true hearts and full assurance of faith."

INVOCATION PRAYER (Communion): O God, whom heaven and the heaven of heavens cannot contain, but who dwellest with those who are of an humble and contrite heart, look in mercy upon us as we are gathered here in thy house this Sacramental Sabbath morning. Grant us thy Holy Spirit, we entreat thee, O Lord, to guide us in our worship, and to indite our petitions that they may be agreeable to thy will and bring us answers in peace.

But we must come to thee, O God, as sinners. O thou Fountain of all goodness, who knowest even the thoughts and imaginations of our hearts, we confess that we have sinned and done evil in thy sight. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But we thank thee that there is forgiveness with thee, that thou mayest be feared. Show us thy mercy, O Lord, and grant us thy salvation. Enter not into judgment with thy servants, for in thy sight shall no living man be justified. But with thee there is mercy, and plenteous redemption. Remember not the sins of our youth, nor our transgressions: according to thy mercy remember thou us, for thy goodness' sake, O Lord. Cause us to hear thy loving-kindness, and to know the way wherein we should walk. Teach us to do thy will; for thou art our God. O Lord hear! O Lord forgive! O Lord hearken and do! Help us, O thou God of our salvation, for the glory of thy name; and deliver and purge away our sins, for thy name's sake. We ask through Jesus Christ our Lord. Amen.—H.

THE SERMON

TITLE: *Some Appointments Christ Makes With Men* (Holy Communion).

TEXT: "Where Jesus had appointed them." Matt. 28: 16.

THE SERMON OUTLINE

INTRODUCTORY: On his way out to the Garden of Gethsemane, Christ plainly told his disciples that he must be crucified, would rise from

the dead within three days, and made a definite appointment to meet them at a certain mountain in Galilee. The angel who talked with the women at the tomb the morning of the resurrection gave them a definite message and told them to remind the disciples of this appointment. "Go quickly and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you." The appointment was kept, and "when the disciples saw him they worshiped him." Christ's purpose in making the appointment was doubtless that he might comfort their hearts and convince their minds that he had risen from the dead—that he had indeed power to lay down his life and power to take it up again. What a blessing it brought to them when they kept the appointment.

Jesus makes appointments still, and is always true to them.

I. He makes appointment with us on Mount Calvary. He has an appointment with all men at the cross. "I, if I be lifted up, will draw all men unto me." Men must wend their way out to that "green hill far away" if they would find Christ and be saved. And no soul has ever sought him there in vain.

"At the cross! At the cross
Where I first saw the light
And the burden of my heart rolled away:
It was there by faith I received my sight,
And now I am happy all the day."

II. Jesus makes appointment to meet us at his temple. He says: "Where two or three are gathered together in my name, there am I in the midst of them." You have an appointment with Christ at the Sunday church services. It is not a question of how many will be there, or whether the weather be fair or stormy. It is a question of keeping your appointment with Christ, your Saviour.

III. Christ makes a very special appointment to meet us at the Communion table. He has put much emphasis upon this. He has told us to come; to come again and again, until he shall return to earth again. He keeps this appointment revealing himself to us, and giving us new hope and courage and great comfort.

IV. Christ has an appointment with us in the prayer-closet. Do we keep tryst with him? We always find him there when we do. "Come ye apart and rest a while." You are to get rest in companionship with him, in the "quiet hour," in secret converse with Christ.

V. Christ has an appointment with us in the study of his Word. "Search the Scriptures," he says, "for in them ye think ye have eternal life, and they are they which testify of me." "To him give all the prophets witness." Christ has an appointment to meet Christians when they meet to study his Word, and especially to make them to be Christians. "So then faith cometh by hearing, and hearing by the Word of God." Do you wish to become a better Christian? Then be sure to keep this appointment.

VI. Christ has an appointment with us in each place of Christian service. "Lo, I am with you always." "Go with the assurance, the consciousness, that I am with you."

VII. Christ has an appointment to meet us in the valley of the shadow of death. This it is that takes the sting of death away. How calmly Christians die, saying, "Yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." Death is a peaceful "walk," not lost in the intricacies of the valley, but "through the valley." It is not really death; but the "shadow of death." The dying Christian has Christ's companionship. "Thou art with me." He keeps his appointment with us in the valley.

VIII. Christ has an appointment with us in the heavenly home. "I will come again and receive you unto myself, that where I am there ye may be also."

PRAYER (Communion): Infinite and eternal God, as we thy children eat this Supper together in remembrance of the Lord Jesus, we pray for a new vision of thy truth. We are blinded by earthly passions and led astray by the things that perish. We confess our sin before thee. Create within us clean hearts, O God, and renew right spirits within us. Quicken in our souls an inner eye and illumine it with thine everlasting light. We would see Jesus. Oh, that we might remember that we have sat with him in the Upper Room and beheld his glory, full of grace and truth. Where remembrance fails, may faith and desire do their greater work. Grant us the power of the spiritual mind, and so transfigure these passing symbols that we can hear the Master say to his disciples, "This is my body, given for you. This cup is the new covenant in my blood, poured out for you and for many for the remission of sins. This do in remembrance of me." May we hear him say, "I am the way, the truth and the life." And grant, O Father, that as we discern the Lord's Body, we may with humility and joy behold thy face, shining from the glorified face of Jesus Christ our Lord. In his name we ask. Amen.

OFFERTORY SENTENCE (Offering for the Poor): "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

OFFERTORY PRAYER: O Thou who givest us every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Empty Places at the Lord's Table: "David's place was empty." 1 Sam. 20:25. I. Some absent who might be expected to be present. Children of good parents. Hearers of the word. Those who have proved to themselves the vanity of the world. II. Some apparently absent who are really present. The timorous and fearful. Those whose love is greater than their hope. III. Some present who ought to be absent. Possibly such—hypocrites, schemers, etc. IV. Some absent on the most frivolous excuses. What some such excuses are, as inconsistencies of other people, etc.

The Lord's Supper: I. Divinely commanded. "This do ye." II. A commemorative event. "In remembrance of me." III. A proclamation to the world of a glorious fact. "Ye do show the Lord's death." IV. A continued obligation. "Till he come."

Lessons From the Design of the Ordinance: I. It is commemorating. II. It is confessing. III. It is communicating. IV. It is covenanting. V. It is sealing. 1 Cor. 11:23.

Come and See, John 1:38, 39: I. It is blessed just to be near him. II. Rest. It means getting a rest that will fit for new endeavor. III. Protection. There is shade from the burning sun of temptation, affliction, etc. IV. Sweet fruit. Such as pardon, peace, power, assurance, joy, hope—foretastes of heaven.—H.

FURTHER THEMES FOR DEVELOPMENT

The True Closet Within Us (1)

"Commune with your own heart." Ps. 4:4.

I. The Holy of Holies, the most sacred center of the Temple, was a secret place, unentered by common footstep, unlighted by window or lamp; a type of the secret place in every heart where God speaks and listens for our answer.

II. The Holy of Holies of the communion service is that moment when, having taken the bread or wine, we bow in prayer too solemn for the intrusion of any word from priest or minister.

III. This moment is just that when God speaks most clearly to us, showing us our sin, showing us our duty, and renewing his offer of infinite help.

IV. From this secret communion, where no intrusive voice interrupts the still communion of God and man, we rise up and go out to a new life, a new hope, a new work.

A Helpful and Uplifting Ordinance (2)

"The altar that sanctifieth the gift." Matt. 23:19.

I. The preëminent greatness of God and divine things. When we come to God, the main thing is not we who come, nor our coming, but God to whom we come. So when we bring a gift to God's altar, the main thing is not the gift, but the altar that sanctifies the gift.

II. The strong purifying power of God. He receives us when we come to him, and gives us something of his holiness. The gift is an imperfect thing, but we put it to a perfect use, and that ennobles it. The altar sanctifies the gift.

Showing Forth the Lord's Death (3)

"As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11:26.

I. The communion has great value evidentially. 1. The existence of the ordinance in the church is most naturally explained as a memorial of an actual fact, and it is thus a world-wide proof that Christ actually died for us, as is said. 2. The observance of the ordinance gives a strik-

ing proof to unchristian men that Christians really have a sincere love for Christ and trust in him.

II. The communion greatly strengthens Christians in their faith and love. 1. It naturally throws them back into sincere self-examination, and so revives and increases their repentance and grateful trust. 2. As an act of faith, it increases it, as hearty expression always strengthens an inward feeling.

III. Christ's death looks directly forward to his resurrection and eternal life with his own. So we hold up in the communion the fact of a waiting church. We are all looking for his coming, and say: "Even so, Come Lord Jesus!"

SUGGESTIVE COMMUNION TEXTS AND THEMES

The Bequest of Jesus: "Peace I leave with you, my peace I give unto you." John 14:27.

A Last Wish: "This do in remembrance of me." Luke 22:19.

The Gospel Festival: "A feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined." Isa. 25:6.

Neglect of the Lord's Supper: "And they would not come." Matt. 22:3. "I will sup with him." Rev. 3:20.

The New Passover Feast: "And they made ready the Passover." Luke 22:13.

The Surroundings of the Supper: "After the same manner also." 1 Cor. 11:25.

On the Threshold: "He brought them to the banqueting house." Song of Sol. 2:4.

Eternal Life in Christ: "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Invited to the Feast: "Come, for all things are now ready." Luke 14:17.

The King's Guests: "When the king came in to see the guests." Matt. 22:11.

Afterthoughts: "So when they had dined." John 21:15.

Good to Draw Near to God: "It is good for me to draw near to God." Ps. 73:28.

The Mount of Privilege: (The Transfiguration.) Mark 9:1-14.

After the Mountain-top, What? (Work awaiting at its base.) Mark 9:14-27.

CHOICE ILLUSTRATIONS ON THE THEME

A Suspension Bridge

The Lord's Supper has been likened to a suspension bridge, spanning this present age, conducting the sheep of the Great Shepherd from the cross to the glory, and through "the sufferings of this present time." It is like the beautiful Twenty-third Psalm, connecting the agonies of the Twenty-second with the triumphs of the Twenty-fourth. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:28).—Rev. W. L. Pettingill.

Friends Forever

To eat and drink with an Oriental was significant of mutual love and confidence. When invited to come it was felt to be an insult to the host if a refusal was given. Christ by the sacramental feast invites his friends to come and sup with him. He gave his parting words at that feast, and they are on record for us to read before we, too, "Take, eat."

A Betrayer Denied

I went to West Point not long ago, and we had an evening meeting in the old chapel. As we passed under the rear gallery to go out, one of the students stopped and said, "I wish you would look at that shield on the wall there; that is the most striking thing at the academy to me." I looked at the wall; all around there were marble shields set in the wall, and on each shield was the name of one of our Revolutionary generals. Then I looked up at the particular shield to which attention had been called, and that shield was blank. It was there in form just as the others, but with no name on it; simply the words Major-General, and the date of the unnamed general's birth. "What does it mean?" I asked. "Well," said the cadet, "that is the shield for Benedict Arnold. There is a shield for every Revolutionary general, and one for him too, but the nation would not cut his name on it nor the date of his death. He denied his country; his country has denied him."

Let us be careful that we deny not Christ. Peter said: "I know not the man." By neglect of the Lord's Supper, or by never going to the supper we may deny Christ.—H.

Communion: Keep Coming

The heathen refresh their loyalty to their gods. Do you know of the Hindu red mark of the god? A little Bengali girl was presiding one night at a Junior Christian Endeavor meeting in Calcutta, India, says Rev. Herbert Halliwell, former Christian Endeavor secretary in that country. She was twelve years old. At the close of the meeting a man drove up in a carriage and took her away. It was her wedding-day, and this was her husband. He was fifty, she was twelve.

After that, morning by morning, he would take her to the Hindu temple and have the red mark of the god painted afresh on her forehead. In her heart she loved Christ, and that love remained.

If it is necessary to have the red mark of a god freshened up every day, how much more necessary is it to freshen in our hearts our devotion to our Saviour! As the heathen worshiper seeks paint for the brow, let us seek the mark of God for the soul. That mark is love, charity, gentleness, service. By these shall men know that we are his disciples.

Everywhere around us in noise and bustle and selfishness we see the marks of man. How good it is to recognize the mark of God! And in the Communion service is a time when we make that recognition. Let us come to this Lord's table. Let us keep coming, prolonging our love and loyalty and consecration.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Calvary Clover.*

Boys and girls, I am going to tell you of a strange little plant that I always associate with the death of our Lord Jesus. It is called "Calvary Clover." Each leaf divides into three small portions, and where the three portions meet there is a red mark just like a splash of blood. In the evening the flower folds, so that the two lower parts come together like hands in the attitude of prayer, and the upper portion bends over them like a head bowed in submission. Stranger still, the seed-case that holds the seeds of this little plant has jagged points, and coils up into a circular shape, so that it seems like a model of the crown of thorns. You will not wonder that men have called the plant "Calvary Clover."

You must have growing in your heart that which is a little like this Calvary Clover. It will be a flower of love, for it will remember that Jesus shed his blood for boys and girls. It will be a flower of prayer that will speak to God every morning and every evening. It will be a flower whose seeds are sown through deeds of self-sacrifice which are not easy at the time, and which may even be thorny; but, if the spirit of sacrifice is there, then the flowers of love and prayer and submission will grow to the honor of our dear Lord.—R. C. Gillie.

FOR THE EVENING SERVICE

THEME: *Applying the Golden Rule.*

TEXT: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. 7: 12.

THE SERMON OUTLINE

INTRODUCTORY: In this part of the sermon on the mount our Lord begins to draw his discourse to a conclusion. The lessons he enforces become less specific. They are broad, general, and full of the deepest wisdom. The golden rule, so called from its great value, stands here as a summary of our relative duties as they are taught in the moral law. It lays down a general principle, and one especially valuable for our guidance in all doubtful questions between man and man. We are to do unto others as we would that others should do unto us. This is a golden rule indeed. This is real Christianity. It does not merely forbid all petty malice and revenge, all cheating and over-reaching. It goes much further and settles a hundred different points which in a world like this are continually arising between man and man. It prevents the necessity of laying down endless little rules for specific cases. It sweeps the whole debatable ground with one mighty principle. How many intricate questions would be decided at once if this rule were honestly used.

I. The excellence of this rule.

1. It is golden. It is sound through and through and very precious. The heathen emperor, Alexander Severus, is said to have been so charmed

by this rule when he heard it that he made a crier repeat it whenever he had occasion to punish any one, and caused it to be inscribed in the most frequented parts of his palace and on many public buildings. He also professed so high a regard for Christ as having been the author of so excellent a rule that he desired to have him enrolled among the deities.

2. It is brief. It is very easy to understand and easy to remember. Some one has well called it "the portable law." It is portable, easy to remember, always at hand, always ready to be appealed to. It is like the "two-foot-rule" which the wise carpenter always carries with him ready to take the measurement of any work to which he is called.

3. It is comprehensive. "All things." It takes in the full round of living.

4. It is reasonable, being founded on exact justice and the original equality of all men.

5. It is beneficent. Its beneficence is seen in its relation to ourselves. As some one has well said: "God seems to let us make our own laws." It is beneficent in its operation also in its relation to others.

6. It is an ideal principle. The ideal must always be higher than present achievement, or progress ceases. Porter says: "The one must flee before the other like its shadow, and cannot be overtaken." With our growth our conception enlarges. Ultimate perfection depends on a perfect standard. This principle of the "golden rule" is perfect.

II. Some of the ways in which it may be applied. It may be applied to the civilities of social intercourse, to the rights, properties and good name of all around us, to the social duties falling under no special name, to the matter of our regard for the opinions of others, to the question of our acceptance of a God-provided salvation. Our duty toward our neighbor takes in consideration for his soul, and the promotion of its welfare by our prayers, our persuasions, our example. We must deal with our neighbor as we would have him deal with us in respect to his body, his physical conditions. So also must we deal in respect of his good name.

III. Some of the results of its observance.

1. Social disorders would cease. Its general application would bring the desired peace in the industrial affairs of our country. Harmony would come in the moral relationships of men; honesty and good feeling into national politics; brotherly love into a divided Christendom, and the spirit of truth and righteousness into the conduct of international affairs.

2. Mutual benefit would be gained by disaffected parties. Men would share in the prosperity and privileges and rights of properly conducted government and a free Christianity.

3. Universal harmony would prevail in Church and State. The proper application of the golden rule would solve all sociological problems; it would preserve human rights, conciliate capital and labor, and extinguish Socialism. The Golden Rule is the ideal canon upon which human society rests, and human welfare will be advanced in proportion as its beneficent purpose is lived, applied, and obeyed.

THE SUNDAY SCHOOL LESSON

Second Quarter: Prophetic Teaching and Leadership of Judah: From Isaiah to the Exile. (First Half of a Six-months' Course). Aim: To lead the pupils in discovering and approaching how God, through prophets and other leaders, gave help and guidance to the people of Judah, in order that the pupils may come to see the hand of God in their own lives and in all human affairs.

TITLE: *The Ministry of Isaiah.* Isa. 6:1-13; 7:1-17; 20:1-6; 38:1-22.

GOLDEN TEXT: "Then I said, Here am I; send me." Isa. 6:8.

Teaching the Lesson

Of all Israel's celebrated prophets Isaiah is the greatest. The writings which bear his name are among the most choice in style and profound in meaning in all literature. Tradition says that he was the cousin of King Uzziah. We know that he lived in Jerusalem and became the court preacher, that he was married and had two sons, and that he prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, for a period of about forty years (740 to 701 B.C.). The tradition is that he suffered martyrdom in the heathen reaction which occurred under King Manasseh, because of certain speeches concerning God and the Holy City which displeased Manasseh. It is said that he was sawed asunder with a wooden saw. His name means "Jehovah saves." His great theme was salvation by faith. He has been called "the St. Paul of the Old Testament." He tried to call the nation, grown rich and materialistic, back to God and righteousness and true well-being. In the year that King Uzziah died Isaiah, apparently while worshiping in the Temple, received a call to the prophetic office. He responded with noteworthy alacrity, accepting his commission, though he knew from the outset that his task was to be one of perilous warning and exhortation. Having been reared in Jerusalem, he was well fitted to become the political and religious counselor of the nation. But the experience which prepared him most was the vision of the majestic and thrice-holy God which he saw in the Temple. I. *The person wanted.* "I heard the voice of the Lord, saying, Whom shall I send?" Isaiah was Divinely chosen. He was cheerfully willing. He was sent by God. II. *The person offering himself.* "Here am I, send me." Though offering himself Isaiah felt his own unworthiness, felt awed by the sense of the presence of God, felt the sense of the Divine holiness. Yet he said, "Here am I," gave himself unreservedly. III. *The work he was called to undertake.* Isaiah's history is a picture of what many a true Christian laborer may expect. Isaiah was sent to preach not a little of very unpleasant truth, but like a true hero, he was very bold in preaching it. The vision of God, holy, great, wise, but as good and loving as he is great, is the beginning of new life and worthy service. In this chapter we have the gospel in Isaiah—God, a Saviour, conviction of sin, forgiveness, consecration, a call, volunteer service, a hard mission, final redemption.

ILLUSTRATIONS

The "Here Am I" Spirit

General William Booth once wanted fourteen recruits for India. He had his whole company about him. He said, "This is very dangerous work, and it requires great self-sacrifice. I might detail you for the work, but I will not detail any one of you. I will tell you what I will do: If any of you want to volunteer for it, you will have the privilege to do so after one hour. Go away now and pray about it." They went away and prayed about it, and at the end of the hour General Booth said, "Are any of you willing to undertake this work?" And fourteen stalwart men stepped forward and said, "We are ready to sail to-morrow morning."—A. H. Bradford, D.D.

Ready for Service

When the Moravian Brethren in Germany were carrying on their great mission work in heathen lands, Zinzendorf, their distinguished leader, sent one day for one of the ministers and said to him, "Will you go to Greenland to-morrow as a missionary?" The minister, after a moment's hesitation, said, "Yes, if the shoemaker can finish the boots which I have ordered of him by to-morrow I will go."—H. Macmillan, LL.D.

"Send Me"

A man once said in a temperance meeting that he wondered why God did not send his lightnings and smite every rum seller and every saloon. Another replied that God had lightnings enough, what he wanted was conductors.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Love for the Unseen Saviour.*

"Whom having not seen ye love." 1 Pet. 1:8.

I have heard of a young girl whose growth in Christian character was very marked. No one seemed to understand the secret of it. It was noticed by an intimate friend that she wore a golden locket which she seemed to prize very highly. One day in the course of an affectionate conversation the friend asked if she might look into the locket. Being urged, the girl consented. The friend opened it, and found these words: "Whom having not seen I love." Here was the secret of her beautiful life. She had come under the transforming power of the love of Christ. There was One she loved. The purity of that daily communion and fellowship impelled her to struggle against sin and cultivate all that was pure and good—all that was pleasing to her unseen Friend. Let us cherish and cultivate this love for our unseen Saviour. I. *The nature of this love.* It is a personal attachment to Christ. II. *What are some of the signs of this love?* 1. A deed of solemn dedication; 2. Carefulness not to grieve him; 3. Glad and willing obedience to his commands; 4. Readiness to defend him against his foes;

5. Constant desire to promote his cause. III. *How can we cultivate this love?* 1. By meditation, by thinking about him; 2. Another way to cultivate this love is to talk about him. IV. *What are the effects of this love upon us?* 1. It gives us impulse toward perfectness of character; 2. It helps us to keep Christ's words; 3. It is the motive power of heroism in his service; 4. It makes duty pleasant.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

THEME FOR THE MONTH: *Evangelism and Bible-Study.*

April 7. Using the Bible as a Daily Guide. Ps. 19:7-11; Rom. 15:4-7, Heb. 4:12.

(Why we need a guide. Why is the Bible a better guide than any other book? Is the Bible a magic book? Why? What sound advice about daily life do you find in the Bible?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Do what you can where you are with what you have.—Roosevelt.

A man may have noble aims and yet be a very poor shot.

Be your car but a dependable, tin-lizzie Ford,
It still can do quality work for the Lord—
Taking you to church on Sundays.

You Need the Church—The Church Needs You.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: APRIL FOURTEENTH

THEME: *The Monotony of Sin.*

SUGGESTED SCRIPTURE READING: 2 Kings 14: 1-29. The after petition: "May God incline our hearts to keep his law."

SELECTED HYMNS: "My sins, my sins, my Saviour."—J. B. S. Monsell. "O for a closer walk with thee."—W. Cowper. "To-day the Saviour calls."—S. F. Smith. "Depth of mercy! can there be."—C. Wesley. "No not despairingly."—H. Bonar.

SALUTATION (or Call to Worship): "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart."

INVOCATION PRAYER: We thank thee, Lord, for the habit of worship. We ask thee for the Spirit of worship. May we this day, here in thy house, receive more than we expect. Come into our souls through those doorways that open only to thee. We come with a sense of sin, yet with the glorious consciousness that we were made only a little lower than the angels, and also that thou art a gracious and pardoning heavenly Father. Through Christ we come. Amen.

THE SERMON

TITLE: *The Monotony of Sin.*

TEXT: "And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin." 2 Kings 14: 24.

THE SERMON OUTLINE

INTRODUCTORY: You read the pages of history, and as far back as you can go you will find our latest styles of wickedness already old-fashioned—cruelty, avarice, unprincipled ambition, licentiousness, drunkenness. The archeologists have been shedding much light upon these subjects within the last few years, and, judging from what they tell us, if you should take one of old Pharaoh's courtiers through the streets of New York some night, trying to show him modern life in its most startling and novel varieties, you would soon catch him yawning. "We had all that in Egypt," he would say, "before the pyramids were built. You have nothing new in what you call New York." Or if it were one of Nebuchadnezzar's nobles he would rub his eyes sleepily and say: "Yes, but, you know, we did these same things rather better in the good old days in Babylon." Or if you should take a Roman senator of the days of the Empire to some luxurious scene of debauchery, he would complain that it all seemed rather

tame and insipid compared with the spreads that Apicius used to give in Rome before he committed suicide—poor fellow. "Suicide! What in the world did he commit suicide for?" "Oh, he got tired to death of it all after a while."

So one of the revelers of the old French kingdom would remind of his own Paris; and one of George the Fourth's boon companions, of London and Brighton. Not a man of them all would admit that the fast society of New York had discovered any really novel way of going to perdition. Always some old Jeroboam or other, whose monument crumbled into dust a thousand years ago, had set the fashion for each of these latest novelties in wickedness.

I. Sin—I suppose it began some time by some one's perverse invention; it was new then; but so long ago as we know anything about the world sin has been always old-fashioned, stale, weary, flat, unprofitable. One Jeroboam will set the style for a hundred thousand senseless, servile imitators; and Jeroboam himself copied some Aaron or other sinner a little farther back. Wide is the gate and broad is the road that leadeth to destruction, and many there be which go in thereat; and they all fall into the same monotonous gait before they have gone far.

II. Use your own eyes and see if this is not true. Watch a company of gamblers; the same monotonous throwing the dice, or shuffling the cards, hour after hour, all night, every night if the infatuation has thoroughly enslaved them. A friend of mine chanced to pass the night in Leadville in its so-called prosperous days, and in the evening, walking about to see the town, stepped into one of its gambling establishments. After watching the men for a little while he went back to his lodging place and tried to sleep. Not succeeding well, he rose the next morning at the first break of day and walked out into the street again. He soon found himself in front of the same gambling establishment, and listening, could hear behind the door the click of the game. He pushed open the door and found everything going on much as he had left it the evening before. "Has not the game stopped yet?" he asked an attendant. "The game never stops," was the answer. My friend got such an impression as he never had received before of the "worm that dieth not, and the fire that is not quenched." "The game never stops."

III. Or take the sin of profanity. Why, a parrot can learn to swear as well as a man. I am told that it is an accomplishment which those grotesque birds are especially apt to pick up—and no wonder; there are no other forms of human speech which are repeated with such wearisome sameness of reiteration. If you want to be an original conversationalist you might better make up your mind never to speak at all than learn to swear. Half a dozen phrases to apply to all possible events and conditions! It is really pitiful to see the noble faculty of human speech shrunken to such narrow dimensions.

IV. Have you studied the air of those people who have really made it their business to find their pleasure in dissipation, searching out for themselves the most startling and daring forms of selfish entertainment? Their faces grow jaded so quickly; they are soon tired of life; it takes so short a time to complete the whole circuit of novelties for them.

V. Ah, but there are people in this world, thank God, to whom the

experiences of life have not been teaching that melancholy lesson—those who have let God lead them on in courses of devoted service. Every honest workman who fulfills his daily task with a godly purpose toward his family; every bright minded scholar, inventor, or discoverer, who has opened up new regions of the universe for the good of his race; every reformer who has set his eye on some distant height of liberty or righteousness, to which he would lead the people—such men may often have been exhausted and sometimes discouraged, but at least their faces are kept free from those ugliest lines of disgust and weariness of life.

VI. This is a lesson which all the ages have been teaching—that service makes life fresh and interesting. But the real secret of it, the secret of service itself, is love. Jesus Christ who gave his life for men, first clearly taught the world that lesson. It is love like his own, love caught from his own.

One would like to persuade every one to be a good Christian partly for the reason that it would make the world so fresh and entertaining to everybody. Really, if there were no other reason it would be well worth while for some people to begin to follow Jesus Christ for the novelty of it. Such a refreshing change for the man who has always lived to please himself, until he is tired to death, to begin to think of some one else, and to live for some one else. A man who has once learned from Jesus his Saviour to love and serve devoutly could live the longest life through happily and at the end come back to his divine Friend, saying: "Thou hast kept the good wine until now." And I suppose as the seasons of eternity roll round still he could say: "Thou hast kept the good wine until now."

VII. Which kind of life shall we choose? Let me leave with you two contrasted pictures. One is from the pen of the great English satirist who once wrote this description of the employments of Vanity Fair: "Pursuing what mean ends; grasping and scrambling frantically for what petty prizes; ambitious for what shabby recompenses; trampling from life's beginning to its close through what scenes of stale dissipations and faded pleasures";—that is, as our text puts it, forever and ever repeating over and over the identical sin of some old Jeroboam son of Nebat, who long ago first made people to sin. That is the one picture, the one leader.

But the other leader, the other picture, is this: "Thou, Lord Jesus, hast kept the good wine until now." Which leader do we choose to follow through the coming years?—W. R. R.

COMMENDATORY PRAYER: Lord, abide with us. Have we crowded thee out of our lives? Hast thou knocked in vain on our cold and sullen hearts? Have we turned thee away? Leave us not, O Lord. May thy kindness break every barrier down. Rule us by the tyranny of love, melt us by the abundance of thy mercy, speak to us with that still small voice that is imperious. May we resist thee no longer. We have been kicking against the goads, contending against the deepest and truest instincts. We have been going contrary to nature. We have fought against our own good, our highest destiny. We have lived in resistance to thee. But now, we would have thee come into our hearts, that peace may reign there, for Christ's sake. Amen.

OFFERTORY SENTENCE: "Thanks be unto God for his unspeakable gift!"

OFFERTORY PRAYER: O God, we pray for all people who on earth do dwell. Thou knowest the needs of all and we would but assure thee of our love and sympathy for all. We would, if we could, bring to thee the desires of our hearts for all of our friends, one by one. We need not if we could. Thou knowest. May our offerings to-day be a means of extending thy kingdom. We ask through Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Sin is essentially a departure from God.—Luther.
Sin is disease, deformity, and weakness.—Plato.
It is not the back, but the heart, that must bleed for sin.—South.
Death from sin no power can separate.—Milton.
Sin is a state of mind, not an outward act.—Sewell.
Sin will pluck on sin.—Shakespeare.
Sin and her shadow, death.—Milton.
Sin let loose speaks punishment at hand.—Cowper.
Sin is ashamed of sin.—Chapman.
Every man has his devilish minutes.—Lavater.
Pain is the outcome of sin.—Buddha.
Some sins do bear their privilege on earth.—Shakespeare.

CHOICE ILLUSTRATIONS ON THE THEME

Bitterness of Sin

There would be no sin in the world if people had to take the bitterness of it first, and the sweetness of it last.—*Christian Herald.*

Forged His Own Chain

It is told of a famous smith of medieval times that, having been taken prisoner, and immured in a dungeon, he began to examine the chain that bound him with a view to discover some flaw that might make it easier to be broken. His hope was vain, for he found from some marks upon it that it was his own workmanship, and it had been his boast that none could break a chain that he had forged. Thus with the sinner. His own hands have forged the chain that binds him—a chain that no human hand can break.—*Traveler's Guide.*

The Pig's Path

Not long ago I was visiting a friend in the country. On the second morning I started for a walk, taking my host's little boy with me. We chose an inviting path through the pastures, fringed with clover blooms and buttercups; but the lad held back. "Why don't you want to come along this path?" I asked. "That path was made by the pigs," he replied, "and before you git far you'll git into the awfullest patch of mire and weeds you ever saw." How often we start on a path without stopping to ask where it leads.—*Golden Hours.*

Perseverance in Sin

In the legend, the Duchess Isabella, wishing earnestly to obtain some object, was instructed by the crafty court astrologer to kiss day by day for a hundred days a certain beautiful picture and she would receive the fulfillment of her wish. It was a sinister trick, for the picture contained a subtle poison which stained her lips with every salutation. Little by little the golden tresses of the queenly woman turned white, her eyes became dim, her color faded, her lips became black; but, infatuated, the suicidal kiss was continued until before the hundred days were complete the royal dupe lay dead. So we yield ourselves to the sorcery of sin. Despite many warnings, we persist in our fellowship with what seems truth, beauty, liberty, pleasure, until our whole soul is poisoned and destroyed. Sin, when it is finished, bringeth forth death.—W. L. Watkinson.

Transformed by Sin

It is said that when Da Vinci was painting "The Last Supper" he sought a long time for a model for his Christ. His search was finally rewarded in the person of Pietro Bandinelli, a young man of pure life, of fair and sweet countenance, who sang in the choir of one of the churches of Rome. "At last I have found the face I wanted," exclaimed the artist, and continued his great work. Years passed, and still the painting was not finished. Now the artist was hunting for a model for his picture of Judas, the last of the twelve apostles to be painted. He was looking for a man whose features should give striking evidence of a wicked heart and of the hardening influence of sin. One day he came upon a wretched, repulsive, villainous creature, a beggar in rags, whom he persuaded to come to his studio and sit as a model for his Judas. "And what is your name?" inquired Da Vinci. "Pietro Bandinelli," responded the man. "I also sat as a model for your Christ."—J. W. Chapman.

PASTORAL PRAYER: O God, thou hast armed us against some temptations and constituted us to feel shame for some of our sins. The sins that are gross and carnal fill us with sorrow, and we wonder how we could yield to them. But, O Lord, give us more concern for our passive and negative sins. Make us ashamed of our missings of the mark. Forgive us for sins of failure and low aim, sins of unbelief, worry and fear, sins of inefficiency and uselessness.

There are within us possibilities of goodness which have never been realized, powers for service we never have used, reservoirs of strength and wells of sympathy upon which we have not drawn. There are true impulses which have gone astray; good intentions behind which the deed lags and halts; high aspirations come to naught; promises broken and kind words unspoken and loving acts we meant to do but left undone. These things we too little remember, O Lord. Forgive us for our sins of failure.

Not only forgive us but save us. Save us from the folly of pride and the tyranny of fear; from self-righteousness and self-contempt. Save us from low ideals and weak endeavors; from love of self and dread of opinion. Save us from heart sickness that comes from postponement of hopes, and from the peril of prosperity. Save us from doubt and overconfidence.

Save us from loneliness and from throwing our soul wealth away. Save us from the recklessness of joy and the soddenness of sorrow.

Not only save us but restore unto us the joy of thy salvation. May we take upon us Christ's yoke of unselfish service and so enter into the joy of our Lord. Increase our faith. Help us to believe where we cannot see. Give us the peace that floweth like a river, cleansing and refreshing, and bearing upon its swelling bosom the fair commerce of a useful life. We ask through Christ our Lord. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Dandelions on the Lawn.*

TEXT: "Let us not be weary in well doing." Gal. 6:9.

A dandelion loves to have her own way, just as you and I do. She loves to grow up tall, with a fine long stem, nodding and shaking her head and swaying merrily in the wind and sunshine. When the storm comes beating down, she draws her waterproof cloak up over her head, and while the thrush sings so cheerily, she makes merry with the raindrops—gay little dandelion.

But the dandelion cannot always have her own way, sweet as it is, for there is the gardener who comes cutting her down cruelly with the lawn mower again and again.

How discouraging all this is when one feels herself made to live on a long stem with such jocund friends as the rain, the wind, and the sunshine! But the dandelion is not to be discouraged, and in a wise little brown heart she considers how she may best adapt herself to such adverse circumstances as gardeners and lawn mowers.

The next day she comes up as light and friendly as ever, only with a shorter stem. Again she is cut down, and again she springs up bravely with a still shorter stem.

At last she is trampled upon and bruised and crushed under foot to the earth, but the brightness and gladness and beauty are still there in the faithful brown heart, and gazing steadfastly into heaven, she sends up one trustful little bud without any stem.

Her sister dandelions do the same, and they bloom and bloom and bloom until the green lawn looks as if it were buttoned down all over with pieces of brightest gold.

This is a true story; but if you don't believe it, you may ask the dandelion.

Children, you know the lesson. It is "try, try again." It is never give up. It is to keep sweet and beautiful in life no matter what the adverse circumstances. Every time you see a dandelion think of these lessons. Yes, dandelions can teach children—can give them many and meaningful and very important lessons. When you see the dandelions on the lawn think of this one. Resolve never to be discouraged in any way of good. Resolve to try, try again. Resolve to "be not weary in well doing." Look up the verse forming our text and read it all, for it has at the end a beautiful promise that your trying shall not be in vain.—H.

FOR THE EVENING SERVICE

TITLE: *Mortgaging the Future.*

TEXT: "Give me the portion of goods that falleth to me." Luke 15: 12.

THE SERMON OUTLINE

INTRODUCTORY: I saw this short sentence in a shop window in Paternoster Row, London, "Mortgaging the future." It arrested my steps for a moment, and it has been in my memory ever since. What does it mean? What is the business arrangement called a mortgage?

A man owns property. He needs cash, but does not wish to sell. For any immediate supply of his needs he gives another man certain claims on his property. This is the essence of the contract.

As used in this topic, it means that a man possesses a future, which is another way of saying he expects to keep on living so long. In order to get certain liberties now, he gives a pledge that what duties he does not attend to now he will attend to in those coming years.

He probably never fixes the date. It is really like saying, "Let me have my way now: I will straighten matters another time. Let me take it easily to-day. I will make it up later on."

I. Some men are idle. They like to be, they want to be. If any friend is true enough to speak about it they say, "Oh! I shall have plenty of time later on." Their life is like a train of seventy compartments. They leave all the early compartments empty and say they will crowd everything in lower down the train.

II. Some men love pleasure. They give their days to it, and nights too, very often. They have ambitions, and would be very sorry to think they would never achieve them. When a friend expostulates (and happy man is he who has so true a friend!) these men say, "Oh, I'll do some serious work later on. I'll pull up. I can soon make up for lost time." This man is promising everybody that later on he will toil like a slave.

III. Some men are wasteful of opportunities. They mean to get on in life, in business, in art. They are a bit piqued when another man steps into an open door in front of them. But they say, "There will be plenty of chances. I am only young yet. Plenty of time." They deeply pledge themselves that they will be ready for the next opportunity. Now, these are instances of what is going on around us. Ought we to pledge our future in this fashion? Let us give clear answers.

1. Probably two chances of the same kind never come to a man; and certainly, he always gets the better start if he takes the early opportunity.

2. You never can do so much in a crowded year as in two years over which toil is wisely distributed.

3. The fact is, you cannot make up for the lazy years of an idle youth. Time lost then is lost forever.

The principles lying beneath these simple lessons lie beneath all our lives. It is true about morals that mortgaging the future is a dangerous experiment. Wild oats do not make wheat crops, and wicked young men do not turn into wise and pure fathers. And, after all, what right have we

to say, "I will be good next year, only let me do as I like this." "I will turn to God afterwards," says many a young man, full of folly. The day for the turning is now. How much better to go straight from the beginning. Then there are no losses to make good, no mortgages to pay off, no time to recover; all the future will be yours and God's and no man has any claim upon you at all.—W. F. A.

SUGGESTIVE TEXTS AND THEMES

A Mighty Growth: "So mightily grew the word of God and prevailed." Acts 19:20.

Bleeding and Blessing: "He poured out his soul unto death." Isa. 53:12.

Strength, Swiftness, and Sure-footedness: "A lion which is strongest among beasts and turneth not away for any: A greyhound: an he goat also." Prov. 30:30-31.

The Sovereignty of Love: "And he bowed the heart of all the men of Judah even as the heart of one man." 2 Sam. 19:14.

The Source of Nature's Songfulness: "They also that dwell in the uttermost parts are afraid at thy tokens; thou makest the outgoings of the morning and evening to rejoice (marg. sing)." Ps. 65:8.

The Conceited Fool: "The way of a fool is right in his own eyes." Prov. 12:15.

Is Long Life Desirable? "All the days of Methuselah were nine hundred sixty and nine years; and he died." Gen. 5:27.

The Value of Dreams: "And they said, Behold this dreamer cometh. Come, . . . let us slay him, . . . and we shall see what will become of his dreams." Gen. 19:20.

Religious Impossibilities: "So that ye can not do the things that ye would." Gal. 5:17.

On a Fourteenth Anniversary: "Then fourteen years after." Gal. 2:1.

The March of Liberty: "Men that have hazarded their lives for the name of our Lord Jesus Christ." Acts 15:26.

A Tale of Two Cities (Berea and Thessalonica): "These were more noble than those in Thessalonica." Acts 17:11.

THE SUNDAY SCHOOL LESSON

TITLE: *Hezekiah Leads His People Back to God.* 2 Chron. 30: 1-27.

GOLDEN TEXT: "The Lord your God is gracious and merciful." 2 Chron. 30:9.

Teaching the Lesson

The kingdom had begun to deteriorate in the latter part of the reign of the great and prosperous Uzziah, great-grandfather of Hezekiah, but it grew rapidly worse during the sixteen years of his father Ahaz, who has the reputation of being the worst of all of the princes of the house of David. Ahaz introduced the worst of idolatry among his people. He shut up the

great doors of the temple, discontinued the offerings, and almost extinguished the true religion. The kingdom suffered as great deterioration politically as morally. Finally Ahaz died, in the prime of his manhood, worn out in body and mind and detested by his people, and the good Hezekiah came to reign in his stead. Hezekiah was a reformer. His name means "The Strength of Jehovah." He was a good son of a bad father. His mother's name was Abijah. His wife's name was Hephzibah, meaning "the Delightful." He was thirteenth king of Judah and reigned twenty-nine years. He was reckoned among three good kings, the others being David and Josiah. His reign offers an almost unmarred picture of persevering warfare against the most intricate and difficult circumstances and of a glorious victory. I. *The cleansing of the Temple.* Beginning New Year's day of the first year of his reign. The closed doors were thrown open, repairs made, the filth carried out, the altars renewed, the whole service set in motion. II. *The covenant renewed.* The people bound themselves with a solemn oath to observe all the directions of the law. The temple service was reorganized. Invitations were sent far and wide. Some responded. Some were stiffnecked. III. *The next month a great Passover was held.* It continued fourteen days, with immense numbers of sacrifices and with great gladness. IV. *This was accompanied with religious instruction.* The Levites, at Hezekiah's direction, "taught the good knowledge of the Lord." He endeavored to make the instruction more permanent by taking measures to collect and arrange the sacred books. V. *Definite activity against sin.* This was in the general destruction of the idols, one of the surest marks of a true revival. VI. *Renewal of and regular support of public worship.* Hezekiah set the people a good example in this respect. The tribe of Levi was set apart to the work of the Lord and one-tenth of the income of the nation was devoted to religious support. VII. *Results.* There was great improvement in morals as well as religion. The enemies of Judah were conquered. They had great joy in God's service. There was also material prosperity.

ILLUSTRATIONS

Godliness Profitable

In his book entitled "Golden Age of Authors," William W. Ellsworth, who for forty years was identified with the Century Company, and knew all the famous men and women of literature during that time, tells an interesting story about Roswell Smith, founder of *Scribner's Magazine,* as well as of the *Century,* and "one of the few publishers who made money without the commercial spirit." He was a religious man and always opened the annual meeting of the stockholders of the Century Company with prayer. He believed that God would bless him in "basket and store if he did his duty." And the years that Roswell Smith opened the annual meeting with prayer were the best years the Century Company ever had. It took ten years to edit the Century Dictionary and it cost barely under a million dollars, but so prosperous was the magazine at that time that it was never necessary to borrow any money to pay the bills, and it was possible still to pay good dividends to the stockholders, so when the dictionary did appear it was already paid for.

Godliness Profitable

A terrible plague was raging in a village of China. One family was immune, which the other natives could not understand. They asked the head of the house how it was, and he told them how the missionary had told him how to keep the house clean and to take other necessary precautions. He was also careful to add that every day at family prayers he asked God's protection and guidance. "Where is this wonderful God of yours? We don't see him." "No," replied the man, "you can't see him, but here is a Book that tells all about him," and he showed them a Chinese Bible. Some of them were eager to learn about him, and gathered at the house every afternoon, while this godly man told them about Jesus, and what to do to avoid the plague. His instructions were followed, the plague was stayed, and many turned to the Lord.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: ***Wayside Opportunities.***

TEXT: "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." Acts 8:29.

It would be well if we should all carry ever and everywhere Philip's readiness to do good as he had opportunity. I. *Opportunity is a time favorable for the accomplishment of any purpose.* II. *An opportunity lost is lost forever.* III. *God gives opportunities to us all.* IV. *Opportunities for Christian service are made known to us by the voice of the Spirit.* Much depends on our being in a listening attitude. V. *If any one would embrace opportunities he must keep himself in thorough preparation for them.* It is said that one of the secrets of General Grant's success was that he kept his soldiers always in drill. The question of succeeding with our opportunities is largely one of readiness.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

April 14. Bible Messages Needed To-day. Matt. 16:24; John 3:16; Isa. 55:1-3, 6, 7.

(Find Bible messages on faith, immortality, good, sound living, honesty, purity, courage, hope, service, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Don't worry when the tide goes out—it always comes back again.

Those who bring sunshine into the lives of others cannot keep it from themselves.—J. M. Barrie.

Give God a chance—go to church next Sunday.

Are you with the Church or against it? Which way does your example vote?

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: APRIL TWENTY-FIRST

THEME: *The Secret of a Victorious Life.*

SUGGESTED SCRIPTURE READING: John 15:1-27. The after petition: "The Lord follow with his blessing this reading from his own holy Word."

SELECTED HYMNS: "Rejoice, all ye believers."—Laurentius Laurenti. "Soldiers who to Christ belong."—Anonymous (Latin). "Children of the heavenly King."—John Cennick. "Brief life is here our portion."—Bernard of Cluny. "Ten thousand times ten thousand."—Henry Alford.

SALUTATION (or Call to Worship): "Surely the Lord is in this place. This is none other than the house of God, and this is the gate of heaven."

INVOCATION PRAYER: Almighty God, our heavenly Father, we come into thy house this morning in the multitude of thy mercy, and in thy fear will we worship toward thy holy temple. Let the words of our mouth and the meditation of our heart be acceptable in thy sight, O Lord, our strength and our Redeemer. We begin with our confession, for we have sinned against thee in thought and word and deed. We have broken thy holy laws; we have come short of thy righteousness and glory in all our ways; our lives bear testimony against us and our own hearts condemn us as being prone to evil and backward to all good. But let thy mercy be upon us, O Lord, according as we hope in thee. Make us indeed poor in spirit, that ours may be the kingdom of heaven. Make us to mourn for sin, that we may be comforted by thy grace. Make us to be meek, that we may inherit the earth. Make us to hunger and thirst after righteousness, that we may be filled therewith. Make us merciful, that we may obtain mercy. Make us pure in heart, that we may see thee. Make us to be peacemakers, that we may be called thy children. Make us willing even to be persecuted for righteousness' sake, that our reward may be great in heaven. And all we ask is in the name of Christ, our Saviour. Amen.—H.

THE SERMON

TITLE: *The Secret of a Victorious Life.*

TEXT: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.

THE SERMON OUTLINE

INTRODUCTORY: In the gallery of our national pantheon, the Congressional Library at Washington, the thoughtful visitor will observe that Saul of Tarsus, who with Moses symbolized religion, has been represented by the artist as holding in his hand a Roman sword. This is remarkable

when we reflect that Saul who afterwards became Paul, was not a warrior but a preacher and apostle, not of war, but of peace. Possibly the idea of the artist is that Paul lived a militant life. Certain it is that no man ever lived a more heroic life than this same Jew of Tarsus. "His life," says Martineau, "was a fight, his words arose like songs of victory."

What a wonderful life he lived in the flesh! What toil he endured, what difficulties he encountered, what obstacles he overcame! He fainted not, he halted not, but ever pressed steadily onward. As the messenger of Roderick Dhu sped over hill and dale, bearing aloft that symbol of war, the cross of fire and blood, so Paul with unflagging footsteps bore to all the known world the Cross of Christ which proclaimed not war but peace and good will to men. Surely it would be of the greatest interest to know the secret of such a life. Concerning this we are not left to speculation, for the Apostle gives it to us in these words: "The life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me."

I. Faith in Christ who loves us. Faith in him was not cold intellectual apprehension of a truth, however important, but reliance upon a person to whom he was bound by the warmest ties—it was faith in the Son of God who loved him and gave himself for him. This was the secret of his "life in the flesh," that is, his Christian life in the body, with its sinful tendencies and temptations, its difficulties and its dangers, its trials and its tears. It is all very simple. Indeed it seemed to be no secret after all, and yet it sustained and inspired Paul and made him more than a conqueror.

That which sustained him will be all-sufficient for us in our lives in the flesh. A little reflection will reveal its mighty power.

Faith in Jesus Christ will readjust our disturbed relations with God and thus secure his favor. "Being justified by faith we have peace with God through our Lord Jesus Christ," and obtain God's loving favor. Until this is done we can never have God's favor. And herein lies the weakness of all human schemes of life. They leave out God and they leave us to battle in our own strength.

II. No victory in philosophy. The true secret of a victorious life can never be a philosophy: It must be a theology. For earthly life we need heavenly help. Only that can fit us for the life which now is which will fit us for the world to come.

But in addition, faith in Jesus Christ furnishes both model and motive for a noble life. He whom we trust as our propitiation for sin is the one perfect character in the annals of time. Dying for our sins he likewise became our example. Every element of noble manhood is seen in its perfection in Jesus Christ.

III. The model of our lives. Now the model whom we admire we naturally imitate. The ancients tell us that he who looked at the beautiful statue of Apollo unconsciously held himself erect and walked with a more dignified tread as though to become like it, and so when we contemplate the perfect character of Jesus Christ we are impelled to become like him. But this model is also our motive, for he whom we admire "loved us and gave himself for us." Thus with an answering love in our hearts, admiration merges into obligation and imitation deepens into consecration. To him who stands by the cross with Paul and says, "He loved me and gave

himself for me," will come the impulse to say likewise, "Whose I am and whom I serve."

IV. The need of divine help. A purpose of consecration is not enough; we must have divine help. Now, we receive this help through faith in Christ. "The grace which is in Christ Jesus," is obtained by faith in him. Just as the arm of the trolley reaches up to the wire and conveys the power which moves the heavy cars, so faith in Christ conveys to us the grace we need in our daily lives. That which sustained Paul has sustained God's saints in every age. It made Livingstone a conqueror as he died on his knees in Africa, and it sustains the humblest laborer at home. It enabled the martyr to sit amid the raging of the flames, it animates the widow who toils to earn for her helpless little ones their daily bread. Everywhere this grace is sufficient and the experience of God's saints throughout the ages is that of Paul who says: "I can do all things through Christ who strengtheneth me."

This grace is recognized even by those who have not themselves felt its power. "I would have been an infidel," said John Randolph, of Roanoke, "had it not been for my mother's life." So it was also with Matthew Arnold. In the life of his friend, Mr. Tyler, who labored in the horrible slums of East London, he saw the same grace which sustained Paul in a Roman prison.

V. Sometimes this grace is seen most strikingly in the lives of the humblest and weakest. The great-hearted Norman McLeod tells of visiting a little child in a Scottish parish whose endurance of protracted and most excruciating suffering called forth the wonder of all who saw him, and when one remarked upon it the little lad lifted a bloodless and emaciated hand and pointing upward, said simply, "I am strong in Him!" This little child had learned the secret of the great Apostle: it is simply to be "strong in Him."

VI. A glorious reward. This faith in Jesus Christ furnishes for life also the inspiration of a glorious reward. He whom we trust has this reward for us and is keeping us for it. This glorious reward ever gleamed before the Apostle. Hear him with the headsman's sword glittering above his head: "I am now ready to be offered and the time of departure is at hand. . . . Henceforth there is laid up for me a crown of rejoicing which the Lord the righteous judge shall give me in that day." This glorious reward in Christ should inspire every believer amid the trying vicissitudes of the life in the flesh. "For," says this same triumphant Apostle, "the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." Thus by faith in Christ we not only overcome the world but we inherit heaven.

Here then is the secret of life and the title to glory. It is very simple but all-sufficient. Let us live our life in the flesh by faith—"faith in the Son of God, who loved us and gave himself for us." Let us press steadily onward day by day "looking unto Jesus" until at last, our work ended and the victory won, we shall fall into his loving arms and from his hand receive the crown.—W. C. A.

COMMENDATORY PRAYER: O God our Father, we are sincerely thankful for Jesus Christ. We would choose him and make his life our daily pattern. Fill our hearts with a great love for Christ. Let us sense

the eternal significance in our daily work and in our opportunities of service to thee and all mankind. We ask in his name. Amen.

OFFERTORY SENTENCE: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom."

OFFERTORY PRAYER: Our heavenly Father, we deplore our tendency to absorb all we get and keep it for ourselves. Deliver us from this moral isolation and spiritual barrenness. If we have so little inner wealth that we think we must hoard it to keep from going dry, enlarge and fill us with thyself until we run over. Spur us on to active and useful part in the great drama of the ages and the thrilling tragedy of life. As thy children, we want to be a conscious part of the vast tumult, and in the triumphs of redemption. Wilt thou therefore receive the offerings we bring thee this morning and use them for the extension of thy kingdom in the world. Through Christ we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Luther's motto was, *Vivit Christus,* Christ liveth. There is the secret of a victorious life.

Real Religion: Here is the whole sum of St. Paul's experience, the heart of his heart, the germ out of which his life grew. It was this inward conviction that made him what he was. And this is the one thing the world wants. You who work for God, keep your own consciousness of his love alive; if that gets dim, your word is poverty-stricken and empty. —N. O.

Life by Faith of the Son of God: I. It will be a devoted life. II. It will be an imitative life. III. It will be an appreciative life. IV. It will be an expectant life.—C. M.

Old Life and New: If you will take Jesus Christ and plant him in your hearts, everything will come out of that.—A. M.

The Life of Faith: I. There is another manner of life than the ordinary life of nature. II. There is a better and more excellent life than the one we formerly lived. III. The spring of this life is the Son of God. IV. The conveyance of this spiritual life is by faith.—R. S.

The Christian's life is, I. A life of faith. II. A life of gratitude. "Who loved me, and gave himself for me."

CHOICE ILLUSTRATIONS ON THE THEME

Christ in the Heart

Martin Luther used to say: "When one comes and knocks at the door of my heart and asks, 'Who lives here?' I reply, 'Martin Luther used to, but he has moved out, and Jesus Christ now lives here!'"—*Christian Endeavor World.*

Christ Our Life

Mr. Cunningham, a missionary of the Christian and Missionary Alliance in South China, told of a native who once came to him and said,

"Why don't you preach something else? You have been preaching this Jesus for three days." "What do you eat for breakfast?" the Chinaman was asked. "Rice," was the reply. "For dinner?" "Rice." "For supper?" "Why, rice." "What did you eat yesterday?" "Rice." "What have you been eating for years?" the missionary inquired. "Rice," replied the astonished man. "Why do you eat rice every day? Why don't you eat something else?" "Because it keeps me alive." "That is just the reason why we preach Jesus, because he is life to us, and we could not live without him," explained the missionary.—*Christian Herald.*

Christ the Only Way

Men get to the end of their own resources. It is said that when one of the most noted English physicians was succumbing to a fatal disease, he went from one authority to another until he had reached the highest on the continent. Telling this man his trouble, he got for a reply, "The only man who can save you is an English physician, Dr. Darwin of Derby." "Alas!" was the reply, "I am Dr. Darwin of Derby."—*Sunday School Times.*

Christ's Love for Sinners

Humility is the Christian's loveliest virtue and his crowning grace. Once it was a stigma; to-day it is a compliment. Christ took the hateful word and made it honorable. Dr. Jowett tells a story of Joseph Parker. "Why did Jesus choose Judas?" Dr. Parker was once asked. "I do not know," replied the doctor, "but I have a harder question: why did He choose me?"—*Christian Endeavor World.*

Christ the Liberator

We once heard Mrs. Jennie Fuller tell of a Hindu gentleman who was brought aboard a ship at Bombay loaded down with chains, carried by his servant. As soon as he was put down on the deck his servant fastened the chains firmly to the deck by hammer and peg. A Christian fellow-traveler inquired of him why he carried this heavy load of chains, and the reply was something like this: "When I was a young man I was very wicked, and I resolved that I would begin putting on a chain for every sin I committed, and now I bear this great weight of chains." Christ sets free from the bondage of sin, and we are reminded of the old-fashioned hymn,

"The lion of Judah shall break every chain,
And give us the victory again and again."

—Emma Sellew Roberts.

PASTORAL PRAYER: Most merciful Father, we thank thee that thou dost call us to be children of light. Thou dost graciously offer us thy peace so that when our hearts are at rest we may face the iniquity of the world with triumphant courage. Feed us with the bread of life in order that we may minister to the hungers of others. Speak thy great promise to our spirits so that we may become heralds of thy grace. Give

us true discernment so that we may look at everything with the vision of our Lord. We humbly pray that thou wilt impart unto us the spirit of worship. May we have the wings which will lift us above transient things into the heavenly places in Christ Jesus. May we breathe the air of the heights, and return to the vale clothed in new strength. Make us thy servants in winning the outcast and the stranger and those who are indifferent to thy wonderful love. May we share the secret of Jesus, and manifest the secret before our fellowmen. Thou seest us, a company of men and women who have come over many different roads. Some are the children of joy and they have danced along the way. Others are the children of grief and they journey with heavy feet. Some have found the pearl of great price and the new song is in their hearts. Others are looking for that pearl and we pray that they may find it. Reclaim the prodigal. Hearten the defeated. Minister to those who are blinded with tears. Help those who have been lamed in battle and graciously restore their strength. May we all meet at the cross of our Saviour, and in its solemn shadow may we discover life and peace. Through his name we ask. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Flapper Fable.*

I heard a queer conundrum the other day: "Why is a 'flapper' like a bungalow?" The answer was, "Because painted in front, shingled behind, no attic!" Now, why should I not once in a while preach a little people's sermon with application to big people? Let's try it this once:

There were two birds of greenish-gray who once had their home in a thicket.

Their names were Bunting.

One day Mrs. Bunting, who was a very silly little bird, said to her husband:

"I am beginning to look very old and I must do something about it. Now there is Mrs. Flycatcher, who has a gorgeous red plumage dress and bobbed feathers—and she is older than I am."

So Mrs. Bunting flew to a near-by shed where there was some paint. When she appeared again she was gaudily dressed in the strangest colors. Red, purple, and yellow were mixed indiscriminately. She thought she was very pretty with her new dress and painted cheeks, but she was not. And soon all the birds were calling her, "The Painted Bunting."

A few months later several baby Buntings came to the thicket nest. As they grew to be young-people birds, the mother came to her husband and said:

"Whatever is the matter with our young people, they dress so funny and act so strangely?"

And Mr. Bunting replied, "The matter with our young people is our older people."

Now there may be a lesson here for boys and girls and young people too. If you are not sure what it is, when you go home ask your fathers and mothers; they'll tell you!

FOR THE EVENING SERVICE

TITLE: *Sorrow Succeeded by Joy.*

TEXT: "Weeping may endure for a night, but joy cometh in the morning." Ps. 30:5.

THE SERMON OUTLINE

INTRODUCTORY: A close study of the words referred to in this psalm reveals a contrast between brevity and perpetuity. God's anger "endureth but a moment," but his favor, as some one has expressed it, is "for a lifetime." "Weeping" may "come to lodge" "for a night," but Joy "takes up his residence" with us "in the morning."

I. The transitoriness of sorrow. The proportion or duration of sorrow in most lives is not great. Most of us magnify our sorrows. The proportion of rainy days in the year is not nearly so great as most of us imagine. A thunder-storm does not last long as compared with the summer day in which it is but an incident. We have long memories for our pains and short ones for our blessings. Even when we are in the midst of the dark trials of life we may comfort ourselves with the faith that at the heart of things God means kindness to us, and if we are sincerely seeking to do his will the weeping may endure for a night, but joy shall come with the morning. There are no experiences so hard but they shall pass away and better times come, if we are in the path of duty.

Margaret Sangster sings this message in some very sweet lines:

"No day so dear but evensong
Shall wake the stars;
No cell so locked but time ere long
Shall break the bars.
No loss so large but leaveth soil
Its waste to mend;
No task so great but plodding toil
Shall see its end."

II. Let us never pity ourselves or try to magnify or prolong grief. The persistence of joy. Sorrow was but a guest with us for the night. Joy resumes his residence with us in the morning. It is a pity that we look on the dark side of life so much. God is good. He gives us a beautiful world to live in. He gives us health and prosperity, friends and companions, families and neighbors, churches and homes, and health-giving occupations. The trouble is we get accustomed to our "blessings," as we call them; we take them as a matter of course. But they are blessings, nevertheless, and really make up the larger part of our lives.

III. Sorrow is often joy disguised. "A prince comes to a poor hovel, is hospitably received in darkness, and, being received and welcomed, in the morning slips off the rags and appears as he is." After all, sorrow is not really sorrow, for it turns to joy. Our light affliction which is but for a moment works out for us a far more exceeding and eternal weight of glory. Those women at the tomb, referred to in John's Gospel, would have

asked no more and would have been really thankful had some one placed in their hands only Christ's cold, lifeless body; weeping, they would have been entirely satisfied with so little comfort as that. Yet Jesus himself was living, risen, and coming to meet them. When they knew part they wept. When they knew the whole they were comforted. Are we quite sure we see all when we are found weeping over God's providential dealings with us? Sorrow may endure for a night, but joy cometh in the morning. In the end God may give us, as with these women, instead of a dead hope, a living realization!

Among the latest sayings of Dr. John Brown, the great commentator, were these: "His anger is for a moment; his favor is for a life: weeping may endure for a night, but joy cometh in the morning."

The fable of the famous statue of Memmon at Thebes was that it sent forth sounds mournful in the night, but melodious at the rising of the sun. When God's morning light arises upon us, when he makes plain his dealings and the reasons for them, we will have occasion to sing only joyful sounds and to say, "He has done all things well." We will find even sorrows were blessings in disguise.

SUGGESTIVE TEXTS AND THEMES

The Secret of Peace: "Acquaint now thyself with him and be at peace." Job 22:21.

Why Some Men Are Promoted: "Daniel was preferred above the presidents and princes, because an excellent spirit was in him." Dan. 6:3.

Knowledge an Emancipator: "Ye shall know the truth, and the truth shall make you free." John 8:32.

Two Cases of Spiritual Gravitation: "Judas—that he might go to his own place." Acts 1:25. "Having a desire to depart and to be with Christ; which is far better." Phil. 1:23.

The Divine Teaching: "Give ear unto the law (margin "teaching") of our God." Isa. 1:10.

Incongruous Elements: "Iniquity and the solemn meeting." Isa. 1:13.

The Grafter and His Gifts: "Every one loveth bribes and followeth after rewards." Isa. 1:26.

The Ideal Community: "Thou shalt be called, The city of righteousness, the faithful city." Isa. 1:26.

International Arbitration: "And he will judge between the nations, and will decide concerning many peoples." Isa. 2:4.

The Testimony of the Face: "The show of their countenance doth witness against them." Isa. 3:9.

THE SUNDAY SCHOOL LESSON

TITLE: *Comfort for God's People.* Isa. 40:1-11.

GOLDEN TEXT: "As one whom his mother comforteth, so will I comfort you." Isa. 66:13.

Teaching the Lesson

Not following the lesson too closely, let us get what is intended—a message of comfort for God's people. Blessed title, "My people." Blessed message, "Comfort ye." Blessed means, "Speak my words unto them." There is magical charm in God's words to comfort. "Comfort ye, comfort ye my people." I. *Tell them of my love.* We cannot always understand God's dealings with us, but we know they are all love-prompted and love-wrought. God is love. All his acts are prompted by love. "Comfort ye, comfort ye my people." II. *Tell them of my sympathy.* Growing out of his great love comes God's unfailing sympathy. When we are sick and send for a physician it is with difficulty we can make real to him the mere fact of our pain. But our Divine Physician enters with us into our troubles so that he is even "touched with the feeling of our infirmities." "Comfort ye, comfort ye my people." III. *Tell them of my wisdom.* God's dealings with us are not alone love-prompted, but his love is guided by unerring wisdom. He knows the end from the beginning. We know not our way, but we do know our Guide; how well we can afford to trust him. Let us put our hands in his and let him lead. "Comfort ye, comfort ye my people." IV. *Tell them of my power.* A friend might be loving, sympathetic, and wise—wise enough to know just what ought to be done in a given case, and yet be entirely unable, lacking in the power to help us. Not so with God. Nothing is too hard for him. He is infinitely strong. He can put underneath his everlasting arms. He is able to make all grace abound toward us. He is able to fulfill his promise to make all things work together for our good.

ILLUSTRATIONS

Three Pillows

A minister was on his death-bed. He was being tended by his daughter. Very solicitous for his comfort she spoke of placing additional pillows under him. He said: "I have three pillows under me now. One is God's love. Another is his wisdom. The other is God's power." These are the pillows upon which every weary, troubled, or pain-tested Christian can rest and find comfort and sweet relief.

Overruled for Good

It is said that when the larch-tree was brought from Southern Europe into England the gardeners thought that because it came from a warm climate it needed heat. So they tried to grow it in hot-houses. But it withered and seemed to die, and they threw it out of doors. Then it began to grow. And it became one of the most beautiful trees in England. It does not follow because some of us are thrown out of doors into the cold blasts of adversity that God has forgotten us. Some souls would wither and die under the hothouse treatment. Let us ever bear in mind that our Father can caress us with the cold frost as well as with the warm sunshine. There is no more enviable condition than that of a person who has been expanded by Heaven's frost.

Love Sent

Men think God is destroying them because he is tuning them. The violinist screws up the key till the tense cord sounds the concert pitch. But it is not to break it, but to use it tunefully that he stretches the string upon the musical rack.—H. W. Beecher.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *How to Meet Temptation.*

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26:41.

Life is full of peril. Satan is no superstitious myth, but a cunning, treacherous, powerful foe. He tempted Christ; tempted Peter; he tempts us. What are some of the conditions of victory when assaulted by him? I. First, *heart-consecration*—being wholly and loyally Christ's. II. A second condition of victory may be called *strategy*. By strategy armies succeed. Paul hints at this when he says: "Be not overcome of evil, but overcome evil with good." Try strategy. III. *Avoid unnecessary temptations*. People often run into temptations which do not lie in the path of duty. Pray "Keep back thy servant also from presumptuous sins." IV. *But temptations will come; what then?* 1. Watch. Keep the citadel. Watch every avenue by which the enemy makes approach. 2. Pray. Pray for either strength to overcome, or a way of escape. 3. Fight. At all events fight. Keep up a continual warfare. "Blessed is he that endureth temptation, for when he is tried he shall receive the crown of life," etc.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

April 21. The Wonder of the Bible. Isa. 55:8-13; Matt. 5:17-19; 2 Pet. 1:19-21.

(Study the wonder of the Bible's inspiration, its origin, its preservation, its uplifting influence, its popularity, its messages, its sales, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Laugh at setbacks—they're only temporary. Many a fight has been won when the victor's seconds were about ready to throw up the sponge.

When you are no longer criticized you have finished and the world will speedily forget you.

The peacemaker's hardest job is to persuade the tolerant to tolerate the intolerant.

If money is the only thing you are getting out of your business or your job you're not getting enough.

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: APRIL TWENTY-EIGHTH

THEME: *Sanctified Commerce* (Sermon to Business Men).

SUGGESTED SCRIPTURE READING: Rom. 12:1-21. The after petition: May the word purge our hearts.

SELECTED HYMNS: "God of the earnest heart."—Samuel Johnson. "Christians, rise and act thy creed."—F. A. R. Russell. "O God, who workest hitherto."—F. W. Freckleton. "Jesus, thou divine companion."—Henry van Dyke. "Go labor on, spend and be spent."—H. Bonar.

SALUTATION (or Call to Worship): "O that we may be filled with the goodness of thy house, the holiness of thy temple."

INVOCATION PRAYER: Almighty God, our heavenly Father, thou who art the light of all hearts that see thee, the life of all souls that love thee, the strength of all thoughts that seek thee, grant us now thy blessing as we are met here in thy house this morning. We know that we are unworthy to approach thee or to ask anything of thee at all; yet we come in the all prevailing name of thy Son, our Saviour, and believe that thou wilt accept us and forgive us our sins for his sake. We pray also for the ever abiding presence of the Holy Spirit in our hearts. Rest upon us, O Spirit of love, and chase away all anger, envy, and bitter grudges from our souls. Be our comforter in trial, our strength in the hour of weakness, and our help in controlling the desires of the flesh. Help us grow in faith and love, in hope, in patience, and in humility. See how many are the temptations with which we are surrounded, and preserve us from giving way to them. Show us the path in which we should tread, for, if we trust to our own impulses we shall go astray; but if thou leadest us we shall run in the way of thy commandments. Our hearts lie open before thee; enter now with thy rich gifts—strengthen, establish, settle them. Dwell in them and make them thy temple; so shall we have the pledge of our sonship, and of our eternal salvation. We ask all through Christ our Lord. Amen.—H.

THE SERMON

TITLE: *Sanctified Commerce* (Sermon to Business Men).

TEXT: "And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." Isa. 23:18.

THE SERMON OUTLINE

INTRODUCTORY: The text sets forth the relationship between holiness and trade. The terms of the text are representative and compre-

hensive. Holiness stands for applied religion, merchandise stands for all commercial and industrial enterprises. "Holiness unto the Lord" is the motto that was carried upon the High Priest's official dress. When he entered into the immediate presence of God on behalf of the people he bore into that presence this dedicatory sentence, the declaration that he and his ministry were holy, dedicated unto God, and it is included in the passage to teach us that merchandise and hire is to be sacred and as holy as worship and sacrifice. The secular calling is to be as sacred as the ministry of the Temple, governed by the same laws, followed in the same spirit. And as a man's business, a man's daily calling, takes up the greater portion of his time, energy, and strength, it stands to reason that the place in which he earns his daily bread is to be a sacred and holy place where he can call upon the name of the Lord, and God can hold fellowship with his servant.

I. The first thing, therefore, that is made plain by the passage is this, that holiness cannot be divorced from practical life. Religion cannot be separated from business. The charge that Christianity is not practical contradicts every elementary principle of the Christian faith. If it is not practical, it is of little or no use in this world. How men came to regard religion as a matter only for the sanctuary and the cloister I cannot possibly understand. The servant who is not a holy servant cannot be a holy man. The master who is not a holy master cannot possibly be a holy man. The workman who is not a holy workman cannot possibly be a holy man.

When I was on the Continent, I saw an advertisement for a cook. The qualities required in the cook were particularized, and after everything had been stated, this remark followed: "No objection to a Christian, if she can cook." Now, depend upon it, there was a history behind that significant remark. They had had a cook who could read her Bible and use pious expressions, but was equally good at spoiling dinners. Piety is of no use in a cook unless it goes into her kitchen and into her cooking, and religion is no good in a business man unless it goes into his business. It is no good in a workingman unless it goes into his work.

Of all the humbugs I know the one most to be despised is the man who whines over religion and neglects his work. The man who severs his religion from his practical business is the most contemptible humbug you find anywhere on two legs. The first concern of religion is not piety but fidelity.

II. Now, the other side is also true, that practical holiness cannot be divorced from religion. That is not quite the same thing. Holiness cannot be divorced from practical life, and practical holiness cannot be divorced from the religious aspect of things. The most interesting things you can find in the "Life of Gladstone" are the comments of John Morley and the letters Mr. Gladstone wrote to the Duchess of Sunderland. In one of the letters he wrote to the Duchess, he makes the startling remark, "One necessity which the experience of life burns into my soul is this—that a man should beware of letting his religion spoil his morality." "Oh," you say, "is not religion the very foundation of morality? Is not morality the very end of religion? Is not religion for the inspiration of a high-toned morality?" True. Yet it is a notorious thing that there are religious

people who make professions of Christian experience and godliness who allow themselves to do things that a high-souled moral man without religion would scorn to do.

Commerce, instead of being a common round of exchange and barter, is to be lifted to a plane of holiness and sanctity; the whole of a man's business life is to be consecrated and devout. If a man's religion has not as much to do with his ledger as with his Bible, with his daily work as with his Sunday praying, with the market-place as with the sanctuary, then the Lord himself will look upon it with contempt, and men will follow the Divine example and look upon it in the same way.

III. Religion means putting your soul into your task. It is not a sort of ordinary commonplace morality because it is holiness unto the Lord. Business is to be consecrated unto the Divine glory, and the spirit of it is set forth in the case of a man whom I have heard. He came to his doctor one day not feeling very well. His doctor told him he had a bad heart. He said, "At any time you may die suddenly, or you may live for years." They were friends, Christian brethren, and though the man was greatly shocked, he did not after the first shock seriously trouble about it. He said, "Well, shall I give up my business?" The doctor said, "No, you will die the sooner probably for that. Go on, but don't hurry and don't worry." This man called on his way home at his place of business and called together the heads of the departments and told them he had been to see his doctor, and what the doctor had told him. "No," he said, "I shall come to business, but I can't be everywhere, and I want you to understand that this business is to be run with the understanding and the expectation that Jesus Christ may come to the master at any minute, and when he comes I don't want him to find anything in this firm we would not like him to see." That is the spirit of consecration, only don't wait until you get a bad heart before you put it into your life.

IV. Then I venture to say that trade and holiness are rightly associated. It is cowardly to say a man cannot be a Christian in business. I don't believe it. If a man will put his religion into his business, if it is an honest and straightforward concern, it is yet possible for a man to serve God in his business. If God cannot be served in business I don't see how he can be served, because most of us have to enter business. If you cannot keep an easy conscience in your surroundings, come out of the business. You had better die poor with a clean record than die rich with a troubled conscience. No man can possibly serve God acceptably who is not able or is not permitted to put his religion into his business, into his daily work.

I believe business and religion are very closely associated. You want to know what is the cause of bad trade? I say the lack of religion, the lack of practical religion. The righteousness of a nation is the secret of its well-being, and what is needed is that all men should come into the belief that God is as much concerned in our business as in our sanctuary, and that we should serve him as acceptably, as truly, by fidelity, efficiency, and holy motive in the ways of the world where duty takes us, as we seek him in the reading of the Word or in private prayer.—S. C.

COMMENDATORY PRAYER: Help us, our Father, to be not slothful in business, at the same time fervent in spirit, thus serving the Lord. Whether we eat or drink or whatsoever we do may we do all to

thine honor and glory. Help us to make our work worship. May the underlying motive of all that we do be to serve thee. May we also truly serve our fellow-men, serving thee in serving them. We ask in the name of Christ our Lord. Amen.

OFFERTORY SENTENCE: "Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings into the house of the Lord."

OFFERTORY PRAYER: Our Father, we bring to thee the loaves of our offering, and we ask thee to break the bread as did the risen Lord at Emmaus, that we may see the living Christ through our sacrifice. We ask in Jesus' name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Life As Business: Every Christian, I. Should have some business to do. II. Should discharge it with diligence. As a Christian duty; as a part of his moral education; as responsible to his great Master for the use of his ability. III. Is prompted to this course by the most impressive considerations. 1. Life is the time for work. 2. Is soon ended. 3. Is followed by a just reward.—J. L.

The work-shop may be made as good a sanctuary as the cloister.—D. M.

So far from the active duties of life presenting any barrier to our proficiency in personal religion, they are the very field in which its higher graces are to be exercised and its noblest triumphs are to be achieved.—D. M.

Religion and Business: The Christian must not only mind heaven but attend to his daily calling. Like the pilot who, while his eye is fixed upon the star, keeps his hand upon the helm.—T. W.

Business and Religion: I. Business men require sympathy. II. Business has its boundaries. III. Business is a great science. IV. Business success depends on diligence. V. I claim business men for Christ. Diligent in business—1. Not absorbed in it. 2. Not over-anxious about it. 3. Not overmastered by it.—J. P.

CHOICE ILLUSTRATIONS ON THE THEME

Combining Religion and Business

A barefooted brother once presented himself at the gate of a convent, and finding all the monks at work, gravely shook his head and remarked to the abbot, "Labor not for the meat which perisheth." "Mary hath chosen that good part." "Very well," said the abbot, with undisturbed composure, ordering the devout stranger to a cell and giving him a book of prayers to occupy his time. The monk retired and sat hour after hour, until day had passed, wondering that no one offered him anything to eat. Hungry and wearied he left his cell and sought the abbot. "Father," said he, "do the brethren eat to-day?" "Oh, yes," returned the other, with a quiet smile playing over his aged face, "they have eaten plentifully." "Then how is it, Father, that you did not call me to partake

with them?" "For the simple reason," said the abbot, "that you are a spiritual man and have no need of carnal food. For our part, we are obliged to eat, and on that account we work; but you, brother, have chosen 'the good part' to sit and read all the day long and are above the want of 'the meat that perisheth.'" "Pardon me, Father," said the mortified and confounded stranger, "I perceive my mistake."—J. N. Norton, D.D.

Laziness the Original Sin

Dr. Storrs tells of an Indian who was a candidate for the ministry, and was asked before the Presbytery the important question, "What is original sin?" He answered that he didn't know what other people's might be, but he rather thought that his was laziness. There are no doubt at the present time many who are suffering from the same disease. Truly, he is to be pitied who has nothing to do. He is like a barnacle on a ship, or a floating derelict, useless to himself and dangerous to others.—Rev. E. W. Caswell.

The Curse of Idleness

The bees carried to Barbadoes and the Western Island ceased to lay up honey after the first year. They found the weather so fine and the materials for honey so abundant that they became exceedingly profligate, ate up their capital, worked no more, but amused themselves by flying about the sugar houses and stinging the negroes. In these days we have some people like these bees. Because they are not compelled to work, they are not only idle, but vicious.

He Looked Like Work

A neighbor knocked at the lazy man's door and told him of a position he could get by going after it. "Um," said the man, "it appears that considerable effort will be involved." "Oh, yes," said the neighbor, "you will pass many sleepless nights and toilsome days, but it is good pay, and a chance for advancement." "Um!" said the man. "And who are you?" "I am called Opportunity." "Um! You call yourself Opportunity, but you look like Hard Work to me." And he slammed the door.—*The New Success.*

PASTORAL PRAYER: Eternal God, our Father: We seek to share in thine ineffable joy by sharing in thy righteousness and thy gracious ministries to men. Beget within us a deep distrust of the deceitfulness of sin. Rid us of the insanity which proposes to extract good out of our own evil, or to distill joy out of lawless mischief. Make us soberly and intensely afraid of all misdoing or unrighteous neglect. Show us how an unkind and selfish spirit always breaks its own bones and tears its own flesh. Teach us the majestic satisfaction of plain fidelity, simple honesty, a loving heart, a generous spirit, and a self-forgetful habit. Cure us of seeing things crooked; of blaming others when our affairs go wrong; of imagining that bubbles are solid, that goodness tastes bitter, that piety fetters, that God is an absentee landlord and a hard taskmaster. Bring us into such close fellowship with thee that nothing less or other than thy righteousness, thine applause, thy service, can ever seem to us worth while.

Lord, that we may come to recognize true beauty when we see it, and no longer worship moral ugliness; make us ashamed of our degradation when we fall down before vulgar badness, and serve nothing higher than our own selfish nature. Grant us the dignity of studied faithfulness to our obligations and opportunities, and deliver us from the disgrace of the shirk. Since by thy grace we have been led to choose the path of piety, make us eager to be pious at our own cost and not another's: church-members who bear a part, not religious tramps fed from other people's back-doors. Grant thy blessing to this church. Make its members workers, not drags; its officers leaders, not idlers; its finances a system, not chaos; its Sunday school not an accidental splash, but a stream of power proceeding from a working church and directed by strong hands. Thus deliver us from the mockery of an empty profession and idle hands; nor ever let this church degenerate into a mere casual assemblage of ecclesiastical loafers and religious frauds. To this end bring us, one by one, to repentance for our shortcomings and offenses, put our hands to the plow, and keep us from ever abandoning or neglecting thy work and the glorious life of God's obedient and useful children. Let us not be derelicts, but creators. Give us power to create divine values in human life; and keep us busy organizing truth and salvation, and infusing these into other lives. Give us the eye that sees things which are not, and the hand to hew them out and make them real. Thus let this church be the stronger for our being members of it, this community the better for our living in it, and the world brighter just because we have passed along the way. In Christ's name we ask. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Concentration* (Object Sermon).

Equipment. A strong magnifying glass, a piece of paper and strong sunshine. Have some boy to bring the magnifying glass and a girl to bring the piece of paper. The leader will have to depend upon the weather for the sunshine. Assistant. A girl to hold the paper.

(The leader speaking.) I am going to ask Louise to come up here and hold this paper for me, while I hold the magnifying glass. All the rest of you watch that piece of paper. See that smoke rising from the paper. Now watch the smoke carefully. What is it doing now? Yes, there is a little flame there now. There, the whole paper is burning.

Will one of you explain how I was able to do that. Yes; the magnifying glass did it. All of the rays of the sun are scattered over many millions of miles. We only get a very few of them here. What this magnifying glass did was to take a number of the sun's rays and concentrate all of them on the one spot on the paper. It was so hot that it set the paper on fire.

Did you ever see a large group of boys and girls, where each one was trying to do something different from all the rest? Then all of a sudden, all the boys and girls concentrated themselves or centered all their energies upon one thing. Didn't that one thing become accomplished in a hurry? That was just like this magnifying glass with the rays of the

sun. It did something when all those few rays were centered on the one spot.

Did you ever know a boy or girl who was always trying to do a little of everything imaginable? They never got very much done. Then there was another boy or girl who centered all his or her interests and strength upon the one task and it was accomplished in a hurry. The one used a magnifying glass on his task while the other did not.

God is all-powerful. Since he is all-powerful, have you ever wondered why it is necessary for us to pray to him for certain things? If he already knows about it, what is the use of our asking him in prayer? God is like the sun. His strength, his power, goes everywhere. It is within easy reach of each one of us here this morning. Before we can make use of it, though, we must go to him in prayer and by the use of our magnifying glass that centers his strength upon the one thing we desire. If we do not pray, his rays will have no effect upon our paper or our lives. Boys and girls, never forget to pray, for that is your glass with which you can make use of God's power.—Rev. L. E. Dunkin.

FOR THE EVENING SERVICE

TITLE: *Daylight Saving Time* (Young People's Service).

TEXT: "Remember now thy Creator in the days of thy youth." Eccles. 12:1.

THE SERMON OUTLINE

INTRODUCTORY: During five months from the last Sunday of April people in many parts of our land begin their work each morning one hour earlier than standard time, and so their days have twenty-five hours each, or a hundred and eighty-nine hours in the whole year. How can that be? Why, it is as easy as two and two make four! If you were to trade a good $1 bill even up for a good $2 bill, wouldn't you be $1 richer? And don't you know the true old saying, "An hour in the morning is worth two at night?" Well, then, by this "D. S. T." plan everybody trades a one-hour hour in the evening even up for a two-hour hour in the morning, and so is one good hour richer every day. Isn't that plain?

But on the same plan your whole life may be made a lot richer by adopting "D. S. Time" in youth; for you can trade, even up, twilight years for twice as valuable morning years. Indeed some veterans would insist that one year of life's morning would be worth three twilight years to them. Certainly all will agree that in many beautiful aspects one hour in the morning is worth two at night, in a life as truly as in a day.

I. First, in the matter of Committing to Memory.

For the memorizing of either words or facts, one hour of life's morning outranks two hours of twilight. To store the mind with cultural and ennobling quotations from the whole range of best literature, and particularly from that greatest literature of all, the Bible, is but an easy undertaking "in the days of thy youth." There in the memory these treasures will abide, to refine thought, adorn life, through all the years. But who can do this same when life's sun sinks towards the horizon? Not one!

Hence, morning is the time to accumulate knowledge; the rest of life's day must be spent in assorting, assimilating, interpreting the gathered treasures. "Knowledge comes, but wisdom lingers"; if small store of knowledge be committed to memory in life's morning the crystallized precipitate, Wisdom, will be scant in the evening.

II. Next, in the matter of Forming Life Habits.

Speech instincts are fixed in early youth. Before twenty you may learn to speak Spanish fluently; hardly at all after forty. Good English grammar, richness of vocabulary, literary impulses, all start with the crocuses in the spring. John Ruskin attributed his superb literary style to the impress of "Rapt Isaiah's wild prophetic fire" upon his young spirit. Ruskin's mother habitually read aloud to her boy the finest passages from that prophet.

Habits of courtesy, gentle breeding, instinctive good manners belong to them who absorb such in boyhood and girlhood.

Music and the other arts strike their roots deep into virgin soil: in learning to appreciate music and to play an instrument, the hour gained by daylight saving in youth's morning is worth the whole of the afternoon.

In all ways habit is fixed while life is young.

III. Third, in the matter of Growing Up.

One year before you are sixteen is worth twenty years after you are forty, for growing tall and strong. Here is where I made my great mistake: assuming that I had scores of years in which to grow I just took it easy until I was twenty-five. Result: I remained a small man ever after, and growing still smaller. Indeed, I am accustomed to declare myself the only man in town who knows exactly how long he is going to live; for since I have lost a pound a year for thirty years, and now weigh one hundred pounds, it is easy to calculate just when I shall be all gone!

Ah, but youth is daylight saving time for other than merely bodily growth. "Thoughts of youth are long, long thoughts." The mental matrix is cast in life's morning, and spiritual dreams of youth determine the soul's growth for all after years. How many minds, how many souls, are stunted in the "years of life's greatest growth, between fourteen and eighteen"; then show the tragic results by growing smaller every year after they are forty! An hour in life's morning is worth two at night, for growing mind or soul.

The steel skeleton is completed very early in the building's history: whether the structure is to be squat or a skyscraper, have ten stories or a hundred, is then settled. So the architectonic principle of the soul determines its ultimate stature in early youth; whether it shall grovel, or be sky-soaring.

Therefore does the Divine word exhort, "Remember now thy Creator in the days of thy youth." Now is it beautiful morning with you; so be it now Daylight Saving Time, for mental and spiritual aspiration and upward climbing.—Rev. Robert C. Hallock, D.D.

SUGGESTIVE TEXTS AND THEMES

Sin as Suicide: "Woe unto their soul! for they have rewarded evil unto themselves." Isa. 3:9.

The Disappointing Crop: "He looked that it should bring forth grapes, and it brought forth wild grapes." Isa. 5:2.

Names and Nature: "Woe to them that call evil good, and good, evil." Isa. 5:20.

The Duty of Decision: "To refuse the evil and to choose the good." Isa. 7:15.

Teaching and Testimony: "To the law (margin "teaching") and to the testimony!" Isa. 8:20.

Growth and Gladness: "Thou hast multiplied the nation, and thou hast increased their joy." Isa. 9:3.

The Sinner's Dark Future: "The terrors of God do set themselves in array against me." Job 6:4.

When Christ Cometh: "The desert shall rejoice and blossom as the rose." Isa. 35:1.

Look to Your Life: "Lest the Lord see it and it displease him." Prov. 24:18.

THE SUNDAY SCHOOL LESSON

TITLE: ***The Suffering Servant of Jehovah.*** **Isa. 52:13-53:12.**

GOLDEN TEXT: "With his stripes we are healed." Isa. 53:5.

Teaching the Lesson

By some it has been considered in ancient times and in modern that the prophet was referring to the sufferings of the nation of Israel, either of Israel as a whole or for the righteous section of the nation, and to the benefits that would accrue from those sufferings to the surrounding peoples, some of whom were contemptuous of Israel, and all of whom might be described as ignorant of God. "The Lord hath laid on him the iniquity of us all"—salvation came by the Jews. "It pleased the Lord to bruise" Israel for the sake of the whole world. By being "numbered with the transgressors" Israel found out the real righteousness. But to defend that opinion as the only meaning it is necessary to paraphrase and interpret some of the statements in a way that no sound rules of exposition will allow. No doubt the Jewish nation was a vicarious sufferer. But there is no reason why the prophet's words cannot be interpreted as both national and Messianic. This section of Isaiah is not mainly an indictment. It is a Gospel. It declares in glad while solemn language that terrible as sin is, it has been dealt with. "With his stripes we are healed." I. *The disease of sin.* It is a wasting disease, bringing the soul into a weakened and wasted condition. It is a painful disease, wounding and endangering the soul. It is a loathsome disease, well called the leprosy of sin. It is an infectious disease, spreading by contact and contagion. It is a mortal disease, if we continue in it without repentance and healing. II. *Recovery by Christ's stripes.* "With his stripes we are healed." Our need of healing: it is great. No figure could more aptly represent the serious nature and terrible consequences of sin than this one of bodily sickness. We know how it prostrates, takes the brightness out of life, and unless

attended to cuts life short. Sickness in its acutest form is a type in the body of sin in the soul. Our means of healing is Christ. He "is of sin the double cure, cleansing from its guilt and power." By his stripes we are healed of our inattention and unconcern, of our disease of self-righteousness and self-confidence, of our love of sin and its commission; of weakness and inability, of diffidence and distrust of God's mercy. By his sufferings Christ has purchased for us "the Spirit of might." "The healing of his seamless dress is by our beds of pain. We touch him in life's throng and press, and we are whole again."

ILLUSTRATIONS

Jesus Our Redeemer

The story was told of a ladder run up against the Woolworth Building in New York. It reached to the fourth floor—the fire was in the forty-third! It was only thirty-nine stories short! There is no other way of salvation from hell hereafter and from sin now than through the atonement of Jesus Christ. Imitation of the sinless life of the Son of God even cannot save. The Bishop of Durham used to say, "A Christ not quite God is a bridge broken at the farther end."

But the Doctor!

A great surgeon operated on a poor boy, whose foot was twisted out of shape. The operation was successful, and a friend came to take the little invalid home. He said to the boy, "What a beautiful hospital you have been in!" "Yes," said the boy, "but I like the doctor best." When he brought the boy home his mother was charmed to see her son again. She fell on her knees and looked at once at his foot. "Why, it's just like any other boy's foot now," she exclaimed with delight. All the time the lad was saying to her, "Mother, you ought to know the doctor who made me walk." There is not one of us for whom Jesus has not done a thousand times more than the surgeon did for that boy. Yet we have rarely spoken of Jesus and insisted on making him known to others.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Spiritual Illumination.*

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

I. *The Author of spiritual illumination:* 1. It is the same God who created the world; 2. It is in the exercise of the same power; 3. It is the Holy Spirit. II. *The sphere of spiritual illumination:* 1. It affects the heart; 2. It affects the heart through the understanding; 3. It affects the heart through the understanding, by the instrumentality of the word. III. *The medium of spiritual illumination:* 1. In Jesus Christ we see the glory of God embodied in a living person; 2. In Jesus Christ we see the

glory of God inhabited in a human form; 3. In Jesus Christ we see the glory of God fully revealed; 4. In Jesus Christ we see the glory of God displayed in the harmonious action of all his attributes.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

April 28. The Triumphs of the Bible on Mission Fields. Rom. 1:16, 17; 1 Cor. 1:17-21.

(What is the work of the colporteur? How missionaries use the Bible; the use of portions of Scripture; the effect of the Bible on the lives of readers; the Bible in home missions.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Life does not consist in what a man possesses, according to the Bible, but in what possesses him.

The trouble with most people is that they are determined to think luxuries are necessities.

"Well begun is half done," but it is the second half of the job that is the final test of the workman.

Bad things never slump; good things never rise of their own accord.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MAY FIFTH

THEME: *The Husbandman Who Can Wait.*

SUGGESTED SCRIPTURE READING: Mark 4:1-29. The after petition: May the words read in our hearing be as food for our souls, even at this time. Amen.

SELECTED HYMNS: "Lord, speak to me that I may speak."—F. R. Havergal. "Christ for the world we sing."—Samuel Wolcott. "Eternal Ruler of the ceaseless round."—J. W. Chadwick. "Forward through the ages."—F. L. Hosmer. "At length then dawns the glorious day."—O. S. Davis.

SALUTATION (or Call to Worship): "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

INVOCATION PRAYER: Almighty God, our heavenly Father, we humbly believe that thou hast called us together to have communion with thee. If that fellowship is missing our assembling is vanity. Be pleased therefore to draw us into the intimacy of thy Spirit. Let thy hallowing light fall upon us. In thy light may we see light. In the glory of thy presence may we discover our sin, and in that same glory may we come to know thy grace. We rejoice in thy power over the power of sin. When thou dost govern the soul sin hath no more dominion over us. We humbly pray thee to take thy throne and to hurl every idol from its place. And may our worship here and now be single-minded, earnest and sincere. May we pay thee homage with all the power of our being. Unite our hearts to fear thy name. Mercifully give aspiration to our prayers, loftiness to our purposes, strength to our vows. Help us to separate ourselves from all that is evil, and to consecrate ourselves to everything that is true and lovely. Minister thy grace according to the variety of our needs, and may every soul find its own sufficiency in thy divine bounty. We ask in the all-prevailing name of Christ our Lord. Amen.—H.

THE SERMON

TITLE: *The Husbandman Who Can Wait.*

TEXT: "The kingdom of God is as if a man should cast seed into the ground; and should sleep, and rise, night and day," etc. Mark 4:26-29.

THE SERMON OUTLINE

INTRODUCTORY: This is the Don't Worry parable of the advancing kingdom of Jehovah in this world. It is the only parable peculiar to the gospel by St. Mark, and its only novelty is this picture of the farmer

sleeping amid his growing crops. It gives an emphasis to something inseparable from the best advancement of God's kingdom in the world, and that something is Repose.

I say repose, for clearly this recumbent farmer is not there to teach us carelessness. When a man or church adopts the theory that the Almighty is responsible and that he will look after things, whatever men may do, it amounts to criminal disloyalty. On the other hand, it will not do to believe that this man was afflicted with self-complacency. There is no doubt that he had performed a task with faithfulness. He had sown his seed. He had sharpened his sickle. There is no presumption in this sleep, as if to say, I have done it all. The evident explanation of this sleeper is Confidence, not in what he had done but in what God would do. It is the calm repose of a man who has done his best and trusts to the mighty hidden forces which God controls to do the rest.

I. I remarked that this recumbent figure gives a threefold admonition to all these sowers of the seed, the teachers of the truth of God. And the first admonition is, don't worry about the mysterious ability of the seed called truth. This farmer was not a scientist, but he had faith. And there is the expression of it in his sleeping while the grain was growing. And this is the beautiful suggestion of the parable, that when his disciples have sown the seed, they should not haunt the night-time with forebodings and misgivings, but sink into the calm repose of a confidence that God would handle all the growing mysteries, since he is author of all the mysteries of growth. Don't worry about the ability of God's word to grow in redemptive power wherever there is a rooting place.

II. And the sleeper there admonishes teachers not to worry about the fertility of that soil on which they sow the seed—the human heart. It is quite certain that there is thinness and fatness on all farms. Here is the meadow, with its black loam, and there the hilltop with its yellow, stony clay. With much caution this agriculturist goes here and there seeking the spot that will respond to clovers, and grains, and vegetables, and fruits, distributing his crops according to the nature of the ground. But the human heart is something different. It is like the Mississippi bottoms, where for hundreds of years corn has grown without the necessity of fertilizers, or like those margins of the Nile which have greened with crops of cereal for thousands of years, and will bring on their harvests for millenniums to come. The human heart is alluvial, exhaustless in fertility borne in by the rivers of time, the wild, rich fallowness of heredity. You can grow any kind of seed for the bare sowing on the soft glebe of human nature. Let no man think his time is wasted in the tillage of a human life. That man behind the bars discourages you, and you say, What is the use of teaching him. But let one river thief like Jerry McAuley forever discredit such unfaith. Don't worry about the ability of the human heart to assimilate the seed of truth. This is its native soil. The earth brings forth of itself, and there is the admonition given us by this sleeper on the farm. He is tranquil because he has faith in the good soil which he has given seed. And he says by his recumbent attitude, Don't worry about your field. Wherever there is a human heart, there is the potentiality of the kingdom of God.

III. And again, this reclining farmer admonishes the teacher not to

worry about delays. This man owned a sickle, but he did not spend the first night after sowing the seed in sharpening it. He did not anxiously toy with its edge, or wave it in mimic reapings till the dawn appeared. And had he gone out with the sunrise in expectations of beholding the fields white with grain, he would have stood for many a person who becomes discouraged if he does not find a crop the morning after he has sown. This man went to bed and slept. He did not worry about that seed. He knew its law. He knew how it would tarry for a while and then come forth a blade. It might not differ from any common blade of grass but he would not worry. After days the ear would come. After more days the full corn in the ear, and then immediately he would take down the sickle from the wall, and ply it with might and main. But all the time of this developing he was not worrying. Don't worry, he seems to say to the reformers who go out to cleanse society of its iniquities. Don't worry, says this farmer to the parent brooding in anxiety over his incorrigible child. Plant the pure seed in that young heart and then have spiritual repose. Trust the summer, the chemistry, the dews and sunshine, the mysterious, unfailing providence of God.

IV. Happy he who learns the lesson of this sleeping husbandman. The strong man is he who can wait through the period of darknesses, through the tedium of delays. The strength of a man is not altogether displayed in his activities, his resources, his ingenuities. The ability to wait through the interval from seed to sickle, wait with spirit of optimism, this is the highest strength. And such a man is a blessing to his times. He, like this farmer, does his best, and then is tranquil, confident that God will not be wanting. It is a great thing to be an optimist. It fills the scene with courage. It wins the smile of heaven. It fulfills that humble duty, which may, perchance, be the most exalted duty of life—the duty urged in the impassioned cry, "Wait, I say, on the Lord."—C. W. H.

COMMENDATORY PRAYER: O Thou who didst redeem the time and didst discover the greatness of the commonplace, help us to see the harvest of fruitful opportunity hidden in the field of ordinary life. Teach us its larger meaning. Show us the real values, lest we sell our days for a mess of pottage when we might have won life by giving life. In Christ's name we ask. Amen.

OFFERTORY SENTENCE: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life."

OFFERTORY PRAYER: Gracious God, we thank thee for thy bounteous provision for our needs. We adore and praise thee for thy Son Jesus, who, though rich, became poor that we through his poverty might inherit eternal riches. In his name we dedicate these offerings to thee. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

What a wonderful thing is the germination of a seed! What scalpel so keen as to lay bare, what microscope so searching as to detect that subtle force hidden in the elementary initial cell which we vaguely call

the principle of life? Yet there it is, lying in solemn mystery, ready to burst forth into vigor whenever the conditions of life are fulfilled.—G. D. B.

Life Expansion: Real life is that which has in it the principle of expansion. It "springs and grows up." Moreover, it is not only growth, but tending ever towards a higher life. Life has innate energy and will unfold itself according to the law of its own being. Its law is progress towards its own possible completeness.—F. W. Robertson.

The Seed Growing Secretly: I. God does his work silently. II. God does his work slowly. III. God does his work surely. IV. This law of God supposes human effort. V. It supposes human confidence.—W. G. B.

The Patience of Hope: I. Do not worry yourself about the growth of grace in others. II. Be not too anxious about the work of grace in your own soul. It grows like corn; like the corn you cannot see it growing. III. Be patient with yourself. Plants that are meant to live long grow slowly. A mushroom grows swiftly and passes away swiftly. The oak grows slow to stand long. Grace is meant to live forever.—R. G.

The Religion of Christ: I. It is a reign. II. It is a divine reign. III. It is a growing reign. Silent. Gradual. Secret. IV. The religion of Christ may be promoted by human agency. V. Human effort is founded on confidence in Divine laws.—D. T.

CHOICE ILLUSTRATIONS ON THE THEME

Mango Tree Christians

A Brahman compared the Christian missionary to a mango tree. It puts forth blossoms and then weights its branches with fruits. For itself? No, for the hungry who come to it for food. By and by the tree is assailed with clubs and stones. Its leaves are torn and its branches are bruised and broken. It is stripped bare. But does it resent this cruel treatment and refuse to yield fruit another year? No; next year it is more fruitful than ever. So it is with the Christian missionary, said the Hindoo.—J. R. Miller.

Livingstone's First Sermon

There is a world of difference between the beginning of the life of Livingstone and the end of it. Blaikie writes thus: "He was sent to preach one Sabbath evening at a place called Stanford Rivers. He took his text, read it very deliberately, and then—then—his sermon had fled. Midnight darkness came upon him, and he abruptly said, 'Friends, I have forgotten all I had to say,' and hurrying out of the pulpit, left the chapel. He never became a preacher, and in the first letter I received from him from Elizabeth Town in Africa he says, 'I am a very poor preacher, having a bad delivery, and some of them said if they knew that I was to preach again they would not enter the chapel.'" This was at the beginning—notice what *Punch* writes at the close:

"Open the Abbey doors and bear him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver-kin,
But great by work that brooks no lower wage.

He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame:
Let marble crumble: this is Living-stone."
—Blaikie's "Life of Livingstone."

Robert Morrison's Struggles

More than one hundred years ago Robert Morrison set out for China as a missionary. Just as he was established in Canton a Chinese law was passed making it illegal to print Christian books or preach the gospel. A man of less resolute purpose would have returned home. But he secured employment as translator for the East India Company, giving his business hours to the work for which he was paid, meanwhile compiling a dictionary and translating the Gospels, and waiting for the time when his work should have an open door. Suffering from incessant study and overwork, and compelled at times to stop and rest, he nevertheless in the course of years, with the aid of Dr. Milne, published the entire Bible in the Chinese language. Mr. Morrison returned to England to be greatly honored. In spite of poor health, Chinese hatred of England, and other difficulties, he had won the respect of the people among whom he labored, secured the confidence of great business interests and enlisted their support, paved the way for a coming civilization, and given a nation the Word of God.—*Sunday School Times.*

PASTORAL PRAYER: Eternal Father, in whose presence we are all one in our littleness and need, make us one in purity and humility of heart. Endow us with the insight to see the Divine Life in forms other than our own, whatever habit it may wear. Bless us with the spirit of generosity and the grace of understanding, that each may share the faith of all. Teach us that the truth is larger than our vision, and is the quest of every honest mind.

Forgive us, Lord, our lack of charity and loving kindness: save us from pettiness of spirit. Show us that if we are to find thee it must be in the fellowship of faithful minds and pure hearts, by many ways that are one. Unite us to know what none may know alone; set our feet in a large room of outlook and aspiration. Give us ears to hear the melody that is deeper than the dogmas that divide, and the faith to trust its music.

Let us not be of those who say Lord, Lord, and do not the things thou commandest. Make us doers of the word and not hearers only; skilled in reverent, ministrant good will, healers of the hurts of life. Join us with all those who live out their days in simplicity and service, and whose many forms blend in one faith and one endeavor: to love thee and to do thy holy will. And may the end of the day be aglow with morning visions, in the name of Jesus. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Swarm of Bees* (Object Sermon).

TEXT: "What manner of persons ought ye to be?" 2 Pet. 3:11.

(If you wish to make an object sermon of it you can make an imitation beehive out of rope, in the old sugar-loaf style. Make seven bees out of tissue paper, yellow or brown, and color them with water-colors. Underneath each bee write one of the headings, as "Be Kind," etc. Have these placed on the hive, and have one of the children, each by name, take one of the bees and tell one thing we ought to be.)

INTRODUCTORY: Being and doing. Boys and girls are very active, they want to be doing something. But before we can do something we must be something.

I. Be Yourself. Rom. 12:3. Be not an imitator. "Make it thy business to know thyself which is the most difficult business of the world."

II. Be Thoughtful. 2 Cor. 10:5. How often we say, "I don't think"! It is our business to think. Thoughtfulness is an excellent antidote for selfishness. Thoughtfulness is the mark of the gentleman and gentlewoman.

Poem, "I Didn't Think."—Ella Wheeler Wilcox.

III. Be Kind. Eph. 4:32.

"Howe'er it be it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood."

IV. Be True. Phil. 4:8.

"To thine own self be true,
And it must follow, as night the day,
Thou canst not then be false to any man."

V. Be Brave. Eph. 6:13; Exod. 14:15. It is a brave thing to stand or to go where God wants us to be or to go.

VI. Be a Worker. 2 Tim. 2:15; Eccles. 16:6. Christ was one of the world's workers. "My father worketh hitherto and I work."

VII. Be Prayerful. Eph. 6:18. This is the best of all. For the weapon of "all prayer" sharpens all the others.—Rev. F. E. Andrews.

FOR THE EVENING SERMON

TITLE: *To the Fire Department.*

TEXT: "The fire shall try every man's work of what sort it is." 1 Cor. 3:13.

THE SERMON OUTLINE

INTRODUCTORY: There are few men so important for public safety as you firemen, few so prompt, faithful and efficient in duty. "Honor to

whom honor is due." We call you heroes. And watching you we grow proud of men's capacity for heroism. Chivalry is not dead; knighthood is still in flower while firemen remain what they are. I know that you do not claim to be heroes (you would not be heroes if you boasted), but there is not a man of you who would not rush through smoke and flame up swaying ladders or under tottering walls to save some helpless woman or child.

Risking life to save life, quick-springing into places of direst danger, facing very hells of fierce fire, smothering smoke, and falling walls, to help and to save—you are heroes! "Honor to whom honor is due!" Men of the fire department, you teach the rest of us some important lessons.

I. We learn, for one thing, the nobleness of generous effort for the welfare of other people. At midnight the alarm sounds. It isn't your house that is burning, nor do you stop to ask whether it is a cottage or a palace. All you care to know is, that somebody's house is afire, somebody needs your aid. Tumble out, and run! A splendid lesson, there.

II. We learn, too, from you, the value of disciplined coöperation. While fire devours, you do not waste time, some idling, some sulking, some criticizing; but you all work together, follow your leaders, and do your duty. This also is a splendid example and great lesson for churches and Christian workers!

But, men of the fire department, there are important religious lessons which you may learn for yourselves from your work as firemen. Look at some of them.

III. You know that in handling a fire the principal thing is to get at the fire as quick as possible, before it spreads. You plan to save every fraction of a second. Horses trained—everything always ready. The gong rings—horses rush to their hanging harness—men drop, as it were, from the ceiling to their places. Thirty seconds, and the magnificent horses are out and away, tearing down the street, throwing streams of fiery sparks from iron-clad hoofs and engine wheels. To get there, before the fire gains headway—that is the important thing! (Note: In many villages and small towns horses are still used. One can say that formerly horses were used and this is the way the work was done.—Ed.)

Now, men, some of you have boys. Remember that fire spreads. Six houses in a group—one burns, and the other five, unless promptly protected, will burn also. Five healthy boys joined by one that has diphtheria—all will take it. Five morally healthy boys—a morally corrupt boy joins the group—all will catch the contagion. Fire spreads. Get at it quick, extinguish it before it gets beyond your control. Perhaps in your own lives bad habits are getting a start. Almost before you know it, a little flame may become a great conflagration. Lose no time—stamp out the destroying fire before it gets the start of you—before it gains headway.

IV. And, in putting out fires of sin and immorality as in other fires, it is useless to throw streams of water on the smoke! You must get down to the cause of the smoke—the fire. Now, bad habits are the black smoke; but the bad heart is the fire that causes the smoke. No use trying to get rid of the bad habits if you let the fire in the bad heart burn on, making more smoke. The heart must be made right, the sin that burns there like a fire must be put out. And only Jesus Christ can do that! Only the

blood of Jesus can quench those sinful fires as of hell that smolder in the heart. "The blood of Jesus Christ cleanseth us from all sin."

How many thoughts come thronging as we watch a conflagration. Consider:

V. It is easier to start a fire than to put one out. Begin a quarrel, set a slander going, tell an untruth—easy enough. But it will take the whole department to get the trouble under control after it is well started.

VI. Again, how bad a master a good servant may become! True of fire, as you know. But it is just as true of the tongue, of money, of appetite, of passion. Splendid servants, if you force them to serve; terrible masters if they get control of you.

VII. Once more, how much easier it is to burn down than to build up! A house that was a year in building will burn in an hour. So a reputation, or a character, that has taken years to build may be ruined in an hour of sin. How much better is a house than a heap of ashes! A ruined life, naught remaining but bare burned walls and ashes of failure, is sad to see.

VIII. But the most thrilling sight at a fire is a daring rescue, when a brave fireman, forgetful of self, forces his way through fierce heat and blinding, stifling smoke, to carry out to life and safety some helpless child. Forth from the flames the brave man staggers, gasping, blistered, burning—but bearing the little one safe in his arms.

Men, there was One who went through fiercer flames, more awful anguish—even the infinite agony of Calvary—to save you from death. Will you let him save you? He has come through the fires to you in your extremity and bitter need. There is no other way of escape. Let him take you in his mighty arms, and carry you safe, to life, to Heaven, to God!—Rev. Robert Crawford Hallock, D.D.

SUGGESTIVE TEXTS AND THEMES

The Fruits of Faith: "And Stephen, full of faith and power, did great wonders and miracles among the people." Acts 7:8.

Whosoever Cometh: "I will accept you with your sweet savour, when I bring you out from the people . . . and ye shall know that I am the Lord." Ezek. 20:41, 42.

Paul's Ruling Passion: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Phil. 3:10.

Letting Christ Love Us: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:27.

True Fraternity—A Lodge Sermon: "There is a friend that sticketh closer than a brother." Prov. 18:24.

The Exactingness of Jesus: "One thing—thou lackest." Mark 10:21.

The Great Source of Ministerial Joy: "I have no greater joy than to hear that my children walk in truth." 3 John 4.

The Climax of Pessimism: "Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he

than both they, which hath not yet been, who hath not seen the evil work that is done under the sun." Eccles. 4:2, 3.

Partial Success: "And some believed the word that was spoken: and some believed not." Acts 28:21.

The Happiness of a Regenerated City: "And there was great joy in that city." Acts 8:8.

"Be Just and Fear Not": "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Col. 4:1.

THE SUNDAY SCHOOL LESSON

TITLE: ***What Hilkiah Found in the Temple.*** **2 Chron. 34: 1-33.**

GOLDEN TEXT: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

Teaching the Lesson

The first captivity began four years after the death of King Josiah. The reformation we study in this lesson kept the true religious life in the remnant, so that religion was preserved true and strong during the exile. I. *Josiah the good boy king.* He came to the throne at eight years, his conversion took place at sixteen. He was son of a bad father, polluted by his bad example, in the midst of a splendid, but corrupt and idolatrous court, yet at the first dawning of his manhood he begins to serve God with his whole heart. II. *The reformation.* Outward circumstances favored. The Assyrian Empire was too busy reaping the consequences of its sins to interfere with Palestine. Its hold on Palestine relaxed, and thus opportunity was given Josiah for his reforms. The temple was repaired and its services reëstablished. III. *Finding the book of the law.* It was not a discovery of something unknown before, but the rescuing of the temple copy of the law from the hiding place in which it had long lain. IV. *The results of finding the book.* First was a desire for instruction. The reading of it. Second, an awakened conscience. The reading of God's Word brings conviction of sin. The third result was the seeking diligently for more light in the path of duty. V. *The great impulse to the reformation.* A great assembly of the people was held. The words of the book were read. Idol worship was solemnly renounced. The people pledged themselves to Jehovah. A great Passover was held. Priests and Levites were sent through the country to instruct the people. The reformation led to the preservation of religion in the minds of many, kept the divine life in the nation through the exile, so that it could be renewed on the return and the people became a true nation again. 1. How we may lose the Bible—by neglecting it, by want of sympathy with its purpose, by prejudice, by disobeying its precepts, by unbelief, or not receiving its truths into the heart. 2. How we may find the Bible. By exploration—by a general reading to gain a view of the whole field of truth. By mining—by intensive study to gain the depths of its meaning. By obeying; he that

doeth God's will shall know of the doctrine. By applying it to the varied experiences of our life. By sympathy with its object. By faith—trusting its promises, accepting its teaching, making the book a part of our lives.

ILLUSTRATIONS

Great Effect of the Bible

J. R. Green, in his "Short History of the English People," gives a marvelous testimony to the effect of the printed Bible in Elizabeth's reign. "No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible." Its literary and social effects were great, "but far greater was the effect of the Bible on the character of the people at large." "One dominant influence told in human action." "The whole temper of the nation felt the change." "A new conception of life, a new moral and religious impulse spread through every class."

His Mother's Version

A Bible class teacher was telling of the various translations of the Bible and their different excellencies. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James Version for my part," he said, "though, of course, the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible, myself, to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Growing Up.*

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4:15.

I. *The progressive development of the spiritual life.* 1. Intellectual. 2. Emotional. 3. Moral. 4. Harmonious. II. *The obstacles to the development.* 1. They arise from the necessary limitations of our nature. 2. They arise from indwelling sin. 3. They arise from the influence of the world. 4. They arise from the power of temptation.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

THEME FOR THE MONTH: *Youth and Larger Leadership.*

May 5. Service a Way to Leadership. Matt. 20:20-28.

(Why selfish persons never can be leaders. Why must a leader always first show his mettle? Why must a leader think only of the welfare of others? What chances to serve have we through our society? What training does helping people give us?)

SUGGESTIVE BULLETIN BOARD SLOGANS

He who defies the Constitution is a traitor to his country. The 18th Amendment is a part of the Constitution.

The right life is both the test and the fruit of religion.

Be your car a Pierce-Arrow or splendid Rolls-Royce,
Just to serve the Great Master should aye be its choice,
On Sundays.

Lack of diamonds is no serious handicap to successful living.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MAY TWELFTH

THEME: *The Sons of Zeruiah* (Mother's Day).

SUGGESTED SCRIPTURE READING: Prov. 31:10-31. The after petition: Blessed are they that hear the word of God and keep it in pure and loving hearts, for they shall inherit life eternal.

SELECTED HYMNS: "Hushed was the evening hymn."—J. D. Burns. "I would be true."—H. A. Watte. "Purer, yet and purer."—Anonymous. "Rejoice, ye pure in heart."—E. H. Plumptre. "Saviour, teach me day by day."—Jane E. Leeson.

SALUTATION (or Call to Worship): "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Exod. 20:12.

INVOCATION PRAYER: O God, who art the Father of us all; we pray for thy blessing upon all mothers everywhere. Give to them holy desires with wisdom and power to fulfill the same, so that their children may grow up to call them blessed, and to be useful men and women in this thy great world. We ask this, O Father, in the name of Jesus Christ, our blessed Saviour, who once lay a little child in the arms of a holy mother. Amen.

THE SERMON

TITLE: *The Sons of Zeruiah* (Mother's Day).

TEXT: "The three sons of Zeruiah." 2 Sam. 2:18, and elsewhere in Samuel, Kings and Chronicles.

THE SERMON OUTLINE

INTRODUCTORY: Such is this phrase that occurs more than a score of times in the books of Samuel and in First Kings and First Chronicles—"The Sons of Zeruiah." It is a name of a woman, and she was a mighty woman of valor. Nothing is told of her except that she was the mother of three sons. Whatever other cause for distinction these three men may have had, their chief claim to honor consists in the fact that they were "the sons of Zeruiah."

It matters little that we cannot determine with certainty her family history or whether she was the sister or only the half sister of David. It matters not that no significant deed is recorded of her, that no word that she spoke is written down. No matter about these omissions. Her name nevertheless has been caught up by these wonderful pages and preserved in these rugged old histories. Again and again, her sons are called by her name. They are never indeed described in any other form. These strong warriors of David's army, these men of heroic mold, who bear the faraway names of Joab, Abishai, and Asahel, are seen always in the

light of their mother's face. It is the strength of their mother's character that has put vim into their blood; it was her vision of life that by some strange alchemy had transfused itself into their veins. They were "The sons of Zeruiah." It is the old lesson of history over again, trite to be mentioned, but never to be forgotten, the lesson of the power of Motherhood in human life and destiny.

Benjamin West thought it was his mother's sympathy that made him an artist, for one day as he was sketching she stooped impulsively and kissed him. A mother's kiss is a profound argument for a good life. In the gymnasium at Konigsberg is kept a fine fresco of Queen Louise walking with her sons. It is one nation's testimony to the value of a mother's sympathetic companionship. It is affirmed that we have never had a President in this country who has not left a testimony somewhere to the influence of a Christian mother. Hence the emphasis given to the proverb, "An ounce of mother is worth a pound of clergy."

The world's finest thinking starts in the home, within the domain of motherhood. What an appeal to all Zeruiahs of this day—the appeal for thoughtful, consecrated, Christian motherhood!

But let us try to trace the influence of Zeruiah upon her sons.

I. These sons of Zeruiah teach us quite plainly the value of standing together and working hand in hand in the work of the Lord. It was magnificent "team-work." You will feel it if you read these incidents of the historical books. Their names are linked together in sympathy and labor. That scene in Second Samuel of Asahel's pursuit after Abner, bloody and vengeful as it is, touches the heart with an impression of the fineness of brotherhood. Asahel, the youngest of the three, is a true son of Zeruiah. What a spectacle he makes! Reckless, you say, as he pursues after Abner "as light of foot as a wild roe." Yes, but manfully persistent, turning neither to the right hand nor to the left. Give us men who have something of Asahel's spirit of abandon in doing their Christian work.

No man can sing a chorus alone, no man can play a great game on the field alone. There is hardly any sight that is more beautiful than to see brothers of the same blood, brothers who have drawn the same milk into the veins, standing together all the way through life. Sons of the same mother ought to stand together. Ten thousand pities when the color of blood is washed out in covetousness and spite and hatred.

But we are only dwelling upon this example of brotherhood in the Old Testament, clouded as the instance is by many imperfections, in order to see a little more clearly the bright shining of Christian brotherhood. Are we not blood-brothers, all of us who have been washed in the blood of Christ, and ought we not to stand together in the work of his kingdom?

II. Our Christian work would profit, too, by the dauntless courage of these sons of Zeruiah. Rude and imperfect they were, but one can forget and almost pardon their violence when one feels the thrill of their contagious courage. Joab would not move easily in polite society. He would scarcely be at ease at a well dressed church social. His habits of plucking men's beards, and finding his way with his sword into the fifth ribs of men would be a bit uncomfortable, and would hardly meet our modern ethical standards. Nevertheless it would be well if Joab could teach us the lesson of his dauntless courage, if he could somehow com-

municate to us his mighty spirit of endeavor, if he could show us how to do our Christian work without fear or discouragement, without cringing, without shrinking.

This great book of history catches up certain of these wild deeds and immortalizes the spirit of them to inspire men to do their work for God.

III. Mark, too, the initiative and enterprises of these sons of Zeruiah. Observe how they threw themselves into the breach, what resource they had, how their feeling for duty was no meager, shallow thing, how quick and prompt they were. In all their wild soldier-life, in the midst of their deeds of violence, there is a quick chivalry of action, a ready, unhesitating response to the call of duty such as our Lord would find much use for in his own followers to-day.

David is asking for volunteers on one occasion—"Who will go down with me?" Quick as a flash a son of Zeruiah, Abishai, replies, "I will go down with thee." Men of quick and steady action, men who had the initiative of love and courage, men who were ready to throw themselves into the breach. Oh, there is something here that stirs the blood! And my Lord and yours is here to-day, appealing to the love and chivalry of loving and loyal hearts. Let our answer be quick like that of the sons of Zeruiah, "My Lord, I will go down with thee."

IV. For back of all activity in Christian work there must needs be a mighty personal devotion to the Lord that bought us. This was Zeruiah's chief gift to her sons. Somehow she had taught them to be leal-hearted and true, and loyal to their King. Their quick warm blood had thrilling within it a strong sense of personal devotion.

In all literature there is no "swift fresco" of personal devotion that is equal to the scene outside of Bethlehem. The Philistines are holding the town with a garrison. It was David's own town. How often he had tended his sheep in the valleys beyond Bethlehem. How often he had stopped with his flock by the well at the gate to slake his thirst and theirs. And as he thought of it the king's heart spoke his rash wish, "O, that one would give me to drink of the water of the well that is by the gate." Three men of his bodyguard heard his wish and were off like a flash, forcing their way through the lines, and dipping water from the well, and foremost of the three was the son of Zeruiah! Oh, it was rash, but the spirit of it strikes fire in our imagination, inspires our admiration!

If our Lord and Master should come and speak some great wish of his heart, would he find such spontaneous loyalty as that among his followers to-day? If Jesus had such loyalty as that to-day the energies of his kingdom would be multiplied many fold. And he will have such loyalty when the hearts of his disciples are leal and strong and true in their devotion to him.—E. W. W.

COMMENDATORY PRAYER: Father of Life, fold in the everlasting arms of thy love the torch-bearers of life—the mothers of the race. As they struggle up the steeps of motherhood, through its travail of mind, body, and soul, give them a clearer vision and a guiding wisdom. Grant them the compensation of a love returned and understood, and the ultimate satisfaction of knowing that they have lifted those entrusted to their care up into helpful harmony with thy kingdom. Bestow an especial tenderness on those who, having borne no children nevertheless exert the sweet min-

istries of motherhood over their home circle. Comfort all lonely, unmothered hearts. Grant the eversteadying power of thy support through the daily discouragements, the clash and readjustment of ideals, and the anguish of bereavement that come into all mothers' lives. Increase, we pray, their cheerful steadfastness, their wistful selfless strength; and, at the close of their day, may they enter into rest with faith undimmed, and unafraid. Through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: "And whosoever shall give to drink unto one of those little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

OFFERTORY PRAYER: We add to our offering, O Lord, our prayer that it may become more useful in building thy kingdom by virtue of thy blessing being given unto it, for we remember that of old a very small portion of meal was by thy blessing made to serve a great multitude. In the name of Christ we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

How true the words of Jean Paul Richter, who said: "To a man who has had a mother, all women are sacred for her sake!"

One source of power in the early church was, "All at it and all the time." As some one has put it, "The laymen were all preachers; the women were all deaconesses."

"O mother, when I think of thee,
'Tis but a step to Calvary.
Thy gentle hand upon my brow,
Is leading me to Jesus, now."

Honor of Parents: I. The relationship in which we stand to our parents. In their image. Under their authority. Symbol of relationship to God. II. Honoring our parents includes respect, love, and obedience. Especially as long as childhood and youth last. III. The promise attached to the commandment. Is promise of national stability. Promise of long life for individuals. Common experience justifies same.—R. W. Dale, D.D.

Parent and Child: The command is reflexive. It speaks to the child and says, "Honor"; but in that very word it springs back upon the parent and says, "Be honorable; because in your honorableness your child shall grow reverent."—W. S.

I. The Divine mandate. II. The Divine promise. Respect for parental authority tends to longevity. III. Human parentage symbol of the Divine.—G. D. B.

The hearthstone of the home should be so bright with the fire of love that its warmth and glow may reach to the end of life.—M. J. O. Whiting.

CHOICE ILLUSTRATIONS ON THE THEME

Carlyle's Mother

Thomas Carlyle, who wandered afield in religion and ended snarling at the world, had the deepest affection for his mother, a simple, Scotch peas-

ant woman. His letters to her were full of tender love which the outside world scarcely believed he possessed.

Long after she died, he wrote: "Yonder from your grave in Echelfechen kirkyard, you still speak and bid me play the man; that will I try and do."

Like millions of men, he was ruled by a hand and guided by a voice that was still in the grave.

The Quaker Mother

An elderly Quaker woman with beautiful complexion was asked what kind of cosmetic she used. In reply she is said to have offered this splendid prescription: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, love." Who that has tried it has ever found it to fail?

Mothers Make Preachers

When young Matthew Simpson tremblingly broke the news to his widowed mother that he felt called to preach, which would necessitate his leaving the home, she exclaimed with tears of joy, "Oh, my son, I have prayed for this hour every day since you were born. At that time, we dedicated you to the Christian ministry."

Campbell Morgan says, "My dedication to the preaching of the word was maternal. Mother never told it to the baby or the boy, but waited. When but eight years old I preached to my little sister and to her dolls arrayed in orderly form before me. My sermons were Bible stories which I had first heard from my mother."

Honor Thy Mother

The symbol of perfection to the ordinary child is his or her own mother. The mother is the child's divinity. The following anecdote puts into words what the average child would often like to express. Richard's mother was putting him to bed, and as she kissed him good night, she said, "Do you know you are the whole world to mamma?"

"Am I?" he answered quickly. "Well, then, you're heaven and the north pole to me."—Rev. William J. Hart, D.D.

A Mother's Help

I was married very young, and knew but little of housekeeping, and would often find myself in bothers over my household duties, and not know what to do. And then, in the midst, I would hear the front doorbell ring, and my mother's voice would ask, "Is Hannah at home?" And I would exclaim, with a sigh of relief, "Oh! there is mother!" and all my troubles would vanish, as though they had never been. My mother was there, and would manage it all. And over and over again in my spiritual life the words, "Oh! there is God!" have brought me a similar but far more blessed deliverance. With God present, what can there be to fear? Since he has said, "I will not fail thee, nor forsake thee," every heart that knows him cannot but boldly say, "I will not fear what man can do unto me."—Mrs. Pearsall Smith.

QUOTABLE POETRY

My Mother

"Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place and make it well?
My mother."

Mother

"God sent the birds and sunshine
To gladden all the world,
He sent the foliage and flowers
In radiance unfurled;
He sent the June, the stars, the moon,
The pearly dewdrops sweet;
And then he sent you, mother dear,
To make it all complete."

A Modern Old Woman

Tell the children this in your sermon on Mother's Day:

"There was an old woman who lived in a shoe,
She had so many children she knew just what to do;
She taught them the trick of each helping the other,
She made them believe work was fun and no bother;
And so brought up safely the whole precious crew!"

Mother's Eyes

Oh, if I only could make you see
The clear blue eyes, the tender smile,
The sovereign sweetness, the gentle grace,
The woman's soul, and the angel's face
That are beaming on me all the while,
I need not speak these foolish words:
Yet one word tells you all I would say—
She is my mother: you will agree
That all the rest may be thrown away.

—Alice Cary.

Women's Rights

"The rights of women—what are they?
The right to labor and to pray,
The right to watch while others sleep,
The right o'er others' woes to weep,
The right to succor in distress,
The right while others curse to bless,
The right to love while others scorn,
The right to comfort all who mourn,

The right to shed new joy on earth,
The right to feel the soul's high worth,
The right to lead the soul to God
Along the path the Saviour trod."

Mother

Mother of the smiling eyes,
Love-illumined, kindly wise,
Heaven's goodness shines straight through
Those clear orbs of softest blue;
To your deeply furrowed face
They impart an angel's grace.

Mother of the helping hand,
There are few in all the land
With so many friends and true;
Those who know you, love you too.
Poor folks, rich folks, all agree
You've a heart of sympathy.

Mother of the silver hair,
You have borne a weight of care,
But you have never lost your zest
For the game of life, possessed
Of that gift of childhood joy
Which no hardship can destroy.

But, to sum it up, no other
Takes the place of you, our mother.

Mother's Lasting Love

In a beautiful poem on motherhood, Dr. F. Watson Hannan writes:

"Her love outlasts all other human love,
Her faith endures the longest, hardest test,
Her grace and patience through a lifetime prove
That she's a friend, the noblest and the best."

Mother

Mother, dear mother, your service was dear!
God did select you to work for him here!
Whenever he wanted a great thing done
He left it with you, to see it begun!
A preacher, a prophet, a statesman or two!
Surely God did leave the preparing with you!
She was only a mother; yes, but a partner with Him.

—Merl Isenberg.

PASTORAL PRAYER (Mother's Day): Of all the names that we have been taught to call thee, O God, the name which is above every name

to us is the name, "Father." By this name we call thee this morning. Thou art our Father. But we are glad that in thy fatherhood thou dost embrace all the qualities of pure and holy motherhood. Thou dost have a mother's gentleness, and a mother's patience and long-suffering and spirit of sacrifice and love. We thank thee that thine own character has so often been manifested unto us through the lives and characters of our mothers. In the lives of many it is true that they saw thee first in their mothers. And so, O Lord, it is fitting that we worship thee to-day while holding in loving remembrance our blessed mothers.

We are not accustomed to pray, O God, for those who have passed from this world and who now enjoy thine own high place of heaven. We see them in the city that hath no need of the sun, neither of the moon to shine upon it, for the glory of the Lord doth lighten it; where there is no mourning, nor crying, nor pain—where they see the face of the Lord and his name is in their foreheads. Our hearts go up to thee, O God, in praise that we can think of our departed mothers with assurance of their joy.

Hear our prayer of thanksgiving for mothers who are still by our sides. May the beauty of heaven be upon them; may the graces of heaven make their lives ever lovelier. We thank thee for the comfort of their care, for the inspiration of their presence, for the encouragement of their prayers. Give them many, many days of life and may their days be prosperous and joyful and full of peace.

Grant thy blessing upon all young mothers, whose children are but babes —give them great wisdom, and may the winsomeness of their Christian lives give them great influence over the lives of their children. And grant unto all girls high vision of the beauty and diginity and privilege of motherhood. Give them knowledge of their bodies as temples of the Holy Spirit. And grant, too, thy blessing upon those who are foster-mothers, those who love and care for children which are not their own. Bless those who teach and those who serve little children in even the humblest way.

May the time soon come, O Lord, when motherhood throughout this world shall no longer be burdened, when it shall be considered everywhere with reverence, when no mothers shall be oppressed but all shall receive the care which is the Christian ideal.

Bless all little children to-day. For Jesus' sake. Amen.—Rev. M. K. W. Heicher, Ph.D.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *A Mother Song.*

Boys and girls, as we all know this is Mother's Day. I see that you are each wearing a carnation in honor of your mother. I thought you would be interested to-day if I told you about a very well known and much loved mother song. It was formerly used more than it is now, but it is familiar and widely used yet. I heard it in church not long ago, and maybe some one will sing it for us to-day. I am sure you will consider it appropriate.

But, first, I must tell you its history.

Just before he left by special train to visit his dying mother, President McKinley wrote a telegram which probably has done more for the kingdom

of God than any other single act of his life. The message read, "Tell mother I'll be there."

Rev. Charles M. Fillmore, of Indianapolis, Indiana, read this message and saw the possibilities that lay in it. He caught the phrase and wrote his hymn, "Tell Mother I'll be There."

Charles M. Alexander took this song with him on an evangelistic tour around the world, and wherever he sang it the touching message reached the hearts of men. In the Welsh revival the only Alexander song carried by the Welsh singers was this song by Fillmore.

Evan Roberts, the Welsh evangelist, remarked that the song touched more hearts and did more for Christ in the revival than any other song that was sung.

The words of the song are familiar.

How much we owe to our dear mothers, boys and girls. They are trying to train us for good lives here and heaven hereafter. Let us not disappoint them. Let us resolve now, on this Mother's Day, that we will honor all the confidence our mothers have placed in us, that we will make our influence tell for good all our lives long, and that we will meet our mothers and all loved ones gone before in the heaven that God has prepared for all them that love him.—H.

SUGGESTIVE MOTHER'S DAY TEXTS AND THEMES

The Law of Thy Mother: "My son, keep thy father's commandments, and forsake not the law of thy mother." Prov. 6:20.

An Utter Folly: "A foolish son despiseth his mother." Prov. 15:20.

The Nobility of Motherhood: "The price of a virtuous woman is far above rubies," etc. Prov. 31:10-13.

A Mother's Wages: "Take this child and nurse it for me and I will give thee thy wages." Exod. 2:9.

A Holy Family: "Behold I and the children whom the Lord hath given me." Isa. 8:18.

God and Motherhood: "For God commanded, saying, Honour thy father and mother." Matt. 15:4.

Our Debt to Motherhood: "Render, therefore, to all their dues . . . honour to whom honour." Rom. 13:7.

Our Mothers—An Appreciation: "When Jesus therefore saw his mother," etc. John 19:26, 27.

The Mother of Us All: Gen. 3:18-25.

Sarah—Obedience: 1 Pet. 3:16.

Ruth—Trustfulness: Ruth 2:1-12.

Mary—Spirituality: Luke 2:46-55.

Martha—Service: Luke 10:38-42.

Mary—Worship: John 12:1-9.

Salome—Ambition in Women: Matt. 14:6-11.

Susanna—Woman's Physical Ministry: Luke 8:3.

Joanna, the Royal Steward's Wife—Sickness as a Means of Grace: Luke 8:2, 3.

Martha of Bethany—Woman an Mistress of the Home: Luke 10:38, John 12:2.

Procla—A Wife's Warning: Matt. 27:19.
The Weeping Daughters of Jerusalem—Women's Tears: Luke 23:27, 28.
Mary of Cleopas—Woman's Ministry in Sorrow: John 19:25.
Mary Magdalene—Woman Transformed by Christianity: Mark 16:9.
Mary the Mother of Mark—Woman's Social Ministry: Acts 12:12.
The Women Who Publish the Tidings: Ps. 68:11.

FOR THE EVENING SERVICE

TITLE: *Religion in Your Wife's Name* (Sermon to Men, Mother's Day Evening).

TEXT: "Won by the conversation of the wives." 1 Pet. 3:1.

THE SERMON OUTLINE

INTRODUCTORY: It sometimes comes to light that a man's real estate is in his wife's name. Much oftener his religion is in his wife's name. We see it in the greater religious faithfulness and activity of the women and their numerical preponderance in the services of the Sabbath and the mid-week meetings. In a certain town one night 117 men attended the seven prayer-meetings and 1,037 men attended the thirteen saloons. The piety of that town was largely in the wives' names. For the wife holding the real estate there are good and honest reasons recognized in the business world, but for her holding the religion the explanation lies in the husbands' cowardice, laziness, and reckless neglect of the most important interests and duties that the mind can conceive. It is not the men's infidelity, nor business pressure, nor prejudice against the church that keeps them from taking their stand boldly and faithfully as church members and workers for Christ's kingdom; but either a fear of public criticism or a childish fondness for habits and enjoyments they know are impossible to a Christian, or a gross indifference to the eternal welfare of their souls and their duty to their Creator.

I. Undoubtedly woman has special religious capacities. Many husbands will agree with Keble, who said, "My wife is my conscience, memory, and common sense."

As the mother and home maker woman occupies a position of religious influence and responsibility, and ordinarily she fills it grandly. An irreligious woman is a monstrosity of nature. Let us be thankful for their earnestness. They have kept the flame alive in many places. Thank God for your own Mother's religion.

II. And yet there is no rational excuse for religion being in the wife's name. Males slightly exceed females in birth records. It is easier for men to engage actively in interests outside the home. They are the vast majority in the lodges and clubs. It is the men who should be in the majority in the public gatherings and activities of the kingdom of Christ.

Now, I am not a pessimist. It seems to me the tide is turning somewhat. In the one church I know best I discover an apparent steady increase in the proportion of male members. At its founding in 1862, out of

sixty charter members, 15 were men, or 25 per cent. In 1880, 29 per cent. were men; in 1893, 30 per cent.; in 1905, 34 per cent.; and of the members added in the last five years just preceding about 40 per cent. were males. Let us hope this is a token of general improvement, and looking toward a more manly and consistent position of our men in respect to the great interests and duties of the church.

III. The text "won by the conversation of the wives," indicates a similar state of things in the early days of Christianity, and the apostle speaks an earnest word to the wives concerning their duty. The Christian wife, or sister, or mother of an irreligious man is placed in a position of responsibility, and the apostle holds out the prospect of being the means of his conversion to God. Thank God, that is not uncommon. The salvation of men by means of their wives' religion is a gospel principle. God bless the Christian women. Be encouraged. Your prayers will be not in vain. Learn from the text the way to do it. Not by your preaching and exhortation; not by fervent praying, unattended by a loving life, but, says the text, by "chaste conversation (manner of life) coupled with fear" (reverence), you shall win them to God and duty.

1. Now, speaking directly to men who confess that the piety in your family is mostly in your wife's name, let me say first, it is a great benefit for one to have a Christian wife, or partner, or friend, or to live in a Christian home or a Christian land. Be thankful for that and appreciate it and help it. I would say a word in the matter where husbands are often unconsciously lacking—in the sympathy and consideration of the wife's religious wants and interests. We men are sometimes guilty of a pathetic disregard and ignorance.

2. If your religion, my brother, is in your wife's name, at least be generous and considerate toward her in this, which means so much for her consolation and support in the great trials and needs of her life.

3. But should your religion be in her name? I speak not of joining the church, especially, but about your personal spiritual life, the salvation of your soul, your duty to God. A question to be settled by a good many men is whether the piety and virtue of the women will carry the family to heaven, including the husband and father who neither professes nor practices religion on his own account. The question before us is, does a man need less religion than a woman and does God expect less piety, prayer, profession, and performance from him because he is a man? The question needs but to be asked to receive its answer. And now shall manhood continue to barter its birthright of brave loyalty to duty and God's cause? Shall craven fear of associates, shall indolent disinclination to exert themselves, shall too absorbed ambition for worldly success, shall the glitter of gold, the perilous love of pleasure and conviviality, keep our men, our strong, influential young men and business men—our skillful mechanics, our magnificent workers in machinery, our clerks, bookkeepers, and merchants, our doctors and lawyers, our teachers and city officials, men who have homes and children—shall any unworthy considerations keep them from doing their part in the church of Jesus Christ, from grandly and faithfully doing their part to help solve its problems and do its work, from taking their stand squarely and boldly for the religion they secretly believe in? Shall they by neglect, fear, or selfish pleasure lose the priceless blessings

of salvation and immortality and moral safeguarding which are offered them in open, frank, loyal discipleship?

Men, I urge this on you, for the sake of the needs of the church; because of the masculine strength and capacity and executive energy you alone can supply. The church has problems to face, adaptations to make to pressing conditions, which the men only can achieve. To reach the irreligious masses of men, to be a blessing to the toiler, and to speak with authority to the worldly rich man, to bring the power of religion to bear on public morals and political righteousness—for these things not women, but men must do the work and bear the responsibilities of the church.

I urge this on you, also, for the sake of your boys, for the young men of this city. Sons will go where their fathers go, and sometimes will go farther than they go. It is an awful thing to be an irreligious father of boys if one cares anything about their religious future.

And then, for your own sake, for the salvation of your own souls your religion must be your own. Before you stretches out life's path, and beyond is the long road of eternity. You must walk this path, you walk it yourself, either with God or without him; either with the joy and help of religion or without it. Which shall it be?—F. W. P.

THE SUNDAY SCHOOL LESSON

TITLE: ***The Early Ministry of Jeremiah.*** **Jer. 1:1-10; 6:10, 11; 8:18; 9:2; 26:1-24.**

GOLDEN TEXT: "We must obey God rather than men." Acts 5:29.

Teaching the Lesson

Necho, Pharaoh of Egypt, started out in a career of conquest and was met by Josiah on the Plain of Esdraelon. In the battle of Megiddo Josiah was defeated and slain. Judah became a vassal of Necho, who put Josiah's second son on the throne. In three months he was carried captive and Josiah's older son was placed on the throne under the name of Jehoiakim. For a few years a temporary splendor remained, combined with the restoration of old heathen rites. Jeremiah had been called of God and commissioned prophet. Speaking in the name of the Lord, Jeremiah said, "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." I. *Jeremiah speaks boldly for God.* He gave the rulers choice between reform or ruin. He warned the people as they came to worship that unless they turned from their evil ways and obeyed God their temple would be laid waste and Jerusalem destroyed. It was declared that Jeremiah merited death, the penalty due to a false prophet. II. *Jeremiah is threatened with death.* As proof that he was a false prophet the people cited the fact that they were the chosen of God and that God could not destroy their nation. III. *Jeremiah's defense before the authorities.* In the new gate of the temple Jeremiah was put under trial for his life. In defense Jeremiah said he was but uttering the words of God, urged all to repent and obey God, and predicted that unless they did calamity would

surely befall them. As for himself, they might do with him as they pleased, only, he solemnly reminded them, they would bring innocent blood upon themselves, for God had sent him to speak as he had done. IV. *Jeremiah was acquitted.* Deeply impressed by his words the princes and all the people declared him innocent. The King then removed Jeremiah to a place of safety. The prophet Jeremiah was timid by nature, yet what was wrong he fought with all his might. "You have no business with consequences: you are to tell the truth." "The highest courage you can ever show is to dare to do your duty." "Right is right and wrong is wrong! Draw a line between the two! Make it straight and make it strong; hold it ever taut and true."

ILLUSTRATIONS

Standing Bravely for the Right

There were multitudes in Germany in the beginning of the sixteenth century who were shocked at the scandalous sale of indulgences, but there was only one Luther, the monk of Erfurt, who dared to rebuke the Romish Church. The poor monk had reason to fear the powerful Duke George, yet he said, "If I had duty to do in Leipsic I would ride through the city though it rained Duke Georges." The Luther monument at Worms is one of the most impressive memorials in Europe. Luther stands superbly wrought in stone, fittingly surrounded by four kindred souls, fellow-battlers all, and two of them martyrs to the cause of religious liberty and reformation, Huss, Wyckliffe, Waldo, Savonarola, a glorious company of the saints. With head erect and defiant and with soul unafraid Luther is pictured uttering his memorable words, spoken by him at the Diet of Worms four hundred years ago: "Here I take my stand. I can not do otherwise. So help me God. Amen."

The Hero's Heart

The word "courage" comes from the Latin *cor,* meaning heart. Courage is not a matter of the head, but of the heart; not of the understanding, but of the feeling. You may have the theory of courage perfectly and still be a coward. What you need is the hero's heart. Love prompts courage—love of some dear one, love of one's church, love of one's country, love of one's home, love of Christ. If you want to be more courageous, become more loving.—*Christian Endeavor World.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *God's Invitation to Test.*

"Prove me now." Mal. 8: 10.

I. *With regard to the pardon of our sin for Christ's sake.* II. *With regard to the purifying influence of the Gospel.* III. *With regard to our guidance in the investigation of religious truth.* IV. *With regard to the supply of our temporal wants.* V. *With regard to the happiness of personal religion.* VI. *With regard to answers to prayer.*

CHRISTIAN ENDEAVOR SOCIETY TOPIC

May 12. Appreciating Our Parents as Leaders. Eph. 6:1-9; Luke 2:41-52.

(How do our parents act as leaders? How have they led us? To what? How do parents lead children to big ideals? What encouragement do parents give their children? How inspire them to big tasks? How may parents miss their chance to lead?)

SUGGESTIVE BULLETIN BOARD SLOGANS

God could not be everywhere so he made mothers.

Where did you get your life standards? From your good mother and she got them from the church.

Your mother attended church. Why don't you?

A partnership with God is motherhood.

What love, what wisdom should belong to her who helps God fashion an immortal soul—Mother.

Go to church on Sunday, like Mother used to.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MAY NINETEENTH

THEME: *To-morrows That Never Come.*

SUGGESTED SCRIPTURE READING: Jas. 4: 1-17.

SELECTED HYMNS: "Behold! a stranger's at the door."—Joseph Grigg. "God calling yet! shall I not hear?"—Gerhard Tersteegen. "Days and moments quickly flying."—Edward Caswell. "To-day the Saviour Calls."—S. F. Smith. "To-morrow, Lord, is thine."—P. Doddridge.

SALUTATION (or Call to Worship): "God is a spirit, and they that worship him must worship him in spirit and in truth."

INVOCATION PRAYER: Almighty God, our heavenly Father, we seek thee in thy sanctuary this morning. We would not forsake the assembling of ourselves together, and we do desire to turn our hearts unto thee and to thy word. Open our eyes to behold wondrous things out of thy law. Quicken our consciences that we may know our need of thy forgiveness. Comfort our minds with the assurance of thy continued pity, and help us to find in thee the satisfaction of our hearts' desire. Give us grace to study together thy holy book with reverent teachableness and trust. Guard us from self-will, slowness of heart, and vanity of mind. Feed us with the bread of life. Give us to drink of the water of life freely. And we would also bless thee for the revelation of thyself which we have enjoyed in thy pardoning love, and for the riches of thy grace in Christ Jesus our Saviour. We have heard his invitations—his offers of saving grace. We know at what a cost he has redeemed us. Oh, forbid that we should close our ears to his wooing voice or turn away from his outstretched hands. We come to accept anew thy pardon and thy peace, our Saviour. Bless us all together here in thy house, we ask in thy name. Amen.—H.

THE SERMON

TITLE: *To-morrows That Never Come.*

TEXT: "Boast not thyself of to-morrow: For thou knowest not what a day may bring forth." Prov. 27: 1.

THE SERMON OUTLINE

INTRODUCTORY: Some to-morrows of our expectation will never come. Not that we must discount all our expectations, for many of the to-morrows will be vastly better than we have anticipated, but there will be certain to-morrows which we confidently await which will not and ought not ever to enter our experience.

I. And, first, the to-morrow of trouble. I do not discount the fact that the morrow will have its trouble. There will be suffering as long as there is sin in the world. But God has made ample provision by his all-sufficient grace for every form of trouble when it comes. This ought to satisfy the Christian; yet many borrow trouble as if they had not enough of their own. As one said, "The troubles which have troubled me the most are the troubles which I never had." And while there are surely days of trouble to come about one-half of the worry of this world concerns things which never come to pass.

II. There is a to-morrow of rest for many people which never comes. I well recall one home in which there was a sick mother and wife whom I frequently visited. On one occasion she said: "I am so tired, but that is not strange, for I have not felt rested for the past ten years." It was a comfortable home, with means sufficient to provide needed help for the household. But the mother had done all the work alone, toiling from early to late for a large family. The first up in the morning, the last to retire at night. Later she said to me with a smile on her face, "We have decided that when I am better we shall have a girl to help us, and I have made up my mind to get rested." This anticipation brightened her days, but the decision had come too late, and the to-morrow of rest was spent in the homeland. This illustration needs no application. But observation and experience indicate that multitudes are the victims of this hopeless expectation of the day of rest which never comes, notwithstanding the fact that a bit more common sense on their part and a little more thoughtfulness on the part of others might, and ought to, make possible the realization of the anticipation.

III. There is also a to-morrow of leisure which never comes. We are all busy to-day but deceive ourselves that we shall have more time to-morrow. A friend recently said: "Yes, my wife and I are working exceedingly hard now, but we hope to ease up a little in a year or two, then we shall have time to do many things which we have been forced to neglect. We know that we ought to be doing more for the Master and his church, but really we haven't time for it now." How common such an excuse; how many unfulfilled obligations are crowded out to-day because we are so busy. What an hallucination of the mind that we shall have more time to-morrow.

IV. There is the to-morrow of happiness that never comes. That there is to be a day of happiness the Christian has a right to expect, but I am speaking of special to-morrows of happiness, those to-morrows for which we are always getting ready. We are reminded of the parable of the rich man whose harvests were so abundant that he was forced to pull down his barns and build larger. And he planned when this was done to take his ease, to eat, drink, and be merry. But God said unto him: "Thou fool, this night thy soul shall be required of thee. So is he who layeth up treasure for himself and is not rich toward God." It is so unfortunate that we do not have time, or that we do not take time, for more real enjoyment in life. Birds, flowers, clouds, trees, hills, and brooklets, no time for the enjoyment of such things. Books, art, music, literature, merely tasted not digested and enjoyed. No time to play with the children or to perpetuate the honeymoon with the companion of our choice. Why, we

are so crowded for time in making a living that we have precious little time for making a life.

I wish it were possible in a word to convey my meaning. I do not plead for more of the entertainment-pleasure of life, for that which passes away the time, but for that which fills the time, enriches the life, increases its zest, makes life abundant and joyful. The postponement of this—by the engrossment of other things—is a fault of some of God's very best people. Let us take a bit more time for the cultivation of the flowers of fragrance and beauty in Life's garden.

V. The to-morrow of good intentions. If all the good intentions of any congregation were actually realized there would be a positive advance made toward the millennium. Felix stood for a moment at the mountain-top and the vision of life was before him, and apparently his intentions were all right—but it was not to his taste to act upon them just then and hence he said, "Go thy way for this time, when I have a convenient season I will call for thee." But that convenient season seems never to have come. That was a fatal procrastination. And thus from the highest to the lowest motives of life, good intentions are plenty but profit little till they have received the mint stamp of our personal realization.

VI. There is also a to-morrow of wretchedness which ought never to come. If you contemplate retaliation in any form save it for to-morrow. If you are proposing any retrenchment in benevolence, in the support of the gospel at home or abroad, in the administration of charity, postpone such action till to-morrow. If you cherish the thought of some unfair or un-Christian advantage which might promise profit to you at another's expense put that off till to-morrow. If some one breathes an evil report concerning another into your ear, better reserve your judgment till to-morrow, new evidence may save the reputation of a friend. And there are many other things which it is wise to postpone till to-morrow.

VII. Linked close to this to-morrow of wretchedness is the to-morrow of regrets which we ought to make impossible. While there are certain words, deeds, and actions tinged with evil, which, permitted in the life of to-day, will embitter and poison the life of to-morrow, there are also other things which left undone will fill to-morrow with regrets—a to-morrow of "might-have-beens." Most of us agree with Whittier, "That of all sad words of tongue or pen, the saddest are these, it might have been." Most of us find the happiness of to-day marred by the regrets over the might-have-beens of yesterday. And, notwithstanding, we will continue to scatter to-day the seed for the new harvest of might-have-beens for to-morrow's gleaning.

Live intelligently, cheerfully, thoughtfully to-day, and thus declare for a glad to-morrow.—E. N. H.

COMMENDATORY PRAYER: O Christ, our Saviour, we would that we might have thy forgiveness. We repent of our sins, blot them out and let them have dominion over us no more. May we rejoice in thy love as flowers in the sun. Let the music of the celestial choir be ever in our ears that our hearts may be lifted up. Lead us to accept at this moment the blessings thou hast for us to-day. May we wait for no to-morrows. Help us to know that now is the accepted time. We ask all in thine own name. Amen.

OFFERTORY SENTENCE: "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate."

OFFERTORY PRAYER: O thou who givest us every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply. We ask in the name of Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

To-morrow: I. Counting on the future is folly. "Go to now." II. Ignorance of the future is fact. "Ye know not what shall be on the morrow." III. Recognition of God with regard to the future is true wisdom. Say, "If the Lord will." IV. Boastings about the future are evil. V. The using of the present is our duty. 1. It is sinful to defer obedience to the gospel. 2. It is sinful to neglect the common duties of life. 3. It is sinful to postpone purposes of service. Finish up your work every night. Finish up every minute.—C. H. S.

How do you know what will be on the morrow? It has grown into a proverb that we ought to expect the unexpected.

It is good to accustom the tongue to holy forms of speech: "If the Lord please"; "If the Lord will." A pure lip becometh a Christian.—T. M.

Never leave that till to-morrow which you can do to-day.—Benjamin Franklin.

There is, by God's grace, an immeasurable distance between late and too late.—Mme. Swetchine.

There is no dallying with God.—Archbishop Usher.

Lingering labors come to naught.—Southwell.

Delays have dangerous ends.—Shakespeare.

For yesterday was once to-morrow.—Persius.

CHOICE ILLUSTRATIONS ON THE THEME

Now or Never

Many of us are like a number of men in the Arctic regions. They have been frozen up for a long time, and the ship is high in great masses of ice. They set to work with their saws. There is a long and very narrow lane of water. If they can get the ship along it before it freezes they may get home; but if not they are frozen in for another winter, perhaps forever. So with our opportunity; it may be now or never.

Opportunity Passes

Would-be passenger (out of breath from running): "When does the half-past five train leave?"

Porter: "Five-thirty."

Passenger: "Well, the church clock is twenty-seven minutes past, the

postoffice clock is twenty-five minutes past, and your clock is thirty-two minutes. Now which clock am I to go by?"

Porter: "Yer can go by any clock yer like, but yer can't go by the train, for it's gone."

Not To-morrow; Now

A Jewish rabbi says Goliath lost his life because, when he saw the ruddy youth, the shepherd David, coming to kill him with only a sling, he laughed long and loud, throwing back his head in his mirth so that his helmet fell back and left a place for David's slingstone to strike his forehead.

If this story is true, then David's opportunity was one seized instantaneously.

Lost Opportunity

Dr. F. W. Robertson presented a startling picture of the lost opportunity when he said: "Have you ever seen those marble statues in some public square or garden which art has so finished into a perennial fountain that through the lips or through the hands the clear water flows in a perpetual stream on and on forever: and the marble stands there passive, cold, making no effort to arrest the gliding water? It is so that time flows through the hands of men, swift, never pausing till it has run itself out; and there is the man petrified into a marble sleep, not feeling what it is which is passing away forever."

PASTORAL PRAYER: Our Father, may we be this day as watchers on the wall, alert to guard our lives against the approach of evil, anxious to welcome all good influences. Let us watch not only our own lives but be ready to guard the best interests of all thy children.

Our Father, bless thou the homes of thy people. Give them true ideals of helpfulness. Let all that dwell therein have a real sense of the responsibility that rests on each that the earthly home may reflect the blessedness of the eternal home. May our homes be such that the Spirit of Christ may find a true welcome and that he may often be our guest.

Gracious Father, we pray thee for all those who are away from thee. Bless those in far away lands who seek to reveal thy Father's heart to thy children of many races. Help us to surrender our wills to thine. May our lives be cleansed from all defilement.

Eternal God, may the presence of thy Spirit in our lives give us strength to do thy will. May we have true communion with thee and come to know thee as our Father, infinite in love and tenderness. Let us be as faithful gardens bringing forth all manner of good fruit in the Spirit. O abide with us, in Christ's name. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Logs.*

TEXT: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

Boys and girls, have you ever been in a saw-mill? I used to play in

a saw-mill when I was a boy. It was not very often when the mill was running, for it was considered too dangerous a place for children. Not long ago I was on a visit in Arkansas and I went to see a man who owned a saw-mill. In the yard of the mill I saw not alone big, smooth logs, but quite a good many that were knotty and crooked. I asked the owner if he could do anything with such crooked, gnarled things. "Oh, yes," said he, "we can use almost anything here; we can cut them up for some purpose." Just then his eye caught sight of a log that was decayed at the heart. He added, "But we cannot do much of anything with them when they are rotten at the core—at the heart."

Now, boys and girls, you are all a good deal like logs (I am not calling you "sticks," or even "wooden"). But there are different sorts of logs you know, some rather crooked and gnarled, and some boys and girls are like them, not very smooth or straight. Some are not much to look at, though most children are fine to see. But if I were to say all were handsome it would spoil my story. Yes, some are not much to look at, rough and ugly. But the Great Carpenter, the wise Master-builder, can make use of them all, provided only that their hearts are right—sound and solid and right. Now let us say the text again, all together: "Keep thy heart with all diligence, for out of it are the issues of life."—H.

FOR THE EVENING SERVICE

TITLE: *The Curse of Uselessness.*

TEXT: "Now in the morning as he returned to the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon," etc. Matt. 21:18-22.

THE SERMON OUTLINE

INTRODUCTORY: The miracle of the barren fig tree gives an object lesson as to what Christ does with all useless things. It shows the law of his procedure. "If the salt have lost its savor it is henceforth good for nothing but to be cast out and to be trodden under foot of men." The unprofitable servant loses his place as a servant. The heedless hearer loses both the privilege and power of hearing. The man who did not use his talent lost it, and it was given to the man who had ten talents. Christ seeks fruit from trees; from men. Useless things wither away.

I. This is true of institutions.

1. Christ comes up to some so-called benevolent institution in society seeking fruit. He is always seeking fruit. If he finds none it will wither away. This is the secret of the failure of many institutions upon which men have lavished attention. The institution continued to make a fair show. The building was there. But the institution was nothing more than a fair showing of leaves. It died under the curse of uselessness.

2. Christ comes up to some institution of the state or in politics. He expects to find fruit. The institution makes a fair show. It seems to be founded upon right principles. It ought to bear fruit that would satisfy the hunger of Christ and of men; but it does not. It is a tree upon which

you would expect to find figs. But when men look they are disappointed. The tree is barren. It is disappointing, and it, too, withers away under the curse of uselessness.

3. Christ comes to a church. It is a church naming his name. It is a church of Christ. It is established for the sake of Christ. Its purpose is to spread the gospel of Christ, the kingdom of Christ, and to bring men into the service of Christ. The church makes a fair showing. The building is good; it stands in a likely situation; the preaching is called good; the music is good; the church has a full corps of officers and a large number of members. Christ comes up to that church seeking fruit, and if he find none, it will wither away. We keep up institutions because they are old; Jesus keeps them up because they bear fruit. However venerable, if they do not satisfy the hunger of the age, cut them down; they wither away; why should they cumber the ground?

II. The same law holds good concerning people as well as in the case of institutions. Those who use talents get power to gain more talents. Those who hear get power to hear better, and understand, and retain. Those who work for Christ get training which enables them to do more work for him. But those who fail to hear, or use, or work, lose all—even what they have.

We knew a minister who went regularly into his pulpit every Sunday. And he preached a sermon. Rather, he read a chapter out of a book he was writing. The people were there to hear. The music was as good as any in the city. The minister was one of the ablest, and the church one of the largest and strongest in the city. This church fig-tree appeared well. It had the leaves that would indicate life. And it was the time of figs. Other trees were bearing fruit. But there was no fruit. The man withered away; and the church too withered away. The man got so he could preach nothing but chapters for a book. He lost the power to preach the Gospel, and to lift up the cross of Christ. Some said his book chapters grew to be even contrary to the Gospel of Christ. Anyway, the man of splendid intellect and powers as a preacher withered away, and died, some say, of a broken heart; and the church too withered away; the people disappeared, and recently the fine building in which they worshiped was sold for debt. We would not be uncharitable; but it did seem as if Christ came to that man seeking fruit and finding none; and because he was hungry for fruit and none was there, both man and church fell under the curse of uselessness.

While there is one drop of sap in the bruised reed Christ will not break it. But he says, "My Spirit shall not always strive." It is possible for us to "do despite unto the Spirit of grace." Barrenness, fruitlessness, is always disappointing to Christ and destructive to ourselves.

SUGGESTIVE TEXTS AND THEMES

Routine in Religion: "Evening and morning and at noon will I pray." Ps. 55:17.

War-makers and Peace-makers: "Deceit is in the heart of them that imagine evil; but to the counselors of peace is joy." Prov. 12:20.

In the Wrong Place: "Standing where he ought not." Mark 13:14.

A Week's Work: "There are six days in which men ought to work." Luke 13:14.

"The Midnight of the Soul": "Who is among you that . . . walketh in darkness, and hath no light?" etc. Isa. 50:10.

The Grafter: "Every one loveth bribes and followeth after rewards." Isa. 1:23.

The Ideal Community: "Thou shalt be called the city of righteousness, the faithful city." Isa. 1:26.

The Testimony of the Face: "The shew of their countenance doth witness against them." Isa. 3:9.

A Divine Disappointment: "He looked that it should bring forth grapes, and it brought forth wild grapes." Isa. 5:2.

The Limits of Omnipotence: "What could have been done more to my vineyard, that I have not done in it?" Isa. 5:4.

The Mystery of Evil: "Wherefore . . . brought it forth wild grapes?" Isa. 5:4.

The Reckless Life: "They regard not the work of the Lord, neither have they considered the operation of his hands." Isa. 5:12.

Names and Nature: "Woe unto them that call evil good, and good evil." Isa. 5:20.

THE SUNDAY SCHOOL LESSON

TITLE: *Jeremiah Calls to Obedience.* Jer. 7:1-26.

GOLDEN TEXT: "Obey my voice, and I will be your God, and ye shall be my people." Jer. 7:23.

Teaching the Lesson

God has been putting into the mouth of his servant Jeremiah a varied message of reproof and counsel, of promise and blessing. The message contains equal encouragement for those who should repent, and denunciations of wrath on all who, rashly confident in external privileges, should continue to insult by the impiety of their lives. Thus there is a close resemblance between the sermon which the prophet was instructed to deliver and those which in our days the ministers of God must utter. Jeremiah here urges men that they "trust not in lying words which cannot profit," but that they "amend their ways and their doings," lest God's anger "be poured out and burn, and there be none to quench it." Jeremiah had been told beforehand that his preaching would be fruitless. Yet he was not on that account to abstain from delivering his message. It is said of the people that they went backward, and not forward. I. *The dangers of going backward in religion.* There are many illustrations of this in Jewish history. Compare the best days of Solomon, when the temple was dedicated, with these when Jeremiah preached at the gate. The national mind is now darkened, the conscience enfeebled, the heart hardened. Jeremiah calls to obedience, with gracious promises if the people will hear and heed, but the national mind was set to do evil. This danger of going backward and not forward is seen in the individual life as well. Many brought up in Christian homes go back into thoughtlessness, dissipation, and infidel-

ity. Not a few once awakened by the power of truth go backward to make shipwreck of faith and a good conscience. Some who have trod the noblest heights of Christian service go back to stagnation and ease. II. *Some causes of this going backwards.* God never causes a human being to go backward from what is pure and good and true. The primary cause must be sought in the man himself, in his inclination to things which are behind, to spiritual feebleness, to temptations, lusts, pleasures, gains he desires to enjoy, or his weakness in neglecting the means of strength, as the Word of God, prayer and other sources of help. III. *The consequences of going backward.* They are such as the displeasure of God, the liability to sink to the lowest depths of irreligion, or the experience of the deepest remorse and reproach of conscience. Despair not. Return. God says to us, as he said through Jeremiah, "Hearken unto my voice, and I will be your God, and ye shall be my people."

ILLUSTRATIONS

Obedience to God

In the public schools of Switzerland each student is taught this patriotic slogan: "My duty is to obey and work for God and my native land." This motto is repeated daily, and does much to mold the character of those who repeat it, and is a good one for any nationality to adopt as their own. The real point in this slogan is the fact that God is placed first in the matter of obedience. Our duty to our native land will be properly fulfilled only when we first render obedience to God. Would the dreadful World War have been possible had God been first obeyed?

Habitual Obedience

A successful Christian worker lay dying, and some one asked him the secret of his life. He answered, "The secret of my life is that I have never said No to Christ."

Immediate Obedience

A Sunday school teacher asked her class what they thought was meant by the expression in the prayer Jesus taught his disciples, "Thy will be done in earth, as it is in heaven." After several answers the teacher asked, "How do you think our Father's will is done in heaven?" A little girl quickly responded, "It is done right away."—Mary E. Watson.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Sermons in Shoes.*

"As you go, preach." Matt. 10:7.

I. *By our lips.* Christ has made us his witnesses. If we are Christians, it is our duty to be known as Christians. It is our duty to make lip confession. "If thou shalt confess with thy mouth the Lord Jesus, etc." Then it is our duty actively to proclaim Christ. We are to "go everywhere

preaching the word." Christ has taken his place at the right hand of God. He has committed his cause into the hands of men. He has promised to be with us always, and he expects every one of his disciples to be an active herald of his religion. Let us not be ashamed to teach for Christ, preach for Christ, labor for Christ, speak for Christ everywhere we go. We men and women are his messengers. II. *By our lives.* There is tremendous force in silent preaching. The power of the church lies in the Christ-life of its members. A good life is an argument for Christianity sixty years long, one never misunderstood, and absolutely unanswerable. It is character that tells. A true Christian is a living Bible. The majority of outsiders never read any other. They form their impressions of Christianity, not from the way it is revealed in the holy Scriptures, but from the way it is revealed in us. "Under whose preaching were you converted?" asked one of a young man who had recently found the Saviour. "Under no one's preaching," was the reply. "I was converted under my aunt's practicing." A young minister who was about to be ordained to the work of the gospel stated publicly that at one period of his life he was almost an infidel. "But," said he, "there was an argument in favor of Christianity I could never refute—the consistent conduct of my father." "I tried to be a skeptic when I was a young man," said Cecil, "but my mother's life was too much for me." We talk about the importance of preaching the gospel, and it is important, but let us be assured of this, that Christ's people have got to live the world to Christ or the world is lost. An old African once said: "A good example is the tallest kind of preaching." He was right. The world needs more of what some one has called "Sermons in Shoes."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

May 19. Why Is Jesus the World's Greatest Leader? John 15:9-16; 12:23-27.

(The kind of leader Jesus was. How he became a leader. Qualifications of leaders he chose. How did Jesus prove his leadership? How does Jesus inspire us to-day? What tasks does Jesus lead us to?)

SUGGESTIVE BULLETIN BOARD SLOGANS

He who plants thorns should never go barefooted.

Let your questing better self lead you to Church.

The Church offers satisfaction to man's most ancient need.

Not good if detached, so reads your railroad ticket. Do not detach yourself from your church.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MAY TWENTY-SIXTH

THEME: *The Message of Sacrifice* (Memorial Day).

SUGGESTED SCRIPTURE READING: Heb. 9:1-22.

SELECTED HYMNS: "For all the saints who from their labors rest."—W. W. How. "From ocean unto ocean."—Robert Murray. "O beautiful, my country."—F. L. Hosmer. "Mine eyes have seen the glory."—J. W. Howe. "My country, 'tis of thee."—S. F. Smith. "O God, hear thou the nation's prayer."—I. Maurer.

SALUTATION (or Call to Worship): "Hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. Humble yourselves under the mighty hand of God, and he shall lift you up. Draw nigh unto God, and he will draw nigh unto you."

INVOCATION PRAYER: O Lord, thou who art our God and our fathers' God, we desire to offer that homage which is due to thee and aid us to impress upon this generation the lessons that can be learned from the past. Especially would we thank thee for the good examples of those who having fought in defense of liberty and right do now rest from their labors. Hasten the happy day when war shall be learned no longer, and all battle flags be furled. We ask in the name of Christ. Amen.

THE SERMON

TITLE: *The Message of Sacrifice* (Memorial Day).

TEXT: "Without shedding of blood there is no remission." Heb. 9:22.

THE SERMON OUTLINE

INTRODUCTORY: The late Sir William Robertson Nicoll, editor of *The British Weekly,* having been asked to address a congregation of Christian ministers during one of the darkest days of the World War, began by quoting words found in Heb. 9:22, "Without shedding of blood there is no—" then he paused, looking around in a most impressive way, and added, "there is nothing—no country, no civilization, no Christianity"; this was followed by a great and timely message on the meaning of sacrifice.

And, commonplace as it may seem, that is the ultimate truth for which this day stands in the calendar of the nation, and which it should teach us. Only as individuals serve God and their fellow men at real cost and sacrifice to themselves can truth and justice and freedom be established and become universal in the earth.

America comes to another Memorial Day. The rich memories that have clustered around it for more than fifty years belong to another period,

now happily closing. A new struggle and a new set of experiences have cut across the lines graven from 1861 to 1865. The day which has necessarily been sectional in its observance, though the softening lapse of years has taken all bitterness away, will have a new and more truly national significance. For wherever Memorial Day is celebrated those who strew flowers on the graves of the blue-coated dead who died that the Union might live will have in mind also the unseen dead, the khaki-clad boys—sons and grandsons of those who were arrayed against each other in 1861—who loved and served a common country and died under a common flag, and now lie buried in European soil, made sacred by the blood of sacrifice.

The larger meaning of the text is this—there is always something redeeming for nations and for men in the spirit of sacrifice.

I. As a nation, how much we owe to the sacrifice of others? "Other men labored, and ye are entered into their labors." Our inheritance from the past generations is large and rich. We owe a great debt to the men and women of former days who toiled and endured, making possible the manifold richness of our national and spiritual inheritance. "Our lines have fallen unto us in pleasant places, we have a goodly heritage." We enjoy to-day the rich fruits of others' devotion and sacrifice. Scattered over the country in town and city and cemetery are many monuments—mute reminders of the cost of service and the nobility of sacrifice. They stand as witnesses to the great debt we owe to the brave men and women of the past, who freely gave their toil and shed their blood for others.

The struggles, privations, and sufferings of our colonial and revolutionary forefathers speak eloquently of sacrifice. How much that spirit has meant, not alone to the beginnings of our nation but to all its subsequent and worth-while character and achievement? Our national life has been enriched and made glorious by the sacrifice of those who counted not their lives dear unto themselves.

II. Yet we have never been a war-like nation. Separated by the Atlantic from Europe we needed to give but little thought and attention to warfare. Our national tastes were averse to war. We did not believe that war was either a biological or moral necessity. As a people we diligently cultivated the arts of peace.

While we have not shrunk from necessary sacrifice, we have taught the doctrines of peace. We have fought in many wars, yet we have hated war. We have believed in the school-house and not the fort; in the book and not the bomb-shell; in the home and not the arsenal or the armory; in free, happy, industrious towns and cities, and not in Krupp gun-works.

When, therefore, on April 12, 1861, the national flag was fired on by the bombardment of Fort Sumter, the Federal government was wholly unprepared to meet such a situation. But when President Lincoln called for men to rally to the nation's defense, from all sections of the north men rushed to Washington by the thousand, at first more rapidly than they could be efficiently trained and adequately equipped for service. Thus originated, as you know, the Union Army. And for four black, purgatorial years the Union soldier faced the horrors of death in many forms. He soon discovered that "without shedding of blood" the rebellion could not be put down.

We rejoice to-day that the bitter animosities of the past are forgotten,

that the North and the South have clasped hands in token of friendship and brotherly love. The Confederate soldier believed that he was in the right and fought sacrificially and shed his blood freely as only a brave man can. Like his brother of the North, he was a man of courage; he braved every peril, suffered every hardship, and faced death fearlessly for what he conceived to be his sacred rights. In Libby Prison are to be seen two bullets which met in mid-air over the battlefield of Petersburg. One is a Union bullet, the other a Confederate. In the shock of battle those two bullets met, and such was the heat and impact of the collision they were welded into a leaden star. Beautiful symbol this of that union, one and indivisible, which exists among us to-day. Henceforth we are to be one in spirit and in purpose, as we have been one in struggle and in sacrifice, as well as one in destiny as we face the larger tasks of the future.

III. How much we owe to the spirit of sacrifice as manifested on a more colossal scale in that Armageddon of the world? Never such a crisis, never such great issues in the history of the world! Never before such shedding of blood, such stupendous sacrifices of human life and treasure in the history of men! The appalling cost of the World War in human life is staggering. In his "Direct and Indirect Costs of the War," E. L. Bogart tells us that the total known dead number about ten million; the seriously wounded over six million; otherwise wounded over fourteen million. Hardly is it possible for the human mind to comprehend the awful significance of these figures; of ten million men and boys (the pick of the nations) killed in that great struggle, a number about equal to the population of the State of New York. Do we grasp this? Can we permit ourselves to grow complaisant about it? Yet many among us are trying to forget, and are putting their patriotism in cold storage. All too many have reverted to a life of selfish pleasure-seeking, and are supporting a policy of aloofness, forgetful of the fearful sacrifices made in their behalf in the shedding of the blood of millions of their fellow men. Can those mothers whose sons made the supreme sacrifice on the plains of Picardy ever forget this struggle and what it meant for them to give of their dearest and their best? They know the height and the depth of sacrifice. Here is a story told me by an officer of a machine-gun corps concerning an American boy, typical of many. As he lay fatally wounded in the battle of the Argonne, attended by a surgeon who could do but little for him the boy asked that his head be raised; then fastening his eyes on a way-side crucifix he was heard to murmur as he breathed his last, "Me, too, Lord Jesus." I do not know what that boy's creed was, but this I know, that boy died in the spirit of true sacrifice. "Greater love hath no man than this, that a man lay down his life for his friend." That there were millions like him we most sincerely believe, not one of whom regretted his sacrifice supreme if only thereby world freedom and peace might be established and war throughout the world forever outlawed.

Notwithstanding all this, there are those who talk lightly of the next war. They know not what they say. Another war on such a scale is most terrible to contemplate, for it would be sheer folly and madness. The practical impossibility of national neutrality has been abundantly established, so that another war would mean the virtual destruction of the white race, or at least its fatal weakening. The war microbe seems to be in the

blood of some, and the sane, peace-loving people of the nations must labor to rid us all of the deadly germ.

So there is still ample scope and abundant need for the manifestation of the spirit of heroism and sacrifice. Shall we not highly resolve to dedicate ourselves to a holy crusade to bring about peace and good-will among the nations, to hasten the day when the faith and hope and love of men shall be centered in him "who was wounded for our transgressions and bruised for our iniquities"? Who "came not to be ministered unto but to minister, and to give his life a ransom for many."

Should not the preëminent purpose of such a service as this be to stir up our minds by way of remembrance; to feed the fires of a pure and lofty patriotism in our own hearts and in the hearts of our children; to create in them and in ourselves a desire and a passion to serve others in a large and sacrificial way, remembering that no nation liveth unto itself. May the God of our fathers who gave them strength and courage to rear this fortress of freedom, to "quit themselves like men," guide and inspire us now and in the days to come, and may we never desire, for ourselves or for our children to unlearn the lesson of sacrifice.—J. W. L.

COMMENDATORY PRAYER: God bless our native land. Bless to us the memory of those who bought its liberties with sacrifice and blood. In Christ's name we ask. Amen.

OFFERTORY SENTENCE: "I will be exalted among the heathen; I will be exalted in the earth."

OFFERTORY PRAYER: Help us to remember that now as of old the Son of Man looks upon a sorrowing and dying world with pity unutterable, and that he asks us to give the Bread of Life. Receive the offerings we bring thee and use them for the salvation of men. Through Christ we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

There is a voice from the tomb sweeter than song; there is a remembrance of the dead, to which we turn even from the charms of the living. Those we would not exchange for the song of pleasure or the bursts of revelry.—Washington Irving.

Memory can glean, but can never renew. It brings us joys faint as is the perfume of the flowers, faded and dried, of the summer that is gone.—Beecher.

The great foundation of civil virtue is self-denial; and there is no one above the necessities of life but has opportunities of exercising that noble quality, and doing as much as his circumstances will bear for the ease and convenience of other men.—Steele.

The opportunities of making great sacrifices for the good of mankind are of rare occurrence; and he who remains inactive till it is in his power to confer signal benefits or yield important services, is in imminent danger of incurring the doom of the slothful servant.—Robert Hall.

Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—Sir Walter Scott.

CHOICE MEMORIAL DAY ILLUSTRATIONS

Memorial Day a Monument

Tall monuments, artificially chiseled with rarest skill, cannot honor our dead soldiers as much as the loyal patriotic impulses planted in the hearts of our boys and girls to-day by the record of their deeds; impulses which, if properly nourished, shall engender loyalty, patriotism, and love for the flag which makes free,—

That flag of the heroes who left us their glory,
Borne through their battlefields' thunder and flame,
Blazoned in song and illumined in story,
Wave o'er us all who inherit their fame.

Memorial Day Means Peace

In the great cathedrals of Europe they sing in English, German, French, and Spanish, but, high up in the dome and far out in the audience, the music is all one, expressing one thought in the language of the soul. At Babel the people of the world were dispersed because of many languages. Now millions are being united in the one language of the Christ, "Peace on earth and good-will to men!"

The grandest words of our greatest captain, whose mausoleum overlooks the Hudson, were: "Let us have peace!" Abraham Lincoln, that paragon of patriots, in his very look and action spoke "Peace" louder than words.

Marshal Foch's Memorial Day Message

Marshal Foch, on the eve of Armistice Day, 1921, wrote the following message to the World War veterans:

"It is out of sacrifice and suffering that the greatest things in life grow. No one man ever gave up part of himself in a great cause, but that his sacrifice was rewarded a hundred fold in moral and spiritual blessing.

"Our hearts pour out in sympathy to-day to the mothers, wives, fathers, sisters, brothers, of those brave soldiers who made the supreme sacrifice in the World War. Our prayers go up in unison for those men, and at the same time we worship their memory.

"Armistice Day, the eleventh of November, should be made sacred throughout the entire civilized world. It is the day when we think of the noble sacrifice made by the hero-dead, of the brilliant record of duty well performed left on the field of battle by the wounded; of the spirit of patriotism and bravery shown by those who fortunately escaped shot and shell.

"On this day let us think only of the great cause for which the Allies fought—a splendid cause, one that led to victory and peace. And in thinking of the great cause for which we fought, let us think also of a bond of eternal peace, so that the people of the world may work and rebuild and find happiness in industrial pursuits, with no thought of future conflicts.

"God helping, peace will reign throughout the world."

This same message is worthy of being repeated on Memorial Day in all our communities.

Gone West

The following is a beautiful prose poem on the death of the millions of brave soldiers who gave their all on the side of the Entente allies in the world war:

"Gone West! Over the purple hills and beyond the softly glowing rim of life's day the warrior's spirit takes its flight. Out of the morning, across the white archway of noon-tide, down to the sunset! Out of the din and clamor, out of the bitterness and strife, out of the fierce passion of the combat, into the dreamless silence whose shadows mark the pathway to the stars! Beyond earth's darkening horizon, through the curtained gloom of night, far upon the shoreless sea of fadeless light! Out of the agony of life's Gethsemane, over the quaking summit of Calvary, into the realm of glory, where God's banners never furl, where victory is sure! So the stainless knight of stainless cause moves down the west, where earth's last glimmer fades and dies, and into God's spreading dawn, whose light is eternal, whose breath is cool and sweet. Gone West!"

PASTORAL PRAYER: Dear God and Father, we thank thee for the wisdom that cometh from above, that in the hour of human need thou hast raised up men to lead the way with courage and confidence learned from thee. We thank thee for all the great and good men and women of the past, the master spirits of time. We thank thee that the way has never been so dark that thou couldst not illumine it if only some man put his trust in thee; and no way so rough that thou didst not smooth its roughness to him who walked by faith in thee. We thank thee for all those through whom thou hast brought deliverance and hope to mankind.

We thank thee for those who have labored and we have entered into their labor; for those who have lived and died for their country, for liberty and for thee; for those who have passed on the torch of truth to us. May we bear it high and far, and may our children hear it higher still for a better and juster world. May we take increased devotion and carry forward the work. May our hearts be pure and kind, and never the home of meanness or hate or fear. May our sons be strong, good men and our daughters be women whose is the white flower of a blameless life. And may they be parents of an even better generation of men and women.

We pray for all rulers and leaders and law-makers everywhere. We pray that the men who have grown up in an old world may not be unresponsive to the hopes and aspirations of a new world; that they may feel the reality of mankind's longing for peace, and that the curtailment of weapons of war may lead to a time when war shall be no more. We thank thee for the progress that has been made, and pray that the world may not be content till its dream of peace is fully realized and men forget the art of war. And may thy Kingdom come and thy will be done on earth as it is in Heaven. Through Jesus Christ our Lord. Amen.—P. M. S.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *It Blossomed to Die* (Memorial Sunday).

Boys and girls, this is Memorial Sunday. It is a time when we call to mind those who gave up their lives in our behalf. There is a story about a century plant that carries meaning. When this century plant had bloomed the gardener cut it down. A visitor asked him why he did this. It seemed a shame, he said. The gardener answered that when it bloomed it always died; and that was its fate. This seemed a pity. He was asked if he could not have cut off the bud, and thus have kept it alive. He said yes, but added, "Was it not better for it to bloom and die, than not to bloom at all? A blooming death is better than a no account life."

That gardener was wise. We honor the memory of those that have given their life for some noble act. A young man in Ottawa jumped into the river to save a companion; and he lost his life, but he has a monument raised to his memory, and the gratitude of those for whose sake he risked his life. Memorial Day commemorates the heroism of the men that gave their lives for their country and its flag.

We do not need to jump into a river or to go to war to have our life blossom with noble deeds. The little kindnesses of unselfishness are fragrant and lovely blossoms of a life that will live longer than a century. We may bloom thus day by day and not even risk our life, but, if occasion offer where heroism calls to risk our life it may be better to bloom thus and die than to prove recreant and unworthy our trust. "He that loseth his life for my sake shall find it." The One that spoke those words knows what they mean. Do we?

MEMORIAL DAY TEXTS AND THEMES

Heroes Are Immortal: "As dying, and behold we live." 2 Cor. 6:9.

Decoration Day and Its Lessons: "And he said unto me, Son of man, can these bones live?" Ezek. 37:3.

War Not Glorious: "Who smote great nations, and slew mighty kings." Ps. 135:10.

National Dangers: "Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate," etc. Isa. 62:4.

Flowers for Memorial Day: "What shall I render unto the Lord for all his benefits?" Ps. 116:12. Praise is comely. Flowers of gratitude are sweet-smelling savor. A banquet of patriotic graces: freedom, religious liberty, self-sacrificing love, and brotherly kindness.

The Day of Memory: "What mean ye by this service?" Exod. 12:26.

The Veteran as an Oracle: 2 Sam. 16:23.

The Christian a Soldier: 2 Tim. 2:3, 14.

The Christian Warfare: "I have fought a good fight." 2 Tim. 4:7.

A Sermon of the Sword: "The sword of the Spirit, which is the word of God." Eph. 6:17.

The Great Service: "Nebuchadrezzar, king of Babylon, caused his army to serve a great service," etc. Ezek. 29:18-20.

FOR THE EVENING SERVICE

TITLE: *Pivot Battles in Life.*

TEXT: "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel." Joshua 10:14.

THE SERMON OUTLINE

INTRODUCTORY: With these words conclude the narrative of that decisive battle which gave Canaan into the hands of the children of Israel. There were other conflicts, indeed, before this battle. There were several after it—fierce conflicts and furious. But on this battle of Gibeon the whole campaign turned as on a pivot.

And so the civil and martial history of the world has turned on a few decisive battles. On the field of Marathon, for example, Greece was saved from the heel of Persian despotism. On the field of Arbels Alexander conquered the Oriental world. The question whether Britons or Frenchmen should rule France was determined when Joan of Arc, in her snow-white armor, rode her coal-black steed up the heights of Orleans. The battle of Marengo placed the iron crown on Napoleon's brow; Waterloo swept it off, and sent the desolator to the prison rock of St. Helena. Our Revolutionary war lasted through eight long weary years, but the whole war turned on the pivot of Saratoga.

Now every man is a miniature nation, and every human life has its one or more decisive battles. They are like Joshua's conflict at Gibeon.

I. And, at the outset, I would observe that every effective influential life is marked with sharp and severe struggles. There is but one way to avoid these, and that is to sacrifice living to bare existence. Such a thing is possible. I can show you human beings whose existence is as meaningless and monotonous as that of an oyster. But life is quite a different matter. And the loftier, the grander the life, the more eventful it is in conflicts.

II. In offering you now some practical suggestions for these moral warfares, let me remind you that your first conflicts will probably be with sensual temptations. It is not the fault but the trial of youth that its blood is warm, its impulses are ardent, and its physical appetites are clamorous for gratification. So far as these appetites are natural you are not to blame for them. The sin does not lie in possessing them, but in indulging them. The appetite for strong drink when controlled is as harmless as a caged tiger. The danger comes from uncaging the monster. While young men have sensual appetites, and while thousands of abandoned people are incessantly inflaming those appetites by the most enticing and fascinating lures, there must be a warfare between the conscience and the passions. This is inevitable. But no temptation is an overmatch for a soul steel-clad in celestial armor and sentineled by God's protecting Spirit.

What allurements could be stronger than those which Potiphar's wanton wife brought to bear upon the youthful Joseph? That was the decisive battle in Joseph's career. It was his pivot moment. Defeat then would have been swift destruction. It was easy to keep his integrity in a prison when he had already kept it in a palace.

III. But there are other battles beside those with sensuality. The "world" is as dangerous an enemy as the flesh. By the "world" we mean the spirit of the world, the selfishness that cares not for God, the covetousness that worships mammon, the ambition that sacrifices every one and everything on its own selfish altar, the godlessness that knows no Bible but a ledger, no heaven but a splendid mansion or a high office, no law but policy, and fears no hell but poverty or political defeat. I need not tell you that this spirit is most destructive to religion and most offensive to God.

How many a public man has had his whole career decided by his course in some trying emergency or on some one great question of right.

That was a hard struggle for Nathaniel Ripley Cobb, of Boston, when he decided to accumulate no more than fifty thousand dollars during his life, and to give all the surplus to the treasury of the Lord. But after the noble resolution was once taken, selfishness was a conquered lust in that man's breast forever. A few simple rules of moral war: 1. Never change your position in sight of an enemy. 2. Never place on guard a doubtful or a questionable principle. Your sentinel will be sure to betray you. 3. Never abandon the high ground of right for the lowlands of expediency. 4. Get your moral armor from God's word, and "put on the whole armor." An exposed spot in character may admit the fatal weapon of the foe. 5. But whether wounded by foes or deserted by friends, never surrender.

IV. But we are driven to our fourth and last head—the conflict between faith and unbelief. This is the most momentous of all the struggles in which your souls can be involved—faith, evangelic faith, on the one side, and unbelief on the other. By "unbelief" I refer to the heart's rejection of Jesus Christ. Here lies the real battle after all. The simple issue is, Shall Christ have possession of the soul or not? That is the conflict.

Make this critical hour the hour of your soul's salvation. And when, by the grace of God, you have done that, you may say of the day of your decision, as was said of Joshua's victory at Gibeon, "There was no day like that before it or after it, that the Lord hearkened unto the voice of a man." Thanks be unto him who giveth us the victory through our Lord Jesus Christ.—T. L. C.

THE SUNDAY SCHOOL LESSON

TITLE: ***God's Law in the Heart.*** **Jer. 31: 1-40; John 1: 17; Heb. 8: 7-13.**

GOLDEN TEXT: "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119: 11.

Teaching the Lesson

Here is the best thing in the best place for the best purpose. I. *This best thing is the Word of God.* Best because it is divine, because it is good throughout, and because it is the root of all good. "Thy Word," precious, "better than thousands of silver and gold," "sweeter than honey and the honeycomb," a light, a guide, a chart, "the power of God unto

salvation," with Christ its fullness and glory. II. *In the best place*—"hid in the heart." Such was the psalmist's wise precaution against temptation. Wise strategy. The good man hides God's Word in his heart—not merely in his memory, not in the intellectual powers of the mind, though both are good, but in the only citadel, where the affections dwell, where reason governs, the home of motive, of principle, of feeling—in the heart. With the heart we feel, believe, love. The Pharisees wore it outside. It must be in us, a living power; in us a spring of action. III. *For the best purpose*—"that I might not sin against thee." There is no higher reason or nobler purpose than that. This is the great desire of the good man, not to sin against God. His views of God give him this desire and aim. His love of God does the same. So do his views of sin and consequences. Here is the sure preventive of sin. The Word of God is in its very nature expulsive of sin and cleansing therefrom. Hid, like a sword in its sheath, to be drawn out at a moment's notice. Hid, like a guard in a house, a sentinel in a fort, to watch diligently against temptation. The Christian has no nobler ambition than to live without sin. IV. *But how does God's Word in the heart promote holiness?* It drives out sin by pre-occupation. And it discovers sin. If you know God's Word well you are on the high road to the easy discovery of God's will. You will know what he approves and delights in. It will be equally plain what he abhors and detests. And it announces sin. It tells you where the evil is and when you may expect it. It is a sort of tocsin that warns of impending danger, an alarm timed to startle when danger is close. God's Word also points out the way of escape. It is the chart on which is marked every shoal, every quicksand, every rock, and the safe channels too. Besides, it actually arms us against danger. If kept in the heart, it keeps the heart. It strengthens and nerves the spirit, and reveals the path of duty. The bane of souls is sin. The antidote for sin is God's Word.

ILLUSTRATIONS

The Bible Valued

When the arrival of the cart which carried the first load of the sacred Scriptures to Wales, in 1816, sent by the British and Foreign Bible Society, was announced, the Welsh peasants went out in crowds to meet it, welcomed it, as the Israelites did the Ark of old, drew it into town, and eagerly bore off every copy as rapidly as they could be dispensed. The young people were to be seen spending the whole night in reading it. Laborers carried it with them into the field, that they might enjoy it during the intervals of their labors, and lose no opportunity to become acquainted with its sacred truths.—Maud Willis.

The Bible Expels Sin

Two sisters, absent from each other for some years, met. One had come under the influence of the Bible and became a Christian. The other said, after a few days, "I do not know what is the matter with you, but you are a great deal easier to live with than you used to be."

Bible a Safety Chart

Danger is doubly dangerous when we do not know that it exists. A concealed enemy has a deadly advantage. Years ago a Pacific steamship went down off the coast of Alaska by striking an uncharted rock. Four hundred lives were lost. A man who was able to swim ashore through the numbing slush ice, saving himself and another, told later of the criticism that was expressed, after the accident, because there were any uncharted rocks in that course. There are no uncharted rocks in our life course. God has made the chart; it is our Bible. Better still, we may have on board and in undisputed control all the time a Pilot who has been this way before and who knows all the rocks and perils. God has done all that he can to keep every human life from ever knowing the meaning of the word "wreck." And he has done enough. It is for us to decide whether we will accept his guidance and safety.—*Sunday School Times.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *He Is Able.*

I. *"Able to do exceeding abundantly above all that we ask or think."* II. *"Able to make all grace abound toward you;* that ye having all sufficiency in all things, may abound unto every good work." III. *"Able to succor them that are tempted."* IV. *"Able . . . to save them to the uttermost that come unto God by him,* seeing he ever liveth to make intercession for them." V. *"Able to keep you from falling,* and to present you faultless before the presence of his glory with exceeding joy." VI. *"Able to keep that which I have committed* unto him against that day." VII. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby *he is able even to subdue all things unto himself."*

"Believe ye that I am able to do this? . . . Yea, Lord." "According to your faith, be it unto you."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

May 26. How Have Missionaries Been Effective Leaders? Matt. 4: 12-25.

(The tasks missionaries face. How did Carey prove his leadership? How has missionary leadership been effective in China? India? Japan? In hospital work? Education? Industry?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Get right and you will get on.

Sixty-six muscles are required to produce a frown, and only sixteen to smile. Wear a smile and "save the difference."

Stand with the best people for the best things. Stand with the Church. The Church helps men to think about the highest themes.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JUNE SECOND

THEME: *Spiritual Sustenance* (Holy Communion).

SUGGESTED SCRIPTURE READING: John 6:25-40.

SELECTED HYMNS: "According to thy gracious word."—J. Montgomery. "As pants the hart for cooling streams."—Anonymous. "At the Lamb's high feast we say."—R. Campbell, Jr. "At thy command, our dearest Lord."—Watts. "Away from earth my spirit turns."—R. Palmer.

SALUTATION (or Call to Worship): "And when the hour was come Jesus sat down and his disciples with him. And he said unto them: With desire have I desired to eat this passover with you before I suffer. For I say unto you: I will not eat it henceforth, until it be fulfilled in the kingdom of God."

INVOCATION PRAYER: Almighty God, our Father, it is by thy grace that we attain unto holiness, and it is by thy light that we find wisdom. We humbly pray that thy grace and light may be given unto us in this service, so that we may come into the liberty of purity and truth. Wilt thou graciously exalt our spirits, and enable us to live in heavenly places in Christ Jesus. Impart unto us a deep dissatisfaction with everything that is low, and mean, and unclean, and create within us such pure desire that we may appreciate the things which thou hast prepared for them that love thee. Wilt thou receive us as guests of thy table. Give us the glorious sense of thy presence, and the precious privilege of intimate communion. Feed us with the bread of life; nourish all our spiritual powers; help us to find our delight in such things as please thee. Give us strength to fight the good fight of faith. Give us holy courage, that we may not be daunted by any fear, or turn aside from our appointed task. Make us calm when we have to tread an unfamiliar road, and may thy presence give us companionship divine. Meet with us, we humbly pray thee, in all the appointed means of grace, and may the joyful remembrance of this service inspire us in all the common life and service of after days. We ask through Christ our Lord. Amen.

THE SERMON

TITLE: *Spiritual Sustenance* (Holy Communion).

TEXT: "I am the bread of life," etc. John 6:35.

THE SERMON OUTLINE

INTRODUCTORY: Man is sometimes referred to as the eternal triangle that even the round world itself cannot fill. The corners remain which only God himself can fill. As bread nourishes, builds, and sustains

the body, likewise Christ builds, nourishes, and sustains the soul. Let us dwell upon this truth briefly.

I. The simplicity of the symbol—bread.

To grasp the full meaning of the symbol it is well to bear in mind that bread in the East was characterized by a unique sacredness. During the late war we ourselves realized to a great extent the sacredness of ordinary bread—the dangers that were encountered, the hazards run in securing and conveying bread to the hungry multitudes. In view of the hazards run, many a seafaring man could veritably and reverently say over a cargo of wheat, "This is my body broken for you." In the ancient East this was peculiarly true of bread. It was a land more or less isolated. The source of supply was within itself. All life depended upon the crops. We believe that this sacredness attached to bread had its source in the charge of Moses to the Israelites before leaving captivity. He informed the people that in Egypt they were able of themselves through artificial and mechanical means and through processes of irrigation to control the crops. But in the land that they were soon to occupy conditions were different. There, he said in effect, you will depend entirely upon God, upon the sunshine and the showers, to mature the crops. It will be similar to eating bread directly from the hand of God. In this way bread became the sacred symbol of God's watchful care over his people. It became sacred, so much so that it was considered sacrilegious to allow a morsel of bread to lie in the mire. It is in this manner that Christ would have us understand the full meaning of the symbol of bread.

II. Bread not a luxury but a necessity. It is constantly needed. It is good to enjoy luxuries at times, but we must have bread. We become tired of most luxuries, but pure wholesome bread is something we never tire of. Furthermore many so called luxuries are common bread colored and adulterated. Bread was the staple diet of the East. We eat bread with other articles of diet; in the East they ate other things with bread.

The truth involved is self-evident, the constant need of Christ. Religion is not supplementary to life. As the physical man needs bread, so does the spiritual man need Christ. We need Christ in every phase of life's activities. In business? Yes. Without him we shall toil in vain, empty nets and keen disappointment will confront us on the morrow. We may fill our homes with exquisite upholstery, decorate our walls with costly paintings, and fill our coffers with gold to overflowing, but we must have the bread of life or we perish.

III. Bread must be personally appropriated. If we are to be benefited it will not suffice to gaze at the bread from a distance and admire its whiteness and purity. It is only as it is partaken of, masticated, swallowed, and assimilated that it is transformed into physical sustenance in the form of red blood, bone, tissue, and muscle. It is possible to die of hunger within sight of a bountiful table, or (like those on a hunger strike) to clench the teeth and lock the lips and refuse to eat. Many are actually dying of spiritual starvation. The reason why many go about more dead than alive is that they are undernourished spiritually. They have too much religion to enable them to throw themselves into worldly pleasures with the abandon of a worldling, and too little to allow them to enter fully into the joy of Christian service. They are undernourished. The

popular cry during the late war was: "Eat less bread!" "Eat more bread!" is the clarion call of Christ to-day. "I am the bread of life!"

IV. Bread is beneficial only as its need is felt. Herein is the sole reason why many leave the Lord's table dissatisfied. We have already partaken to the point of physical satisfaction of the things of this life. It is similar to a man sitting at a table loaded with food, who desires no food because an hour previously the keen edge was taken from his appetite at another table. Before there can be real satisfaction there must be a real, intense hunger and thirst after righteousness, a real sense of need. By prayer and meditation upon our condition and need only can this essential condition of soul be produced. Our convictions are far too superficial. If the Master's words mean anything, they mean that, unless Christ becomes part of us as food becomes part of and sustains the body, we are actually in a state of spiritual decline and death.

V. Wheat must perish to sustain life. "Except a corn of wheat fall into the ground and die it abideth alone: but if it die, it bringeth forth much fruit." These were the words upon the Master's lips a week prior to his departure. It may be that the symbol of bread and wheat was chosen as an analogy because of the similarity of process whereby ordinary bread and the bread of life are produced. A grain of wheat must be buried in the soil, then rot, then force its way through the soil to engage in mortal combat with the elements of wind and rain and tempests. Then it is mowed, cut, tied, thrashed, pulverized, kneaded, and baked before it can sustain life.

To-day about the Master's table, we not only refer to Christ as bread, we also commemorate the process whereby the bread was produced; his lowly birth, the bitterness of being misunderstood, maligned, persecuted, betrayed, crucified, and raised from the dead. It is thus that he has been productive of new life and rendered assimilable, become bread whereof we may partake and live. The words of Christ are not symbolical, but in reality we partake of him as spiritual food in such a way that he becomes part of us, just as the food we eat, and becomes spiritual sustenance to the inner man.—G. J. P.

PASTORAL PRAYER: In this hour of memory help us, O Lord, to remember all that is well to remember and to forget what is better forgotten. We remember the great dreams of youth, when we were unselfish and chivalrous and wanted to go forth and do great things for the world. May these memories summon us again to the heroic and brave and true. We remember when love was young and hope was living and faith was strong. We remember the great and hallowed experiences of earlier days which ought to enrich our lives evermore. We remember the great comrades of the past, princely men and queenly women we have known, strong and radiant spirits whose paths crossed ours. We remember the sweet souls which we have known and loved and lost a while. We remember the sickness and sorrow which led us near to thee. We remember our unanswered prayers and know that had all been answered as we wished it would have brought leanness to our souls. We remember our failures which were stepping stones to real achievement. We remember the cup that would not pass but instead, angels came to minister to us and we were made strong to drink the cup. We remember Gethsemane and Pilate's hall

and Golgotha and all those last scenes of the whitest life that was ever lived. May we watch with him this hour, and behold his Cross as though we sat by his side. May the greatness of his gentleness so captivate our imaginations as to swing us away from our selfish selves and into his great train. Help us to say with him, "Not my will but thine be done." We have not resisted unto blood, striving against sin. We have eaten the bread of sorrow, but not as he did. We suffer little wrongs at the hand of man but are not persecuted and slain as was he. Teach us with our lives ever to say, "Not my will." There are seasons when thy best gift to us is pain and thy truest comfort is sorrow. We do not know. Our thoughts are short, short thoughts and thine are long, long thoughts.

To what end, O Lord, are our bodies being broken and blood shed, for broken and shed they are. Day by day tissue is being destroyed and the blood grows cold, and day by day the waste is repaired. But day by day our bodies are broken and blood shed. We remember that it was to a great and glorious purpose that Christ's body was broken and his blood shed. So may it be with us. So may we be larger natures, more radiant spirits, masters of hope, and conquerors over death. Through Jesus Christ our Lord. Amen.—P. M. S.

CHOICE HOLY COMMUNION ILLUSTRATIONS

Lord's Supper Then and Now

The closing feature of the comparatively quiet coronation of King Edward at Westminster Abbey was peculiarly fitted to emphasize the contrast between Christ's place then and now. After the crowning of himself and queen, amid the marvelous display of rank, wealth, jewels, pomp, possibly still the greatest ever witnessed in the world, came the celebration of the Lord's Supper. The King and Queen took off their crowns and knelt humbly and received the bread and wine. A more marked contrast than that between this and the scene of the Last Supper in Jerusalem, nineteen hundred years ago, could hardly be conceived. Then Christ was without wealth, without power, without a retinue, except that of a few poor ignorant fishermen, on the eve of his crucifixion, the world heaping shame and dishonor upon him; now the world bows, honors, and worships him, in the person of the monarch of the greatest empire of the age, if not of the ages. And who thinks of that closing feature as at all strange?

The Symbols of Christ's Suffering

How wonderfully do these emblems typify the sufferings of Christ! The grains of wheat were beaten out by the heavy strokes of the flail; then ground into flour between the heavy millstones; then formed into bread and baked in the hot oven. And the fruit of the vine was placed under the press, till the blood of the grapes flowed out in a purple stream.

So Christ was beaten in Caiaphas' palace, scourged in Pilate's hall; so the mountain weight of the sin of the world pressed upon his soul in the agony of Gethsemane till his sweat fell as drops of blood to the ground; so his blood flowed on the cross of Calvary from his nail-pierced hands and feet and his spear-pierced side.

Let us remember it was for our sakes and out of love to us that Jesus endured that agonizing shameful death. O! for such love we would call upon our souls to praise the Lord, and all that is within us to bless his holy name!—P. A.

Communion Sunday

The Lord's Supper is the central act of Christian worship. It is a prophecy, pledge, and prelude to that "Supper Table of the Lamb," when we shall sit down with Abraham and Isaac and Jacob in the kingdom of our Father.

But it is more. The time of its recurrence brings to every pastor a season of hallowed opportunity—opportunity for securing new enlistments for Christ, of speaking home to hearts in words and appeals of confidential affection, to counsel the young of his flock who for the first time have been admitted to the ordinance, to comfort the afflicted who have "eaten their passover with bitter herbs," and to cheer the aged who, it may be with many infirmities, have come to obey their Lord's dying command. From the beginning of the midweek preparation to the closing service of the sacramental Sabbath evening, the pastor has one long and precious opportunity.

In Remembrance

The disciples never forgot that last evening. They were gathered about the board, and had eaten of the passover lamb. Then, to their great surprise, Jesus rises quietly, girds himself with the servant's towel, and passes from one to another around the circle washing and drying their feet, returning again to his place at the table.

He reaches for a loaf, and looking upward, asks the Father's blessing upon it. Then the loaf is broken, and with a few simple words he passes it around for them to eat.

Then the cup of wine, and again the few words—so simple, so full of meaning—as they are bidden to drink. And they eat and drink, noting his words, but not understanding, wondering and listening as he goes quietly on talking with them.

The simplicity of the scene makes the meaning stand out. The following twenty-four hours make that meaning plain. His body was broken for them, and for us. So, too, his blood was spilled. It was his own act. No man took his life from him. He voluntarily laid it down.—S. D. Gordon.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *The Dog and the Donkey.*

Little stories oftentimes have useful lessons. There is a famous story about the dog and the donkey I want to tell you boys and girls this morning. And even though the story is very amusing I think you will find before we are through that it has meaning and presents lessons it will not be amiss for not alone little people but big people, too, to learn.

This is the story as it is told. A certain man had a dog and a donkey. He was very fond of the dog. He petted him, gave him fine food, and allowed him to sit on his lap.

The donkey worked all day for the man, and when his work was over, he was shut up in his stall with only straw to eat.

One day the donkey said to himself, "My master likes the dog. I wonder why he doesn't like me? The dog never does any work, but I work all day long. The dog has fine food to eat and I have only straw. My master always pets the dog, but he never says a kind word to me!"

The donkey felt very sad. At last he said, "I know why my master likes the dog. It is because the dog sits on his lap. I will sit on his lap and then he will like me."

Soon the donkey's master came into the garden and sat down on a bench. Then the donkey ran to him and sat on his lap.

"Help! help!" called the man. "The donkey is killing me! Take him away! I will not have him here!"

So the servants came and led the donkey away and beat him for what he had done.

Wasn't that a funny mistake for the donkey to make? He evidently meant well, but he was dumb, and presumptuous and very foolish indeed. Look out, boys and girls. Think twice before you act. Don't be too forward. Don't presume. Be sure to show proper deference to the people you meet. I am sure it will help if you keep in mind this story of the dog and the donkey.—H.

FOR THE EVENING SERVICE

TITLE: *The Wounds of Jesus.*

TEXT: "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zech. 13:6.

THE SERMON OUTLINE

INTRODUCTORY: The wounds of Jesus speak more eloquently than words. Many things are clearly taught us in the word of God that we never can fully appreciate until we see them as revealed in those streaming wounds.

I. Of what do they speak to us?

1. Of the love of God. How full the Bible is of messages of God's love! We find them written all through it, in the Old Testament, as well as in the New. The Apostles tell of it and the Prophets; but if we wish to have it fully imprinted on our souls, we must turn our eyes upon the cross.

2. Of sin. The Bible tells much about sin, and our consciences tell us a great deal about it; but if we wish to know what the real sinfulness of sin is, again we must wend our way to the cross. It crucified the Son of God.

3. Of forgiveness, intercession, and atonement. In one of Charles Wesley's great hymns we have these words:

Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
"Forgive him. Oh! forgive," they cry.
"Nor let that ransomed sinner die."

And God hears and God forgives because of what his Son has done.

II. To whom do these wounds speak?

1. To the children of God. To the advanced Christian ripe for glory. To him they speak of the heavenly perfection to which the Captain of our salvation attained through the suffering of which they are the sign. To those just starting out in the Christian life. To such they point to the path of suffering for his sake; that by the fellowship of suffering we may also be united with him in his glory. To those who have been unfaithful and neglectful of duty. To these they speak reproach, that they have wounded the Lord afresh, and the voice of tender appeal that they may repent and return to him.

2. To the doubting, trembling inquirer who has not yet accepted the Lord as his Saviour, and to the hardened unbeliever.

III. By whom inflicted? The text says they were received in the "house of his friends." "Friends." There is no designation of Christ's followers sweeter and with more honey in it than this, "I have called you friends." What a friend he has been! What has our friendship been to him? Those to whom he came first rejected, wounded, crucified him. There is such a thing still as crucifying him, and that, too, in his own house. You ask how the friends of Christ may wound him?

1. By indifference. The present indifference of the church greatly wounds the Divine heart of our Lord.

2. By opposition. Many things are being done by his professed followers that are out of harmony with his desires, and, therefore, must wound him.

3. By preferring other persons and other things to him. He wants the first place in the hearts of all his disciples, and not to give it to him wounds him.

IV. To what do they call us?

They call us to a new and better consecration. I look at those sacred hands, through which the nails were driven, and think of all they have done for me; and then at my own hands, and what have they done? I look at those weary feet, pierced and bleeding, and think of the long march they made, how they trod the winepress alone for me; and what of my feet, what have they done, where have they been?

And that riven side through which we see his wounded, broken heart! How true that heart has been to you and me! And what a call comes to us through these wounds to a new and better consecration!—J. J. B.

SUGGESTIVE TEXTS AND THEMES

Profit and Loss: "For whom I suffer the loss of all things." Phil. 3:8.
Privilege and Penalty: "You only have I known of all the families of

the earth: therefore I will visit upon you for all of your iniquities." Amos 3:2.

A Face Illumined: "Moses wist not that the skin of his face shone." Exod. 34:29.

Faith and Firmness: "If ye will not believe, surely ye shall not be established." Isa. 7:9.

Unjust Legislation: "Woe unto them that decree unrighteous decrees," etc. Isa. 10:1-2.

A Right Resolve: "I shall speak the truth." 2 Cor. 12:6.

Christ's Coronation: "On his head were many crowns." Rev. 19:12.

The Rising Road: "The way of life is above to the wise." Prov. 15:24.

The Triple Tyrant: "The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:56.

The Unexplored Self: "Who can understand his errors," etc. Ps. 19:12.

THE SUNDAY SCHOOL LESSON

TITLE: *Later Experiences of Jeremiah.* Jer. 20:1-6; 37:1-28; 43:1-7.

GOLDEN TEXT: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake." Matt. 5:11.

Teaching the Lesson

Perhaps the hardest duty that ever falls on a man who loves his country is to point out that his country is wrong. That heavy duty fell to the lot of Jeremiah. After repeated warnings all in vain God told his people by his prophet that they must go into the land of bondage as punishment for their sins. God also told Jeremiah to inform his fellow-countrymen that it was useless to struggle against the troops of Nebuchadnezzar. This painful duty of urging the Jews not to resist, not to persist in a hopeless struggle, was heartbreaking to a true patriot like Jeremiah. The princes, disbelieving in God, disbelieving in religion, disbelieving in Jeremiah's prophecies, no wonder they said, "This man seeketh not the welfare of the people, but their hurt." But like a brave hero and a true patriot he told his people of their folly, of their sins, and of their approaching doom. He was met with the usual brickbat argument, brute force. He was put into a well. He was put into captivity. He was ill-treated in various ways. But every word he spoke came true. When the Chaldeans had utterly destroyed the city and crushed its inhabitants the captain of the guard set Jeremiah free and offered him a comfortable home in Babylon. But true patriot as he was, he chose to share the sufferings of his people, though they had so grievously wronged him. The intense broken-hearted patriotism of Jeremiah stands out in the magnificent Lamentations which he wrote with his pen dipped in his own blood, saddest among all the sad writings of the world. And what made the Jews' ruin so intensely sorrowful to Jeremiah was the fact that it was so richly deserved. Therein was the sting. By and by the Jews who had been left in Palestine became alarmed, fearing the vengeance of the Chaldeans, determined to emigrate

to Egypt. Jeremiah advised against this with all his power, but they heeded not, even compelling the aged prophet to go with them. In lower Egypt he still continued to preach the word of God to his fellow-Israelites. At that time he must have been seventy to eighty years old. He probably died soon after this in Egypt. There is a tradition that he was stoned to death. However this report is not well founded.

ILLUSTRATIONS

The Spirit Jeremiah Showed

On one of the early Christian monuments at Rome there is an epitaph of a young military officer, declaring that he whose name is graved thereon "deemed himself to have lived long enough when he shed his blood for Christ."

Persecution

When Charles IX signed the decree for the Massacre of St. Bartholomew, he said, "Let the work be done so thoroughly that not a Huguenot will be left to shake his finger at one."

Jeremiah Showed Courage

Jane Welch was the daughter of the bravest man Scotland ever knew. When her husband was exiled, she went to the king to plead for his return lest he should die in a distant land. "Aye, madam," said her sovereign, "one word and he shall come back to thee; bid him recant." And she lifted her apron and said to her king, "Your Majesty, with all respect, I would rather catch his head here."—Burrell.

Calmness Under Persecution

A clergyman was dining in a hotel with some commercial travelers, who made jokes about him. He moved not a muscle of his face, and after dinner one of them approached him, saying: "How can you sit quiet and hear all that has been said without uttering a rebuke?" "My dear sir," said the cleric, "I am chaplain of a lunatic asylum."—*Preacher's Assistant.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Indwelling Christ.*

"That Christ may dwell in your hearts by faith." Eph. 3:17.

I. *What it is not.* 1. It is not personal. 2. It is not visionary. 3. It is not merely emotional. II. *What it is.* 1. It is the result of faith as realizing his presence. 2. It is the result of the communication of the Holy Spirit, by which he is graciously present. 3. It is the result of his love.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

THEME FOR THE MONTH: *Youth and Larger Leadership.*

June 2. Character a Growth, Not a Gift. 2 Pet. 1:5-8.

(We are born with *tendencies,* not with character. Define the word "character." How is it developed? How habit develops character, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Whatever is done right needs no explanation.

Dreams are pleasant; opinions cost nothing; but convictions reveal character that amounts to something.

The reason some people do not miss the mark is because they are not trying to hit anything.

Faith in God is an antidote for fear of men.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JUNE NINTH

THEME: *The Blessedness of Childlikeness* (Children's Day).

SUGGESTED SCRIPTURE READING: Mark 10:13-16.

SELECTED HYMNS: "I think when I read that sweet story of old."—Jemima Luke. "There is a happy land."—Andrew Young. "There's a friend for little children."—Albert Midlane. "We plough the fields and scatter."—Matthias Claudius. "Jesus like a shepherd lead us."—Anonymous.

SALUTATION (or Call to Worship): "Out of the mouths of babes and sucklings thou hast perfected praise."

INVOCATION PRAYER: O God, our heavenly Father, we come to thee in the morning of this happy Children's Day. Come to us, O thou Holy Spirit of God and help us to worship in spirit and in truth. Fill this house with thy presence. Enter the sanctuaries which we have dedicated to thee in our inner lives. Make sensitive our minds to truth. Kindle our hearts with love. Energize our wills unto obedient service. Hear us as we offer the prayer our Master has taught us to offer in the spirit of little children: "Our Father," etc.

THE SERMON

TITLE: *The Blessedness of Childlikeness* (Children's Day).

TEXT: "When Israel was a child then I loved him." Hos. 11:1.

THE SERMON OUTLINE

INTRODUCTORY: A feeling of sadness steals over us when comparing the man with the former child-character. We say: "Then I loved him."

I. Children are remarkable for their trust. What undoubting faith in our words! What unquestioning confidence in our judgment! When explanations are asked for of things which cannot be understood by children, the answer is enough when we say: "You will know when you are older." "When" we had this child-likeness, "then" God loved us.

II. Children are remarkable for their purity. Apart from hereditary taint, how sweetly pure! Pure as the heavens ere the clouds are born. Pure as the early dew—the untrodden snow flake—the pellucid stream—the unplucked flowers. "Then" how lovely!

III. Children are remarkable for their sincerity. What open-heartedness! What frankness of speech! What absence of hypocrisy! When like this, "then" God and man love us.

IV. Children are remarkable for their simplicity. How free from vanity, and conceit, and pride, and vain glory! A beggar's hand is clasped cordially, if only clean. The servant maid and the high born lady on equal footing. Social distinctions are paper walls. When the early church resembled this character—"believers were added daily" to its rank; for "then" it was lovely.

V. Children are remarkable for their contentment. No "making haste to be rich"—the penny as satisfying as a sovereign, when small wants are met. No sitting up late and rising up early to eat the bread of carefulness. But calm contentment and happy trust in parental provisions.

VI. Children are remarkable for their gladness. The blood is pure—the circulation healthy—the appetite eager—the sleep dreamless—freedom from "torment"—"perfect love casting out fear." When our souls are thus replete with health and gladness "then" God loves us.—J. P.

OTHER THEMES FOR CHILDREN'S DAY

(Children's Day sermons are most frequently preached not about children but especially and directly to them. We therefore add a few examples of such.)

TITLE: *Making Faces* (1).

TEXT: "The show of their countenance doth witness against them." Isa. 3:9.

Every day as we walk along the street we meet many people and look into many faces. Some of these faces are hard and unpleasant, others are pleasant and beautiful. At one time, not many years ago, each of these faces had the privilege of expressing kindness and beauty. We know that in ten years from now, as to-day, we shall see hard, cruel faces as well as noble and kind ones. These faces are going to be made by the boys and girls of to-day.

As the artist makes his picture line by line, so are we just as surely making faces. We can see the artist at work because he works on the outside of his picture. We cannot see our friends or ourselves at work, because it is all done on the inside. The artist works with a brush, but we work with thoughts, words, and deeds. Whenever we are tempted to say an unkind word or do an unkind deed to hurt somebody else, then we ourselves receive the greater harm. In time they may forget our cruelty, but it is built into our lives and finds its way to our faces, where it is seen by the world.

In the theater men paint their faces to fit the parts they play. If they are to represent a wicked man they make their faces look wicked. In life, whatever part we play, our faces grow to look the part. We should all desire to have beautiful faces, which stand for character. When the artist paints a picture he has a model to follow; if the model is ugly he paints an ugly picture, and if the model be beautiful he paints a beautiful picture.

When we say that a boy or girl may be a Christian we mean that they may take for their lives the most beautiful model. We always think of Jesus as having a beautiful face because his life was beautiful. If we follow his life and teachings we cannot have hard, cruel faces for the

world to see. God meant all faces to be kind and noble, and therefore he has given us his Son as our life model.

We must always remember that what the poet says is true for us:

"Beautiful thoughts make a beautiful life,
And a beautiful life makes a beautiful face."
—Rev. Chester J. Armstrong.

TITLE: *God's Use of Little Things* (2)

The Lord is pleased to use little things, and through very weak instruments he shows his mighty power, and almost all little things are useful. Spurgeon says, "Little chips light great fires," "Little pigeons carry great messages," and "Little pitchers can do great service."

I. It was only a little coat. But what love it expressed! (1 Sam. 2:19). "Moreover, his mother made him a little coat, and brought it to him from year to year." What happy times for little Samuel when his mother fitted on his new coat every year! The little coat was the expression of the mother's love—thinking, working, and blessing. There is only one thing purer and greater, and that is God's great love.

II. It was only a little cake. But what blessings it brought! (1 Kings 17:13.) "But make me a little cake first, and bring it to me, and after make for thee and for thy son." This is not selfishness, but faith. Elijah represented God, and he put God first. This was a cake full of plums of blessing, food and supply for "many days." God's promises are like this little cake, full of blessing and sweetness.

III. It was only a little cloud. But what hopes it revived! (1 Kings 18:44.) "Behold there ariseth a little cloud out of the sea like a man's hand." Prayer shut the heavens, and prayer opened them again. Oh, the mighty power of prayer; it will always turn a little cloud into a big blessing.

IV. It was only a little coney. But what wisdom it displayed. "The conies are but feeble folk, yet they make their houses in the rock." (Prov. 30:26.) Wise little builders, building their homes at the right time, the right place, and for the right purposes—for shelter, safety.

V. It was only a little child. But what good service she rendered! "A little maid, and she waited on Naaman's wife." (2 Kings 5:2.) She had kind thoughts, earnest words, a bright testimony, and did happy service. The lessons from these little folks are all pointed and practical. Be thankful. Be trustful. Be hopeful. Be thoughtful. Be truthful.—Rev. C. Edwards.

TITLE: *Weeds and Habits* (3).

Among the innumerable analogies that may be traced between the phenomena of the natural and the moral world, there are few more perfect or more instructive than that which may be shown to exist between the weeds of the field and garden and the bad habits, the weeds of the heart.

I. Both commence on a small scale. The Scotchman's little paper of thistle-weeds was sufficient to overrun an island as large as England with the noxious weeds. So the little mischievous seed which a man sows in his

heart will bear a crop of weeds out of all proportion to the original germ.

II. Both weeds and bad habits mature and multiply without cultivation. Whatever is valuable must be reared with more or less care and labor; but these natural and moral pests ask only to be let alone. Neglect is the only care they require. Do nothing, and you do all that they ask.

III. They are both lusty and hardy. They are not apt to be nipped by early or late frosts, or scorched by fiery suns. They are the last things to be drowned in a flood or to dry up in a drought. Give them a foothold in the soil, and the smallest possible chance of life, and they will take care of themselves.

IV. They are both amazingly prolific. It has been said that a single plant of the weed called "sow thistle" will produce over eleven thousand seeds. We will not venture to calculate how many mischievous seeds may spring from a single weed in the heart, but we know that such things are very prolific.

V. Both are costly and destructive. Though no toil is required to raise a crop of weeds, they eat up the goodness of the soil, and deprive those plants which are valuable of their proportion of nourishment.

VI. If suffered to remain long in the ground, they both become very difficult to extirpate. If you would eradicate a noxious plant you must take it in hand at an early stage. If you wait till its seeds are wafted to every corner of the field, and its roots have spread deep and wide, it will mock your efforts to exterminate it. You may cut it down or pluck it up; you may burn it or bury it; you may fight it manfully and patiently; but while you are subduing it in one spot it will spring up afresh in another, to mock your labors and vex your soul. So it is with a heart long overgrown with the weeds of bad habits.

CHOICE CHILDREN'S DAY ILLUSTRATIONS

Look Up

Miss Margaret Slattery told us that one day she was walking along the street when she heard a little voice say: "Hello, Miss Slattery." She looked around, but saw no one. Again the little voice. She looked everywhere, but still saw no one. Then the little voice said, "Keep a-lookin' up, Miss Slattery." She said, "I looked up, and up, and up, and finally saw her way up in a tenement house, and when I found her she said, 'You didn't see me, Miss Slattery, because you didn't look high enough.'" Jesus took the little children up into his arms, and taught us not to look down for them any longer.

Lost Art

"I said the strangest, strangest things
Before I learned to talk,
And wore the longest, longest clothes
Before I learned to walk."

I think I hear some of the tiniest tots here to-day speaking like this. One of the purposes of Children's Day is to have us listen to what children say.—H.

Children's Sayings

There are lessons we may learn from children's sayings. Each of the following might make a sermon or point a moral for a Children's Day message.

A Funny Bone: "Father," said the little daughter, "I feel it in my bones that you are going to buy me a new hat for Children's Day."

"Which bone, darling?"

"I'm not sure, but I think it's in my wish-bone."

Vaccinated: My kindergarten children were talking about a little newcomer, who had been adopted into a childless family. "Robbie has been adopted," said Will.

"Have you ever been adopted, Anna?"

"No," replied Anna, adding,—with a note of triumph, "I've never been adopted, but I have been vaccinated."

On the Fence: Mary was seven, and she didn't want to take her music lesson. "Why, Mary, don't you like your music?" asked her mother anxiously.

"No," sobbed the little girl, "I hate those little black things sittin' on the fence!"

Don't be scared by little black things sitting on the fence, or away from any duty.

Learn All You Can: Little Doris could not count beyond four. One day, when she was showing me five berries that she had picked, I asked, "How many have you, Doris?" Her brows puckered; then, dimpling with smiles, she answered: "Wait till I eat one; then I will tell you!"

Learn. Learn all you can. Learn to count, and then you will not need such a strategy to keep you from showing ignorance. But Doris will learn. Any girl as smart as that can learn, we are sure.

Going to Be: "Well, my little man," said the kind old gentleman, "how old are you?"

"Five," answered the child.

"And what are you going to be?"

"Six," was the quiet reply.

The Dog Doctor: One mother, recounting at great length the details of the illness of a little dog to her small girl, several times mentioned "the dog doctor." She was surprised, at the very end, by the question, "What sort of a dog was the dog doctor?"

The Cold Cat: My little daughter, one dark, rainy day, came indoors with a wet, half-starved kitten, and on my remonstrating with her to take it out at once, she became indignant and said, "You don't remember, mother, when you was a little cold cat yourself."

Not Selfish: When Bobbie went to his grandmother he was much interested in whatever went on in the kitchen. One day she said to him: "I'm going to make you a nice little pie in a saucer, Bobbie, all for yourself. Don't you think I'm pretty good to take so much trouble?"

Bobbie thought about it. "Grandma," he said at length, "Mother told me not to be a bother, and if it's goin' to be any trouble, you can just as well make my pie reg'lar size."

Look out! little people; don't be selfish.

Childhood Adrift

A little four-year-old child strayed from her home near Liverpool, Perry County, Pennsylvania, and came unobserved to the bank of the Susquehanna River. A skiff was lightly beached on the shore, and the tiny little girl got into it. The jar loosened the boat from its hold and it drifted away. After several hours had elapsed the mother missed the child and instituted a search, but without success. She then thought of the river, and went to the place where the boat had been beached, and where she and the child had so often gone together. She was filled with horror to observe that the boat was not there, firmly believing that the child had been in it and been carried away with it. After an all night search the child was found in the boat twenty miles away, and was returned to her almost distracted mother. Alas, all the children who get adrift do not reach home again. There are dangers that beset children on all sides, and parents need to watch with ceaseless vigilance to save them from drifting away from the harbor of safety.

PASTORAL PRAYER (for Children and their Teachers): O God, our Father, we praise and thank thee for children; for their simple-mindedness, their spirit of wonder, their unexpectedness, their affection, their appreciation of beauty and fun and the goodness of life, for the love and reverence of children among the roughest men and women, for those engaged in education that have the childlike heart and are holding up to teachers the ideal of believing in and waiting upon the child, for the awakening of the nation to the need for the education and care of her children, for all the unknown faithful service of teachers and others to destitute children, for the wise love of parents and for all happy, healthy homes where children grow up loving what is fair and good, we thank thee, O Lord.

For all children who are handicapped by hard circumstances; for those who are being brought up in homes in which there is no beauty or joy or love; for the sick, incurable, and mentally deficient; for the wayward, and for those who are misunderstood, we beseech thee to hear us, O Lord.

For all teachers, especially for those who find it hard to keep the eternal youth and freshness which children demand, that they may find in Christ a continual renewal and deepening of personality, we beseech thee to hear us, O Lord. O God, who hast included all thy commandments in one commandment of love, so that if we love not our neighbor we cannot fulfill thy law; we humbly pray thee to create in us such a sincere and fervent love of one another that we may be true children of our Father in heaven, and faithful disciples of Jesus Christ our Lord. Amen.

SUGGESTIVE CHILDREN'S DAY TEXTS AND THEMES

What Is Your Name? John 1:42. The text tells us how Peter got his name—Petros—rock. Children earning a name. Earning regard. Earning love and respect or dislike and suspicion.

Strayed Sheep: "All we like sheep have gone astray. . . . And the Lord hath laid on him the iniquity of us all. . . . He is brought as a lamb to the slaughter." Isa. 53:6.

The Best Book: "The law of thy mouth is better unto me than thousands of gold and silver." Ps. 119:72.

Cooking the Brain: "Awake, ye drunkards, and weep." Joel 1:5.

A Magnet: "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

A Beautiful World: "It shall blossom abundantly, and rejoice even with joy and singing." Isa. 35:2.

Face Strings; or, How to Grow Beautiful: "They have made their faces harder than a rock; they have refused to return." Jer. 5:3.

Lighthouses: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

Railroad Lamps: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

Foresight and Hindsight: "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." Prov. 22:3.

Airy Castles: "Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?" Esther 6:6.

The Giant Killer: "These were born unto the giant of Gath; and they fell by the hand of David, and by the hand of his servants." 1 Chron. 20:8.

Religion's Pleasant Ways: "Her ways are ways of pleasantness." Prov. 3:17.

FOR THE EVENING SERVICE

TITLE: *The Folly of Fret.*

TEXT: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity," etc. Ps. 37:1-9.

INTRODUCTORY:

"Impatience, fret howe'er she may,
Cannot make the swift one slower.
Doubt and fear, that cause delay,
Cannot make the swift one slower.
And no spell repentance knows,
Can wake the still one from repose."

Rev. John Brown, of Haddington, a household name in Scotland, once said: "No doubt I have met with trials as well as others, yet so kind has God been to me that I think if he were to give me as many years to come as I have already lived in the world, I should not desire one single circumstance in my lot changed, except that I wish I had less sin. It might be written on my coffin, 'Here lies one of the wards of Providence, who early wanted both father and mother, yet never missed them.'"

He had evidently well learned the lesson of patience and confidence in God. "Godliness with contentment is great gain." It is the greatest riches. The minister who far out from the city found a poor woman in a carpetless room, happy with her crust of bread and her Bible, instead of envying the rich, thought that such a spirit was to be desired above everything else.

Riches do not necessarily bring happiness; but such a trust always does. "Fret not thyself." There is folly in fret.

I. Impatience, even to fretting against Providence is not the least of the sins of God's people. It is indulged in by many till it becomes habitual, destroying all peace of mind and bringing grievous offense to God.

II. Some causes tending to produce this state of feeling.

1. Physical infirmities. Some people are constitutionally miserable. In other words, they are sick. In the case of a good many people when they find themselves inclined to fret all the while the best advice would be to send them to a good physician.

2. Disappointments in life cause not a few people to fret; but if they are Christians this result should not come; because, as we ought to remember, disappointments are God's appointments. They are usually for our good.

3. The mystery of God's providential dealings is a cause of fretfulness in many of us. But we ought not to expect to understand all God's dealings. We know not our way but we know our Guide. How well we can afford to trust him! He promises to lead us in a right way and to make all things work together for our good.

4. The inequalities of life everywhere seen, the afflictions and hardships endured by so many righteous and godly souls, and especially the prosperity of the wicked, disturb the minds of many good people. These are the thoughts which are bearing so heavily upon the psalmist when he writes this psalm. But he became quickly reconciled, and satisfied too, when he thought of the difference in the final estate of the righteous and wicked.

There are many dark problems which we cannot solve now; we must wait for clearer and fuller revelation. We must take them in faith waiting God's own time to explain. But instead of doing this we are apt to reason about them and worry about them and sit in judgment on the ways of God until we get our mind confused, our heart filled with unbelief, and our temper ruffled.

III. The duty of calm trust in God.

The psalmist gives some of the reasons why we should cherish such trust.

1. He reminds us of God's even-handed justice. "For the Lord loveth judgment and forsaketh not his saints."

2. He gives assurance that God's providential rule takes in all events and all time, even eternity, so that he has ample opportunity to carry out his eternal plan of wisdom and love. (Vs. 18.)

3. The seeming triumph of the wicked shall be short. "They shall be cut down like the grass."

4. The Lord will vindicate his people. "Wait on the Lord and keep his way."

Waiting patiently is part of trust. "Be silent before the Lord." Wait patiently for his explanations.

Working diligently is part of trust and a good remedy for fretfulness. "Trust in the Lord, and do good." A two-fold remedy! Doing good is one of the best ways to banish fretfulness. Any one busy in doing good has not the time to fret. And, as we have intimated, he has cured the disposition to fret also. Be not guilty of the folly of fret.

THE SUNDAY SCHOOL LESSON

TITLE: ***The Story of the Rechabites*** **(Temperance Lesson). Jer. 35: 1-19.**

GOLDEN TEXT: "We will drink no wine." Jer. 35:6.

Teaching the Lesson

The Rechabites had an honorable record, reaching far back into the early days of Hebrew history. When Israel was passing through the wilderness of Sinai the tribe of the Kenites showed them kindness. This laid the foundation of perpetual friendliness between the two peoples. They seem to have adopted the religious convictions of Israel and to have accompanied them into the Land of Promise. Retaining their integrity as a pastoral people, the Kenites maintained these friendly relations with Israel through the intervening centuries. It was of this tribe the Rechabites, for such was the name of this strange but loving people, had sprung. One feature was that they were total abstainers from wine. Jeremiah put a test to them. Their definite answer was "We will drink no wine." They said this was in loyalty to Rechab, their father. I. *First, note that their principles were tried.* They were offered wine. After a family record of three hundred years the evil thing is set before them free of cost. Then, too, the wine was offered them by a good man—Jeremiah, God's prophet. The wine was offered them in the Lord's house. They were in the chamber of a good man, on holy ground, and in strict privacy. II. *But their principles were triumphant.* This triumph was prompt, definite, complete. "We will drink no wine." It was inclusive also, for they spoke for themselves, their wives, their sons, their daughters. III. *The actuating motive.* It was filial love. "For Jonadab our father commanded us." This was the only defense they cared to offer for their singular conduct. A pious ancestry is an invaluable blessing. Time cannot impair the power of a good life. IV. *The influence of their conduct.* They were not tried for their own sakes, but for the good of others. Conduct makes personal influence. The Jews were instructed by the behavior of the Rechabites. V. *The Rechabites' reward.* 1. Divine approval. Jeremiah assured them of God's benediction. 2. Divine preservation. Jonadab promised his sons long life, and that promise God ratified. Medical and statistical science have come to Jonadab's views. 3. Divine honor. "Jonadab, the son of Rechab, shall not want a man to stand before me forever."

ILLUSTRATIONS

Reason for Total Abstinence

The late Frances E. Willard once asked the greatest of inventors, Thomas A. Edison, if he were a total abstainer. When he told her that he was, she said, "May I inquire if it was home influence that made you so?" He replied, "No, I think it was because I always felt that I had better use for my head." Who can measure the loss to the world if that wonderful instrument of thought that has given so much light and leading in the

practical mechanism of life had become sodden with drink, instead of electrical with original ideas!

Trifling with a Serpent

There is a fable that a serpent found himself surrounded with a ring of fire, and said to a man standing near, "Lift me out," and the answer was, "If I do, you will bite me." Over and over the serpent pledged himself that he would not do it, and finally, the fable goes, the young man reached over and lifted the serpent from his perilous position. But he was no sooner safe than his fangs protruded, and he made ready to strike with the sting of death. "But you promised you would not," said his rescuer. "I know I did," said the serpent, "but it is my nature to sting, and I can't help it." And this is true of strong drink. Men have trifled with it, and they imagine that when they choose to do so, they can break themselves free from its power; but it is its nature to sting and kill and destroy, and no one is so strong that he can overcome it in his own strength if it once gets a hold upon his life.—*Good Templer Watchword.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Title: *Say So.*

"Let the redeemed of the Lord say so." Ps. 107:2.

This exhortation is to tell not what we are or what we have done, but to tell what God has done; and not what he has done for us physically, mentally, or socially, but what he has done for us spiritually. He has redeemed us. I. *This duty we owe to ourselves.* No true man is willing to compromise himself, but is willing for the world to know where he stands. If necessary he will make men know where he stands. II. *This duty of letting others know we are redeemed we owe also to others.* The secret disciple wins few for his Master. III. *This duty of letting men know that we are redeemed we owe, above all else, to God.* We owe it to him as a matter of gratitude. We owe it to him as a matter of rejoicing. All the honor and all the praise of our salvation belong to our God. We owe it to him as matter of obedience. He commands it. "Let the redeemed of the Lord say so." IV. *We that are redeemed should "say so" in word—both written and spoken.* Many souls have been won to Christ by written appeal. We should "say so" with spoken word, both in personal profession as we publicly own Jesus as our Saviour, and also by personal testimony to the Saviour. Like Andrew, we must go and find others and bring them to Jesus. V. *We that are redeemed should "say so" by our works*—not only by the words of our lips, but also by the works of our lives. Here, too, "Actions speak louder than words." The Gospel lived is more powerful than the Gospel preached. VI. *We should "say so" before our loved ones in the home, before our comrades in business, and before all the world.*

CHRISTIAN ENDEAVOR SOCIETY TOPIC

June 9. Thinking Things Through. Luke 14:28-30; Prov. 16:22-25. (Nothing is well done without thought. Plan. Be architects of destiny. Count the cost. Don't go off at half-cock. Prepare.)

SUGGESTIVE BULLETIN BOARD SLOGANS

The difference between success and failure is that the one wills and the other only wishes.

An excuse often is a falsehood substituted for a reason.

Some people fall for everything and stand for nothing.

The worst thing about crossing a bridge before you get to it is that it leaves you on the wrong side of the river.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JUNE SIXTEENTH

THEME: *Opportunity and How Men Meet It.*

SUGGESTED SCRIPTURE READING: Gal. 6: 1-18.

SELECTED HYMNS: "Work, for the night is coming."—A. L. Coghill. "Must Jesus bear the cross alone."—T. Shepherd. "O Jesus, I have promised."—John E. Bode. "Awake, my soul, stretch every nerve."—P. Doddridge. "Fight the good fight with all thy might."—J. S. B. Monsell.

SALUTATION (or Call to Worship): "The hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

INVOCATION PRAYER: Almighty God, our heavenly Father, we bless thee that thou hast made us the children of promise, and therefore we may all receive the bounties of thy grace. Thou wilt not turn us away from thy door if we come to thee in all the hunger of our spiritual needs. Thou wilt receive us with heavenly hospitality and thou wilt feed us with the bread of life. We bless thee for this glorious hope, and we pray that in this service the hope may be realized. May we have the willingness to lay our burdens down at thy feet. May our guilt be buried in the unfathomable sea of thy forgiving love. May our failures be lost in the restoring ministries of thy grace. May our disappointments be changed into radiant expectations. May all bitterness be transformed into Christian love. May this be a service in which all these miracles of grace shall be wrought in us and for us. Thou hast brought us here over many different roads; may we now meet at the common spring, and find thy sufficiency greater than all our needs. We ask all in the name of Christ our Lord. Amen.—H.

THE SERMON

TITLE: *Opportunity and How Men Meet It.*

TEXT: "As we have therefore opportunity, let us do good unto all men." Gal. 6: 10.

THE SERMON OUTLINE

INTRODUCTORY: Have you ever thought of the meaning of the word "opportunity"? In its quite literal significance it means something either "in front of the door" or "outside the harbor." You have the picture, either of a ship with sails unfurled, riding at anchor, ready to start upon her unknown voyage, with just a moment to spare to catch her before the sails are bent; or the picture of a veiled figure standing for an instant at the door of one's life, knocking with sharp swift strokes, and then, if no answer comes, passing away into the darkness, refusing to be recalled. That is opportunity. These are the two pictures which this word created when it first crept into common speech.

And how constantly these pictures are being reproduced in human experience! How often at the door of a man's soul the opportunity that would have changed his life from beggary to wealth, from loneliness to joy, from the tyranny of sin to the liberty of Christ, has thus come unexpectedly and knocked, and knocked yet again; and then, because he is too slothful to rise, too indifferent to open the door, the silent figure, whose hands were ladened with priceless blessings, has passed swiftly away into the night of a lost opportunity.

Let us keep before our minds this picture of the figure at the door—opportunity knocking like a wayfarer at the gates of a man's life. And for the sake of clearness I shall speak of opportunity this morning in relation to four different types of men.

I. There is the man who murders his opportunity.

Saul, the first king of Israel, is the Scriptural type of this man, who deliberately wasted life's priceless opportunities. And what an opportunity was that of Saul! What an unexpected guest, and laden with what boundless possibilities, was that which came knocking at the door of his life that day when, going out to seek his father's asses he found instead a kingdom. Yet Saul murdered that opportunity—as hundreds of men to-day are murdering their opportunities—by claiming as a right what we ought to have held as a duty; by demanding that which God had given him as a trust as his own private possession to do with as he pleased. Opportunity, which had come to him as an angel of God to lead him to the path of duty he degraded into a slave to serve his lusts. So Saul wasted his opportunity—murdered that which would have crowned him with immortal blessing.

Kings have done that since, but not kings alone.

II. There is the man who just misses his opportunities.

Here we touch a comon enough type in the throng of life, a character with a certain pathos about it—the man whom Dickens has immortalized in fiction in the familiar figure of Micawber, always waiting for something to turn up, and always missing it when it does. This is the man who seems to be born into the world a day too late, and who spends his whole life in a vain effort to catch up. He is always much too late for the opportunity that should have brought him fame and fortune. He grows eloquent over the chances of life, and pathetic over the mischances which have hindered his hopes of success. His epitaph might be made to read something like this: Here lies a man who dies a day too soon because he was born a day too late. He spent his life trying to catch up.

Scripture has outlined the picture of this man in that little verse in the Book of Kings where the prophet, describing the loss of a certain prisoner of war, adds, "While thy servant was busy here and there he was gone."

Here is where the tragedy of character so often turns into final doom. It just misses the coronation of Jesus Christ through the thoughtless trifling of the years. "Let us fear," says the apostle, "lest a promise being given us of entering into his rest, any of you would seem to come short of it." That is it—just come short of it, just miss it by a hair's breadth. So men lose the prizes of this life; so men lose the prize of immortal life.

III. The third type is the man who grips his opportunities as they pass. Ever alert he stands at the door of his activities, ready to welcome and turn to good account each new opportunity as it comes. The story

of missionary triumph throughout the nineteenth century is simply the record of opportunity seized for Christ by men in whose lives the vision of his life has illumined faith and inspired courage. To-day the Church of God waits for the consecration of just such men. What is it that makes religion a power in any man's life? Not that it assures him of his own salvation, but that it sharpens his ears to hear the knocking of the needy hand of opportunity that comes like a wayfarer to his life.

IV. The last type is he who creates his opportunity.

This is a rare type of character, but it is also the highest type of character. This is the man who makes his discouragements and disappointments elements of a higher success. Failure becomes a spur to activity, and out of defeat he spells the secret of a worthier victory. Such an one was Sir Walter Scott in the field of literature. Such, too, in a nobler degree, was the Apostle Paul. In that wonderful chapter in Romans where he gives the catalogue of his "sufferings, tribulations, distress, persecution, famine, nakedness, peril, and sword," he adds: "Nay, in all these things we are more than conquerors." "In these things" he conquered, not by ignoring his persecutions, but by finding in them new opportunities of service and devotion.

Such too, in a preëminent degree was the spirit of Jesus. Upon that cross of infamy he lifted up for the adoration of the age the sublime spectacle of a divine self-sacrifice. To-day and for all days the cross has become the rallying place of the ages, and its message has become the inspiration of the world. It is as we catch that spirit of sublime faith and divine insight that enables Christ to create the opportunity of a universal salvation, that we, too, face with brave hearts the disappointments, discouragements, and trials which this life must bring.—D. S. M.

COMMENDATORY PRAYER: Help us to do good unto all men as we have opportunity. May we be alive and alert to the duties and privileges of to-day. The night cometh wherein no man can work. We can pass this way but once, if therefore there is any good thing we can do give us grace to do it now. Now is the accepted time. To-day is the day of salvation. Help us to make the most of this one passing day. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "Upon the first day of the week let every one of you lay by him in store as God has prospered him." "Freely ye have received, freely give."

OFFERTORY PRAYER: Our Father, teach us the best ways to use the wealth of the world. May it be the servant of thy will. Give us true wealth of soul. May the need of the world inspire us to industry and thrift that we may be able to help where help is needed. Bless the offerings we bring thee now; use them to the advancement of thy kingdom, and bless us as we bring them. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Opportunity is man's treasure.—H. S.

How much depends upon seizing the past and present opportunity!

Many a man by missing the "tide in the affairs of life" has missed the high road to fame and fortune and whatever the world could give to make him illustrious and distinguished.—H. S.

How many gray-headed and aged men look back upon the squandered opportunities of early life with bitter regret and unavailing sighs. They can now see where they turned down the wrong pathway, and where they missed the golden and precious season which, had they employed it well, would have brought them to far different results.—Hugh Stowell.

Doing Good: I. There is good which Christians can do. II. To do good there must be both intention and exertion, aim and effort. III. The kind of good done and the amount must both be governed by what Paul here calls "opportunity."—S. M.

Why Do Good: I. God commands it. II. It will overcome evil. III. It will make you happy. IV. It will make others happy. V. Others will then do good to us.—W. N.

CHOICE ILLUSTRATIONS ON THE THEME

Delay Is Forfeit

Felix missed his opportunity, when he said to Paul: "When I have a more convenient season I will call for thee." The blind men wisely improved it when they cried out: "Jesus, thou Son of David, have mercy upon us"; for immediately they received their sight.

The Blue Grotto at Naples can only be entered at a favoring tide. Strong arms must bear you there and all nature's exquisite designs and colors are revealed to you. Failing the right tide, we fail to behold its beauties. Heaven with all its beauty and grandeur is possible. But the favoring tide must be improved. Behold, now is the accepted time! Delay is forfeit.—Rev. G. Wyckoff.

Alert to Opportunity

In a yacht race in New England waters, the boats were running against a very strong tide before a light wind. The tide was stronger than the wind. The captain of one of the racing boats, studying the shore, became convinced that, though the white-winged vessels appeared to those on deck to be going forward, they were in fact drifting backward all the time. The shrewd captain suddenly conceived a brilliant idea, and threw over his anchor, which, while it would not let the boat go forward, held it steadfast so that it could not drift backward. After a while, when the tide turned, so that the boats found it possible to make progress, the other boats were a mile and a half in the rear, and the captain who had been wise enough to anchor won the race. The captain's anchor would have done him no good if he had not kept his sails in splendid trim, ready to fill with the breeze on the first opportunity. Be alert, on tiptoes of watchfulness for the opportunities life brings.

Opportunity Must be Prepared For

Edward Johnston Porter, a young boy, shipped on the merchant vessel *Annie B.* as messenger and servant. He desired to fit himself to be a cap-

tain. He did not spend a single moment in idleness, but worked and studied hard. Beginning with the furnaces and engines, he extended his inquiries for knowledge to the very pilot-house, until there was not a thing about the ship which he did not understand. On February 12, 1913, a sudden gale struck the *Annie B.* The two pilots were instantly killed; the captain and five seamen were washed overboard. For two or three minutes the steamer drifted hopelessly. Then young Porter ran to the wheel and in ten minutes he had the ship under control. For over seven hours he stood at the wheel and kept the vessel in a safe course with the track of the storm. When the life-saving crew from Cape Charles finally boarded the ship the boy saluted their captain and fainted. He had studied faithfully, and was ready when the emergency came. His ability called him to action and enabled him to prove his worth. Talent is both a call and an opportunity.

A Lost Opportunity

After a fruitful meeting we were trying to deepen impressions and, if possible, persuade others to become Christians. Standing in the aisle was one who rarely attended religious services, a man with a large family, but one of whom was a Christian. He seemed to be waiting for some one to speak to him, and I felt I ought to do it, but hesitated because my husband usually dealt with the men. So I passed on.

Upon reaching our stopping-place the man of the house said to me: "I wish you had spoken to Mr. Allen this evening"—the very one I had neglected! "Coming down the road he said to me: 'I wish Mrs. Gray had spoken to me to-night. Somehow I felt as though I could have become a Christian if she had.'" How I regretted the awful mistake! My lost opportunity has never returned.

PASTORAL PRAYER: We bless thee for all thy Fatherly, Motherly, shepherdly care. Our house is still standing, the fire is still burning, and the table is still spread. The little child is in the cradle, and the old man in the arm-chair, and the window is full of light, and the birds gather around the roof to sing their summer song. Thou dost give us meat in desert places, and water in sandy deserts; thou dost go before us and make footprints on the road lest we go in the wrong path, and stumble and fall. The very hairs of our head are all numbered, thou dost count our heart-beats, thou dost beset us behind and before and lay thine hand upon us, and no good thing dost thou withhold from our life. Thou dost always give an additional blessing, thou art always giving, thou livest to give, thou didst give thine only-begotten Son, and this is our pledge and covenant that all else shall be imparted to us.

Help us to understand our life and our calling, and to arise as those who are called by the master in the morning, to do a long day's work, with all heartiness and cheerfulness. Make a man of the weakest of us, turn the sick of the palsy into one able to carry with ease his own bed, rouse the lethargic and the indifferent, make the young zealous of thy glory, inflame them with the fire of heaven, and may they this day consecrate themselves at the open altar, with oaths that cannot be recalled.

Comfort the aged with tenderest solaces, speak a word to ears that are deaf to all voices but thine own, and may thy gentleness make us great and

thy forbearance give us heart again every day. Regard the sick, the afflicted, the incurable, the broken-hearted: look upon those who are withdrawn from the crowd and strife of life, and put aside that they may know the bitterness of affliction and the keenness of mortal pain: they long to be amongst their fellow-creatures, to carry higher the banner of the heavens, and to take part in all the beneficent activities of life; but thou hast laid burdens upon them which crush their strength, and thou hast stabbed them with pains which keep them in the shadow. O thou who dost as thou wilt—no angel strong enough to hold back thine arm—thou wilt not keep back the grace from those to whom thou hast shown sore distress.

We pray that every hospital may become as a sacred church this day, that all the wards in which are found the sick and the ailing may be visited as it were by angels from heaven who shall speak gospels and consolations to those who are hidden in the darkness, and who are unable to exercise the functions of life.

Let the Lord's blessings be nigh us, and we shall have no fear, let God's light be in us, and we shall know no darkness, let the Lord bind us to the sacred cross, and altar of atonement, and our blackest sin shall have no power to torment our soul. Through Christ we ask. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *There Go the Ships.*

TEXT: "There go the ships." Ps. 104:26.

Probably many of you boys and girls will be at the sea-shore this summer. Many boys and girls live there, in sight of the ships going by. It is a beautiful sight. "There go the ships!" Maybe you did not know this verse is in the Bible. But it is.

God made the sea. Man made the ships. It must have taken a long time for him to learn to make them, the swift and beautiful things that they are. He had to try many experiments and learn sharp lessons through failure before his ships really could go.

Now whenever you see the ships and watch them you can learn some very useful lessons. For we too are like ships in God's great sea. What will become of us? Shall we sail safely and arrive some happy morning in the desired haven? Everything depends on how the ships go.

I. "There go the ships."—Every ship has a captain. You know that they cannot go of their own accord. The hand of man must manage the helm, regulate the sails, control the engine. And all these hands must be obedient to the captain's orders. Who is your captain? Who rules all your faculties and directs your course? Is it Jesus Christ? If so, the ship will sail prosperously and arrive safely. It may meet with storms; but it is sure of reaching the harbor. If you think of him as first in every plan, at school and at home, Sunday and week-day, then he is your Captain. If you consider before you speak whether your words will please him, and before you act whether your deeds will honor him, He is captain of your ship.

II. "There go the ships."—Every ship has a chart. The captain studies

the chart, and directs his course accordingly. You, who watch from the shore may often wonder why the ship is taking the course it does, zig-zag, it may seem, or suddenly changing. But if you could see and understand the chart which the captain is studying you would understand the ship's course. We have our chart for life's voyage—God's Word. And in this case it is not the Captain only who must know the chart, but each of us must understand enough of it to sail rightly. We know that Jesus Christ does all things well. He not only lived according to the chart, but his life helped to make it the beautiful, clear chart it is for us. When we are in doubt as to the Captain's orders or perils of the sea let us consult the chart. The Bible has instructions for our guidance.

III. "There go the ships."—What do they carry? They are not empty or idle. A few of them may be pleasure yachts. Some of them may be laden mostly with ballast. But you may feel sure that a ship on the sea as a rule carries freight of more or less value. You eat and drink, you play and sing, you work and think; but that is not all, nor indeed the most important part of life. What is the freight you carry? Is it poor or valuable? In other words, what is your character? The ship is built for the sake of what it is to transmit; and life is to be lived for the sake of character. It would be a pity when you land to have nothing to show but a worthless character. It will be a grand thing if when you come ashore you have brought what will be a treasure in the sight of God.

IV. "There go the ships."—God prosper them, one and all! But much more God prosper you, dear boys and girls. You have only one voyage to make. There is no chance of a second trial if you fail the first time. One life is given to each of us. That is why we are so anxious that you may not be wrecked. With Jesus for Captain, the Bible for chart, and a good character for treasure far richer than gold, may you have a happy arrival some sweet morning in the beautiful haven. And when you land may many dear friends welcome you there!—H. E. L.

FOR THE EVENING SERVICE

TITLE: *The Value of Definite Aim.*

TEXT: "Jehu drew a bow with his full strength." 2 Kings 9:24.

THE SERMON OUTLINE

INTRODUCTORY: Soldiers are not the only men who fire at targets. Consciously or unconsciously, you and I are doing the same thing. The target at which we fire is our ideal—and every true man has an ideal at which he is aiming, in the social, commercial, professional, and religious world. How to hit this target is the question that agitates noble souls.

But who shall give us a practical exhibition in the art of archery and constitute our hero of the target? Jehu, the King of Israel. The target he hit was a King's heart, and the tragic incident is well worth your reading. It was a brilliant feat of arms. Our text tells us how it was accomplished: "Jehu drew a bow with his full strength."

Three things made his arrow effective—individuality, physical energy, and definite aim. Put these forces behind the arrow that flies from our bowstring and we, too, shall hit the target at which we are aiming.

I. Jehu's individuality is indicated by the weapon he used—a bow. He had the good sense to stick to the bow and to take no chances with the new-fangled armor of kings. He dismissed a false dignity and won a crown. Had he lost his individuality he had lost his throne.

II. But he also put behind his arrow a splendid physical energy. He "drew a bow with his full strength." I know there are those who admire Jehu, not because of his manly strength, but because of his title. For Jehu the athlete they have only contempt, but they worship the king. Not strength of arm, nor quality of intellect, nor moral tone constitutes the glory of a man but his titles. According to their idea, he need not be a noble man so long as he is a nobleman.

III. Jehu hit the target not because he was king, but because he drew a bow with his full strength. Not his title, but his muscle fired the arrow that won his crown. But if a third secret of his splendid marksmanship be called for, we find it in his definite aim. Without this his individuality and physical strength would not have achieved his feat of archery. If one would hit the target he must fire at it, not towards it. Yet who does not fire in the air? Who takes definite aim?

1. In prayer we miss the mark because we ask for everything in general, and nothing in particular. Not so the publican. He said: "God be merciful to me, a sinner." There were scores of sinners all about him, but he hit the target by aiming at one of them—"Me!" Bartimeus said: "Lord, that I may receive my sight!" He hit the target by aiming at Bartimeus. The Syrophenician women said: "My daughter is vexed of a devil," and hit the target by taking definite aim at her own daughter. But for such a definite aim the world would never have heard of Noah. For one hundred and twenty years he fired away at one target—an ark. And this one thing he did—he built.

2. When Abraham Lincoln was but a young man he witnessed the auction of a family of slaves at New Orleans, and wrote in his diary: "My heart bled at seeing that family sold and separated. My God! If ever I get a chance to hit the institution of slavery, I will hit it hard." He finally hit the target of slavery, because it was the definite aim of his life, and, thank God! he hit it hard.

A greater than Lincoln was Paul. And what was the secret of his greatness? You find it in his motto, "This one thing I do." One thing—singleness of aim, the gathering of thought, soul, feeling, heart, life into one intense, absorbing passion. This was his Master's purpose. He was a specialist, and his specialty was the Cross of Christ. Such definiteness of aim will never fail. Like Paul, Jehu hit the target because he took definite aim.

IV. What target, what ideals are we aiming at in life? If we do not know, we will not hit it. One must see the target before he can take definite aim. Decide, then, what you wish to be, and be it. Know what you wish to do, and do it. Conclude what target you wish to hit, and hit it, especially those targets which God has commanded us to hit—truth, virtue, Christian character, prayer, love, and goodness. Woe be to the man

who does not take definite aim at each of these and draw a bow with all his strength.—J. O. W.

SUGGESTIVE TEXTS AND THEMES

The Unity of Law: "Whosoever shall keep the whole law," etc. Jas. 2:10. "For all the law is fulfilled in one word," etc. Gal. 5:14.

The Returned Missionaries: "And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled." Acts 14:26.

The Separations of Life: "We took ship; and they returned home again." Acts 21:6.

Love for the Church: "I have set my affection to the house of my God." 1 Chron. 29:3.

The Victorious Virtue: "In your patience possess ye your souls." Luke 21:19.

The Final Faith: "That those things which cannot be shaken may remain." Heb. 12:27.

John the Unafraid: "Perfect love casteth out fear." 1 John 4:18.

The Lift of Love: "Thou hast in love to my soul delivered it from the pit." Isa. 38:17.

The Gospel no Novelty: "Saying none other things than those which the prophets and Moses did say should come." Acts 26:22.

Perception and Remembrance: "Do ye not yet understand, neither remember?" Matt. 16:9.

THE SUNDAY SCHOOL LESSON

TITLE: *Judah Taken Captive.* 2 Kings 25:1-21.

GOLDEN TEXT: "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:34.

Teaching the Lesson

Zedekiah was the youngest son of Josiah. He began to reign at the age of twenty-one. He reigned eleven years in Jerusalem and "did that which was evil in the sight of the Lord." At length he revolted against the king of Babylon. This revolt was the beginning of the end, which was the captivity of Judah. Nebuchadnezzar's siege of Jerusalem lasted one year, five months, and twenty-seven days. Jeremiah had counseled submission, assuring Zedekiah, by the word of the Lord, that there was nothing to be gained by resistance, and that the end would be the burning of the city and the king's capture and death. And now commenced the afflictions of Zedekiah. His sons were put to death before his eyes, to put an end to the dynasty. His daughters were carried into captivity. Zedekiah was himself bound in fetters of brass, hand and foot, making escape impossible. He was tried and found guilty of breaking his oath of allegiance to the king of Babylon. The destruction of Jerusalem and the carrying of the Jews into captivity were a Divine judgment—yet it was not final. It was

chastisement rather than punishment. Its aim was to save the nation if possible, and as many of its individual citizens as possible. A considerable remnant of the poorer classes was left on the land to keep it in tillage. Those taken into captivity were told that it should be of limited duration. After seventy years they should return, and they were permitted to have prophets and religious teachers with them in Babylon and in Judah. They were paying the price of sinning. They were also reminded of the national accountability to God. The captivity was more or less due to bad economic conditions. Judah fell into the hands of the Babylonians because her kings had wasted her resources. Then there was the moral degeneracy. Back of the financial policy of the nation lay its moral weakness. Idolatry was a besetting sin. Then there was with this a sad disregard of their religious teachers. Nothing is more dramatic than the struggles between the prophets and the kings of Israel. The one great lesson of the captivity of Judah is this, that the fearless application of Christianity to living questions is the duty of both clergy and laymen and the hope of the state.

ILLUSTRATIONS

Exalted by Righteousness

Two things are now quite generally conceded among civilized and even semi-civilized peoples. The first is that God rules among the kingdoms of the earth; that he presides over and controls the destinies of nations. The second is that those nations that are righteous God exalts, while those that are sinful become a reproach and are destroyed. To a sinful nation it can be said, in the words that were on the walls of a wicked king's palace, "God hath numbered thy kingdom, and finished it." The history and doom of every sinful nation is expressed in the words of the prophet: "The nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted." The fact is that the holy people are the happy people, the prosperous people, the people that are to have a lengthened and happy history. "Righteousness exalteth a nation; but sin is a reproach to any people."—H.

Standard for Patriotism

A hostess of Jacob Riis once asked him how, when he was only a reporter, he so reported the crimes of lower New York as to arouse the city to reform the shocking conditions there. The philanthropic reporter hesitated, gave one or two possible reasons, then added, "And then, you know, I am a Christian, and when a Christian sees a wrong he must do his utmost to right that wrong." That is a good standard for patriotism.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *When Perplexed.*

"We are perplexed, but not in despair." 2 Cor. 4:8.

I. *The Christian's perplexities.* 1. As to his spiritual state. 2. As to the

path of duty. 3. As to the dispensations of Providence. 4. As to the want of answers to prayer. 5. As to the study of God's Word. II. *The grounds of the Christian's consolation amid his perplexities.* 1. They are not unexampled in the history of Christ's followers. 2. They do not necessarily affect our personal safety. 3. They do not prevent the communication of divine influence. 4. They may be removed during the present life. 5. They shall be removed in eternity.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

June 16. The Price of Voluntary Christian Service. Luke 9: 57-62. (Study; preparation; Bible-reading; study of specialties; knowledge of young people's work; giving of time, of money, of effort, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Don't just get educated—keep educated.

"God is found in the bed of the stream, not floating along with the ripples of its surface."

Opportunity doesn't travel by schedule.

When money talks it doesn't have any trouble getting Central.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JUNE TWENTY-THIRD

THEME: *Disregarded Signals.*

SUGGESTED SCRIPTURE READING: Ezek. 33: 1-20.

SELECTED HYMNS: "My Soul, be on thy guard."—George Heath. "Surrounded by unnumbered foes."—Gerald Massey. "Wake, awake, for night is flying."—P. Nicolai. "The world is very evil."—Bernard of Cluny. "Jesus, my Strength, my Hope."—C. Wesley.

SALUTATION (or Call to Worship): "O magnify the Lord with me, and let us exalt his name together; for with him is the fountain of life, and in his light shall we see light."

INVOCATION PRAYER: Almighty God, our heavenly Father, we have come to seek thee here in thy sanctuary this (beautiful) holy Sabbath morning. We would not forsake the assembling of ourselves together, and we do desire to turn our thoughts lovingly unto thee and to thy Word. O our Father, hear us thy children as we pray. We need thy presence every passing hour. We find life a struggle against sin. On every hand temptation assails us. Sometimes we know of its coming and resist. Sometimes we yield. Forgive us, our Father, and be not weary of us, and let us not become weary of ourselves—of trying to conquer ourselves. We are weakness, but thou art almighty, and canst put forth thy strength perfectly in our weakness. Make us truly to hate all that thou dost hate, fervently to love all that thou dost love, and make us truly sorry, from love of thee, that we have so often offended thee. Be pleased, O God, so to transform us through thy grace, that we may no more wander from thy way. We ask through Jesus Christ our Lord. Amen.—H.

THE SERMON

TITLE: *Disregarded Signals.*

TEXT: "This their way is their folly; yet their posterity approve their sayings." Ps. 49: 13.

THE SERMON OUTLINE

INTRODUCTORY: The question is sometimes discussed as to whether it were better to have lived in the first ages of the world, or in these later times. For some reasons, perhaps, it would have been better to have lived in the earlier ages, but we who live in the ends of the world have opportunity to profit by the experience of those who have gone before us. They tried a variety of experiments, and we may be guided by the results which often cost them so much. To this very matter the text refers, pointing out that whilst the way of worldliness and disobedience is confessed folly, yet

one generation after another disregards the solemn lessons taught by its predecessor; in spite of the warning it follows in the same steps, shares the same doom. First, then,

I. Let us note and illustrate the fact affirmed by our text. Mr. Romanes, who has specially studied the minds of animals, says that we may infer intelligence in an animal whenever we see it able to profit by its own experience. But it is the sign of a higher intelligence, the sign of human intelligence, that we are able to profit by the experience of others.

And yet our text accusing men of disregarding the lessons of history is painfully true. The world had two histories, a political and a moral one, and whilst as a general rule men are anxious to profit by the experience of their ancestors on questions touching social or material interests, they are not nearly so scrupulous to profit by the moral page of history. The moral history is as full and explicit as the secular record. "Now all these things happened unto them for examples; and they are written for our admonition upon whom the ends of the world are come." But, as I say, men on a wide scale disregard this history, and refuse the solemn lessons pointed by their immediate predecessors or actual contemporaries—they fail to benefit by the experience which was paid for at such a terrible price. Baxter tells how he once saw a man driving a flock of lambs, and something meeting and hindering them, one of the lambs leaped on the wall of a bridge and fell over into the river; whereupon the rest of the flock one by one leaped after it and were nearly all drowned. Thus we men often act blindly, madly. Smitten by a profound infatuation, we wildly follow one another leaping into the gulf; like sheep we are laid in the grave.

We inquire into the reasons of this strange conduct. How is it men allow themselves to follow courses which have manifestly proved fatal to their predecessors?

II. Men blind themselves to the lessons of history by persuading themselves that variations of time and circumstance will prevent in their case the disastrous consequences which happened to others. It is well known that people may indulge in certain physical habits in one climate with considerable impunity, but if they attempt the same indulgence in another climate it proves immediately ruinous; what is comparatively safe in Europe would directly and ruthlessly destroy in India. We persuade ourselves it is somewhat after this fashion in morals; if we only get into a certain range of time and place and circumstances, particular courses of evil action will prove innocuous although they destroy elsewhere. No error, my brethren, could be greater than this, none more disastrous.

III. Men blind themselves to the lessons of history by presuming on their cleverness. It is manifest that specific sinful courses have proved the ruin of myriads, but we, to-day, meditating the same courses expect to come safely through by virtue of our acuteness. We form the fatal fancy that men perish not because they are wicked, but because they are weak; not because they are sinners, but because they are simpletons. One says to himself: "I know that gambling ruins men every day, but all my ventures shall be discreet; I know a thing or two, I do not lose my head, I am cool and politic, a man of the world not easily taken in." Another says: "I am going to take care of myself, and I shall not be very particular at whose expense I feather my nest; but I am no fool, and my guilty gains

shall defy detection." A third says: "I go in for enjoying myself. No Puritan shall rob me of my cakes and ale, but I know well where to draw the line, and I will come out after a life of liberty and enjoyment without having compromised either my health or reputation."

Brethren, let us not boast of our cleverness; sin is another name for folly, folly is another name for sin. We are less wise than the fowls of the air, less wise than the beasts which perish. In some parts of the Tyrol where the shooting has been very severe, the birds of passage are said to deflect from their usual line of flight so that they may avoid the dangerous districts; but we persist in crossing dangerous places although we know countless numbers have fallen victims to the fowler, and this we do from one generation to another. Darwin tells us that animals learn from experience, imitating each other's caution, and no animal can be caught long in the same kind of trap. But man is far less cautious. The devil keeps on using a few old traps smelling of the blood of ruined generations, and he has little need either to hide his traps or to change them.

IV. Men blind themselves to the lessons of history by presuming on their strength. We conclude that those who fell, fell because they were weak, and we fondly give ourselves credit for decision and strength. "I know where to draw the line, where to pull up, where to put my foot down; they will find no weakness in me." Thus we perplex, deceive, and destroy ourselves.

Brethren, to know where to stop in an evil course is to stop before you begin it. A drop too much of the cup of evil is the first drop.

V. Let us not presume on circumstances. Strange things, indeed, occur in the material world; men are born who can drink deadly poisons with impunity; there are men whom serpents will not bite, whom fire will not burn. Nature has some strange caprices; she indulges in eccentricities which glaringly violate all that concerns the established order. But such rare violations of the law of the world are not repeated once in the realm of morals. God hath fashioned our hearts alike, and no extraordinary conjunction of circumstances can save us from the doom that hath overtaken the multitude of transgressors. Let us not rely on cleverness. The big blunder is always made by the clever. Be confident that the kingdom of evil has existed far too long, and attained a far too subtle perfection to be nonplused by any diplomacy of ours. Let us not presume on strength. The strongest castle in which treason lurks has no foundation.

If God had pointed us to one clear consequence of transgression it ought to have been enough for us, but we have before our eyes a thousand solemn admonitions. History teems with warnings. And you need not go to remote days for awakening, convincing examples.

In all our cemeteries are rich men, gay men, indulgent men, selfish, sordid, sensual men, who being dead, yet speak, and who from their graves beseech us to shun those vices by which they were dishonored and destroyed. Let us not be blind, deaf, defiant.

Really, brethren, in the name of all that is sacred, what do we want with things of error, of license, of transgression? Is not the rational universe big enough for us, is it not rich enough?

"This their way is their folly, yet their posterity follow in their steps." Yes, there is a great procession whose feet take hold of the path that leads

to hell. Oh! do not join them. "Be ye followers of them who, through faith and patience, inherit the promises." Join the noble procession that moves upward, and with them shine as the stars for ever and ever.—W. L. W.

COMMENDATORY PRAYER: Blessed be God for making us uneasy. We devoutly recognize thee in the tumults of our time, and of our own breasts. We thank thee for begetting in our hearts this insatiable hunger, and for spurring mankind to quest and question. Thou reigning Redeemer, who didst burst the bonds of death, we rejoice that thou dost goad us out of our stagnation, and dost equip us with the abundant life, with all its cost of thorny problems and vexing novelties. Keep us tenderly and keenly aware of thy presence thus in and around us. Make us sensitive to the developing revelation of thyself in personal experience and in events. And make us responsive. Give us the thrill of active partnership with thee. Saturate us with thyself. Take away our moral ugliness. Straighten out our twists—even if it does hurt. Cure us of all tricks and perversities. Beguile us into the ways of wisdom. Entice us into the joys of uncalculating service. Discipline the child in us, and make us men, foursquare and large, strong and tender, passionate but pure, each after his own native bent but all like Christ. In Christ's name we ask. Amen.

OFFERTORY SENTENCE: "Give unto the Lord thy God, according as the Lord thy God hath blessed thee."

OFFERTORY PRAYER: O our Father, sanctify the secret places of our hearts that we may follow thee in ministry to others. Make us rich with heavenly treasure. Deliver us from selfishness. Help us to do good to all thy needy children. For Christ's sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The warning was all that could be desired. "He heard the sound of the trumpet." The warning was understood. The sound was startling. Men make excuses as to why they do not attend to gospel warnings. These excuses are frivolous, wicked.—S.

"All men think all men mortal but themselves." All men think all men need the gospel, but not themselves.

Latimer told the clergy in his time that if they would not learn diligence and vigilance of the prophets and apostles they should learn it from the devil, who goes up and down his own diocese and acts by an untired power.

Man is never watchful enough against dangers that threaten him every hour.—Horace.

Danger comes the sooner when it is despised.—Syrus.

Let the fear of a danger be a spur to prevent it; he that fears otherwise gives advantage to the danger; it is greater folly not to endeavor the prevention of the evil thou fearest than to fear the evil which thy endeavor cannot prevent.—Quarles.

Danger for danger's sake is senseless.—Leigh Hunt.

CHOICE ILLUSTRATIONS ON THE THEME

Danger Signals Disregarded

To test the attention paid to signals by their engineers, some of the officials of one of our great railways recently set the signal meaning "Stop and investigate." Twenty-four trains went past it, their engineers paying no attention to it whatever. The twenty-fifth heeded it. How forcibly this may be applied to men's heedlessness of moral signals. Only the exceptional man heeds them.

Dangers Are Common

The following is evidently only a pleasantry, but it conveys the thought of our common dangers.

A man went to the office of a really up to date insurance company to secure a policy.

"Do you cycle?" the insurance agent asked.

"No," said the man.

"Do you motor?"

"No."

"I suppose you occasionally take a flight in an airship?"

"Why, no," said the applicant, "I have no dangerous—"

But the agent, says the storyteller, interrupted him.

"Sorry, sir," he said, "but we no longer insure pedestrians."

Dangers Unseen

Dr. Francis E. Clark tells an interesting story of a young man living in Maine, who was out in the woods one day with his camera taking photographs of attractive bits of scenery. He came upon the mouth of a little cavern between the rocks, and he said to himself, "I will see what sort of a picture I can get out of that cave," and as it was a dark day he decided to take a "time exposure" instead of a "snap shot." Steadying the camera upon his knee as well as he could at the edge of the cave, he gave the sensitive plate a long, deliberate look at the semi-darkness within, went upon his way through the woods, and after a few hours returned to his home. Several weeks afterward, in a leisure day, on developing his picture, you can imagine his astonishment to see in the picture in the very center of the cavern, with arched back and bristling fur, and within springing distance of the spot where he had laboriously balanced his camera, a huge Canada lynx, that might easily have torn his eyes out and have destroyed his life. And yet he came and went and saw no signs of danger.

We walk in the midst of physical and moral perils every day we live. Many of these dangers are unseen. But he is blameworthy who disregards dangers that are seen.

Disregarded Dangers

It is said that one of the great copper mines of England extends many hundred yards under the ocean, whose waves are perpetually sounding in the ears of the workmen beneath. When a storm sweeps over the waters,

the roar of the surges beating upon the shore is terrific. The roof above the mine is veined with shining ore, whose tempting treasures has brought the excavation already too near the surface. A large wooden wedge in one place, has been driven into a crevice to keep out the dripping tide. An entrance of the mighty deep once made, and no living worker could come forth from the imprisoned flood. One who went into the mine says, "The awe-stricken visitor hurries away from the scene with a heart appalled in view of the hourly dangers. Who could win money at such a risk, with the sullen roar of the ocean forever sounding its warning in his ears?"

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Your Examinations.*

I do not suppose there are many of you who really enjoy examinations ("tests" most of you call them now). There are some fortunate boys and girls who do better in the examination room than they ever do in the schoolroom, but there are not very many of this kind, and most of you, I think, enjoy the prospect of leaving school because you suppose you will have left examinations behind.

But the severest tests are to come. Life sets examinations which are harder and stricter than any ever set at school. And the worst of it is, that you never know when they are coming. For months a boy in an office goes along just doing ordinary things; suddenly a temptation comes. He can get money in an easy way that is not a right way, or he is called upon to undertake some responsibility that is new to him that he did not expect. As a rule you only have one chance at each of these examinations. If you take the easy but wrong way you have failed in your examination. If you are not able to discharge the responsibility which is suddenly laid upon you, when there is a chance to advance somebody in the office, you are not the one to get the chance.

The great mistake so many boys and girls make when they are just stepping out into life, is to think that ordinary things are to be the rule. Well, if they are the rule, make quite certain that sometimes there will be the extraordinary things, the sudden demands, what I call the examinations.

How are you going to be ready for them? In your own strength you can manage to do the ordinary things reasonably well. You can escape blame, but when the big moments come, you want more than your own strength if you are going to pass the examination.

If a temptation comes, what a difference it makes if you are not fighting it just by yourself, but have the unseen Helper Christ.

How are we to get ready for examinations? The only way is to keep in touch day by day with Him, who is our strength and our wisdom. But, if you have been living a slack and careless life, remembering God when you feel inclined, often scarcely bothering about him, at all, well then, you will be caught unawares. When the examination hour comes suddenly you will fail.

Do you see then the three great differences between life's examinations and school examinations?

1. You cannot "cram" for life's examinations. It is a mistake to

"cram" for any examination. You are not going to get your best out of it unless you can meet it with your ordinary effort and your real knowledge.

2. You are not allowed help in school examinations. You have to do it all yourself. What a relief it would be, if you could look up to your school-master and say, "I do not understand this. What does it mean?" You have to struggle on just by yourself, whether you can understand it or not. But in life's examinations, you can always have a Helper, the wisest of Teachers, the truest of Friends. How foolish to try and struggle through just by yourself.

3. School examinations get harder as you go on. The wonderful thing about life's examinations is that if one passes them, they get easier.

Remember this, the world gives its best things first and its worst things last. The world makes life easy at the beginning and hard at the end. But if we are in Christ's school and get his help to pass life's examinations, then the hardest ones come at the beginning, and it gets easier as you go along. That is why Christ's people pass triumphantly through the last examination of all. Do you know its name? It is called death. That is the last test, and only those who really know Jesus for their Saviour can meet it without fear and pass through it without failure.—C. R. G.

FOR THE EVENING SERVICE

TITLE: *The Value of Wisdom.*

TEXT: "Hear, ye children, the instruction of a father, and attend to know understanding," etc. Prov. 4:1-13.

THE SERMON OUTLINE

INTRODUCTORY: Some one has truly said: "We are living in an age of weak convictions, of guesses as distinguished from beliefs, of opinions rather than established views. The most popular phase of thought in these times is known as Agnosticism. The word itself is significant. It is the Greek equivalent to the Latin for Ignorance. A Greek agnostic would therefore in plain Latin be an ignoramus.

Some people seem to set a high value on ignorance, on agnosticism, on being an ignoramus. Elis, the father of modern agnosticism said: "We know nothing, not even that we do know nothing." But that was not the way Solomon talked. He did not say it was impossible to know, nor of little value, either. He never ridiculed wisdom; but he did charge us to get it. "Get wisdom, get understanding; forget it not." "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding."

I. Wisdom is a very valuable thing. We should esteem it so. "How shall we describe you to others?" asked a disciple of Confucius. "Say that I am one who, in his thirst for knowledge forbears to eat, who forgets sorrow in the joy of attainment, and who hardly has time to notice the advance of old age," was the answer. We are told that Antisthenes, when he had heard Socrates, shut up his school and said to his pupils, "Go seek for yourselves a master; I have now found one." He sold his all to become a disciple of the philosopher.

II. Wisdom is attainable. It is not always as easily attainable as some people think. Some one truly says: "Most people proceed as if they expected to obtain wisdom as Abu Zeid al Hassan declares some Chinese philosophers thought oysters got their pearls, namely, by gaping!" Wisdom is attainable, but it is not attainable in that way. It is to be striven for. Labor to get it. Get it. "In all thy getting get understanding." "Buy the truth"—buy it at any price, and when you have gotten it, "sell it not." Sell it at no price. It is possible to know respecting spiritual things. "The fear of the Lord is the beginning of wisdom." We can know God. Man has a faculty, a spiritual sense, that relates him to God and makes God knowable. Turn a spectroscope toward one of the heavenly bodies millions of miles away and it will detect nitrogen or sodium there, the constituting elements of that body. Yes, and the man has a spiritual sense which is sensitive to spiritual forces. It can apprehend God and heaven and righteousness. We have this faculty as a divine inheritance. It belongs to us by reason of one divine birth.

III. The attaining of wisdom is our first duty. We are to use every means to this end. We are to study. We are to seek. We are to buy. We are to ask. Often asking is the last thing we think of. It should be the first. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him."

Wisdom is the main thing and yet how little attention many people give it, and how little effort they put forth to get it. Diogenes was once discoursing of virtue and philosophy, but noticing that nobody was giving any attention, he suddenly fell to singing a comic song. Then multitudes crowded to hear him. Instantly he stopped, exclaiming: "Ye gods! how much more is folly admired than wisdom!"

The times have not changed very much yet; have they?

Let us esteem wisdom as we ought. "The fear of the Lord is the beginning of wisdom." Let us bow down at the mercy seat and ask God to illumine our souls. God is not far from any one of us. "The kingdom of God is within you." We cannot take into our lungs the entire atmosphere, but we can inhale deep breaths that will meet the necessities of life. We cannot drink Lake Superior dry at a gulp, but, athirst on our journey, we may dip into its waters with our palm and drink enough to satisfy our thirst. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "My heart and my flesh crieth out for the living God." Let us know that divine wisdom is attainable, that it is exceedingly valuable, and let us give the attainment of it the first claim upon our attention and effort.

THE SUNDAY SCHOOL LESSON

TITLE: *A Psalm of Praise.* Ps. 103: 1-22.

GOLDEN TEXT: "Bless Jehovah, O my soul." Ps. 103: 1.

Teaching the Lesson

Two themes are given for this lesson. One is the Privilege of Worshiping God. The other, The Habit of Thankfulness. Let us dwell upon

the second of these. I. *Thankfulness is far more a cultivated habit than a grace of nature.* The proper course for us is to intermix the experiences of each successive day, even its crosses and its trials, with a profound sense and recognition of the lovingkindness of God. II. *Thankfulness makes our blessings doubly blest.* There are two ways to get rich. One is to increase the number of our dollars. The other is to increase the value of the few dollars we already have. Thankfulness raises the blessings we already have to higher degrees of worth, and thereby enriches us. III. *The habit of thankfulness is a brave and cheerful habit.* It has no patience with the weak bitterness that complains that life is not worth living. It does not dwell on personal disappointments, but enters into the larger life of God's kingdom. IV. *Then, too, thankfulness is a restful habit.* A thankful spirit is a restful spirit. It does not fume and fret. It reposes. It rests. Every promise of God is like the seat along the mountain-path, with the words written over it, "Rest and be thankful." If we are thankful we are already at rest. V. *Furthermore, thankfulness cures covetousness.* It magnifies our little things until we fail to wish for the great things of others. The late Dr. John Hall used to say that he liked to look into the windows of the stores at Christmas time, to see how many things he could do without! A man has gotten a long way toward real wealth when he can do that. Let us take a new start in the cultivation of the habit of thankfulness.

ILLUSTRATIONS

Habit of Thanksgiving

There is a beautiful legend of a golden organ in an ancient monastery. Once the monastery was besieged by robbers, who desired to carry off its treasures. The monks took the organ to a river which flowed close by and sank it in the deep water in order to keep it from the hands of the robbers. And the legend is that, though buried thus in the river, the organ still continued to give forth sweet enchanting music, which was heard by those who came near.

Every Christian life should be like this golden organ. Nothing should ever silence its music. Even when the floods of sorrow flow over it, it should still continue to rejoice and sing.

One of the secrets of such a life is found in the cultivation of the habit of thankfulness.

Thanksgiving Note Missing

According to an old Jewish legend, Lucifer, son of the morning, after he had fallen from heaven, was asked what he most missed. His reply was, "I miss most of all the trumpets that are sounded in heaven each morning." Is not this the one great lack in many lives to-day? There is needed more and more the clear trumpet note of joy and thanksgiving. Many persons are more ready to sing a dreary "Miserere" than a joyous song of praise to God. We need less of the spirit of sadness and melancholy, and more of the abandonment of joy that thrilled in the heart of the psalmist when he summoned God's people to "praise him with the sound of the trumpet," to "praise him upon the high sounding cymbals."

We miss from many lives the sound of the morning trumpet. God must miss hearing the sound of the joy-trumpet of thanksgiving from many who ought to be glad.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Good Physician.*

"He went about doing good and healing." Acts 10:38.

Christ's religion is the religion of healing. This is the germ and tenor of the gospel. I. *He heals the body.* There is in the recovery of the body a spiritual as well as a material factor. II. *The restoration of the soul.* We are conscious in our nature of a radical disorder. III. *The methods of the Good Physician.* The omnipotent Will is not a mere vague, diffused, unordered force, elusive and intangible. It takes effect through a person—Christ is the living channel. IV. *The conditions of healing.* As Augustine of Hippo says, "God who made thee without thy help, will not save thee without thy help." Stretch forth thy hand. V. *The infirmary of Jesus.* Let us cast away all trust in human methods and take our place as poor patients in the infirmary of Jesus.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

June 23. Jesus Teaching Us Self-control. Mic. 6:8; 1 Pet. 2:11-20.

(How did Jesus himself show self-control? Read about Jesus before Pilate. What instances of teaching on self-control do we find in Matt. 5? How may we overcome anger? Impatience? Wrongs done us?)

SUGGESTIVE BULLETIN BOARD SLOGANS

He is best educated who is most useful.

Vacation? Helping the Church Anywhere Helps the Church Everywhere.

Use your pleasures sparingly; if you use them too much they will bore you.

"Sin may come upon thee as a surprise, but do not let it dwell with thee as a guest."

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JUNE THIRTIETH

THEME: *Patriotism and Religion* (Independence Day).

SUGGESTIVE SCRIPTURE READING: Luke 20:19-26.

SELECTED HYMNS: "O beautiful for spacious skies."—K. L. Bates. "O Lord our God, thy mighty hand."—Henry Van Dyke. "Mine eyes have seen the glory of the coming of the Lord."—Julia Ward Howe. "When thy soldiers take their swords."—Frances M. Owen. "My country, 'tis of thee."—S. F. Smith.

SALUTATION (or Call to Worship): "My voice shalt thou hear in the morning, O Lord; in the morning will we direct our prayer unto thee, and will look up."

INVOCATION PRAYER: Come thou, O God, and reveal thy power. Take possession of this restless world and transform it by thy grace. Set up the banner of the cross in every land and in every heart. Direct the movements of governments, enter the marts of trade, sanctify our institutions of learning and fill the earth with righteousness and peace.

Come thou in thy majesty and love and reign over us, even us, in our need. Establish thy throne in our hearts. We are weary of having our own way. Thy way is truth, thy will is holiness, thy constraint is liberty, thy law is love. Make us willing subjects of thine. May thy kingdom come and thy will be done on earth as in heaven, through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *Patriotism and Religion* (Independence Day).

TEXT: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Luke 20:25.

THE SERMON OUTLINE

INTRODUCTORY: It is a Christian duty to be a good citizen. In all the relations of life, in his home, in his church and in his country, one is to conduct himself according to the principles laid down in God's Word for his guidance. In this country, which God has given to us as our home, we are most loyally and lovingly to discharge these duties, for here we have larger measures of life than are possessed anywhere else on earth.

It is a great privilege to be a citizen of our United States. Here life is free, with boundless opportunities for possessing and achieving all that makes life desirable. If the ancient Hebrews rejoiced in their country, as a "land of milk and honey," more thoroughly should we rejoice in the abundance and beauty of our own land.

On the Fourth of July, 1776, the Declaration of Independence was adopted by the members of the Continental Congress, assembled at the State House in Philadelphia, now known as Independence Hall. It was a great occasion. Our nation was born that day. The thirteen colonies at that time cut themselves loose from Great Britain and declared for freedom. Following this action came the Revolutionary War, resulting in the defeat of Great Britain and its withdrawal from our shores.

This week we celebrate this great and deciding event. John Adams predicted that it would be "celebrated by succeeding generations as the great universal festival," and said that "it ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty." But, knowing the ordinary tendencies and needs of human nature, he said it "ought to be solemnized with pomp and parade, with shows, games, sports, guns, bon-fires and illuminations from one end of this continent to the other, from this time forward for ever more." But a celebration of the day should, in some way, be entered into by all our citizens, and religious exercises commemorative of the event should be held in all our churches on the Sabbath nearest and most appropriate. We must never forget the divine Providence which made and which has preserved us a nation.

We need to remember God as our rightful ruler. True religion is our greatest need as a people. If we serve and love God and obey his laws, we may be delivered from the dangers that threaten us. We are strong only in him. We may lose, even if we have numbers and wealth. But if we are obedient to God, we shall be strong and secure.

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Here is an obligation to good citizenship and good churchmanship. No conflict between patriotism and religion—the one rather the complement of the other. Let no man say Christianity is against the truest and best and highest patriotic citizenship! Without Christianity patriotism resolves itself into chauvinism, or a mere display of national boastfulness. Patriotism signifies partnership in a great national corporation. Each must put something into the corporation—means, time, sons, self! Religion signifies partnership in a great spiritual corporation.

I. Render to Cæsar. One must stand ready to give back to the government the things appertaining. The mere paying of taxes no more discharges one's obligation to the powers that be than does contributing to the collection plate on Sunday fulfill one's obligation to God! As beneficiaries of the government, which guarantees the administration of justice, protection of life and property, safe-guarding of health, the pursuit of life, liberty, and happiness—every citizen is called on to render (1) loyalty and fealty, (2) support and coöperation, (3) means and substance, (4) sons and self. One must render a decent, loyal, generous, and patriotic citizenship.

II. Render to God. In our patriotic zeal we must not overlook the high and holy duty we owe to God! As beneficiaries at the hands of Providence, we must restore to him the things that appertain to our Christian citizenship—"our citizenship is in heaven." We owe it to God to help create a national soul, a spiritual consciousness, a responsiveness to the heart of God, and to the needs of man. Every Christian is called on to

render to God (1) devotion and worship, (2) reverence and piety, (3) thoughts and affections, (4) sons and substance. We owe it to God to do our best to make the world safe for Christianity—which is brotherhood, fraternity, fellowship—democracy!

There is no conflict between love of the flag and love of the cross, between love of the State and love of the Church, between love of country and love of God!

PASTORAL PRAYER (Patriotic): Almighty God, who in the former times didst lead our fathers forth into a wealthy place and set their feet in a large room, give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning and pure manners. Defend our liberties; preserve our unity. Save us from lawlessness and violence; from discord and confusion; from pride and arrogance, and from every evil way. Fashion into one godly people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in thy name with the authority of governance, to the end that there may be good government at home and in thine own good time peace with all the world. In the time of prosperity, fill our hearts with thankfulness; and in the day of trouble, suffer not our trust in thee to fail. All this we ask for Jesus Christ's sake. Amen.

OFFERTORY SENTENCE: "Give the Lord the honor due his name; bring an offering, and come unto his courts."

OFFERTORY PRAYER: Help us to remember that now as of old the Son of Man looks upon a sorrowing and dying world with pity unutterable, and that he asks us to give the Bread of Life. Receive the offerings we bring thee and use them for the salvation of men. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Typical America: "America is giving birth to a new race of beings."—An English writer.

"Americans are the most cosmopolitan people in the world."—Herbert N. Casson.

"We in America form a nation with the blood of half the peoples of the world in our veins."—Luther Burbank.

"The United States is one country much more than Great Britain is."—Frederic Harrison.

"America is the land of unlimited possibilities."—Max Goldberger.

The Typical American: "Every American is more or less of an incarnate Declaration of Independence."—Herbert N. Casson.

"Americans have immensity on the brain."—Anon.

"The American note is self-confidence."—Professor Muirhead.

"The true American is an idealist through and through."—Hugo Münsterberg.

"The Americans have the quickest perceptions."—Leschetizky.

"An American feels strongly and feels everything."—An English writer.

"The United States is practically a land without misers."—Herbert N. Casson.

"In human energy the United States is the richest country in the world."—Pierre Leroy-Beaulieu.

"An American regrets that he can do nothing with his feet while he is listening at the telephone."—Ian Maclaren.

"Americans have careworn but confident faces. They are a cheerful rather than a happy people."—An English writer.

"In the art of advertising, Americans lead the world."—Arthur Shadwell.

"Any old place where he hangs his hat is home, sweet home, to him."—Anon.

"In general, the typical American is said to be the man who is self-made, and who has learned worldly wisdom by hard knocks."—Herbert N. Casson.

Typical American Maxims: "Don't grumble—Boost."—Arthur Shadwell.

"Risk and adventure are the spice of life."—Herbert N. Casson.

"Time is money." "Boil it down." "Do it now." "Step lively." "No admission except on business." "Be sure you are right, then go ahead." "Find out where you are going when you get there."—Herbert N. Casson.

"Be ready." "Have all the fun that is yours by right." "Better faithful than famous." "Face the facts as you find them; strive steadily for the best."—Theodore Roosevelt.

CHOICE INDEPENDENCE DAY ILLUSTRATIONS

"I Was There!"

As patriotic sons of America, it becometh us to remember with reverence the fathers and the sacrifices they made in the establishment of the institutions that have made this country what it now is, and to kindle camp fires in every city and village, on every slope, along every river, until praise goes up to God from all hearts, and the thousands now within our fold become millions. Inspired with true devotion to God and love for our country, let us go forward to make war on all law-breaking and law-evading organizations, with the feeling that though our work be difficult and well-nigh impossible in our own strength, yet in the grace which God giveth we may look for success in following our glorious motto: "God and our country."

We are told that many years ago, after a hard fought battle, wherein the valor and heroism of the soldiers were made apparent, the victorious commander presented his soldiers with a medal bearing the name of the battle, and the simple words, "I was there." The soldiers received and prized these medals far more than though they had been of the finest gold and studded with priceless jewels. So, my countrymen, we are in the midst of the greatest battle of the ages, not of swords, but of ideas and principles. Shall this Republic be Christian or infidel? Shall this people be a temperate and a chaste people, or shall it become drunken and licen-

tious? Shall the flag wave o'er the triumphant millions in the years to come as the emblem of union and the cross of Calvary?—Rev. H. W. Bolton, D.D.

The New Americanism

Here is heroism: To venture the use of the Spirit of Jesus in industry, in diplomacy, in the practical situations in which men find themselves in our complex relations. Our highest Americanism is our confidence that the Cross of Christ is the wisest and strongest force in existence; that to be led by its eternal spirit is to be in possession of the only omniscience and omnipotence of God's command; and that only by employing its strength can we ever hope to weld the forces of our civilization, bind their hearts in devotion to our country, and secure that measure of peace and happiness and joy among our citizenship, and that fidelity and that loyalty to the Master, whose goodness and mercy alone can guarantee and safeguard the home and the lives and hopes of our people.

But the New Americanism stands even for a larger and more glorious sphere of service—a sphere of service commensurate with world obligation and limitation. To the thoughtful student of world affairs to-day, it is evident that in this supreme struggle for Christianity, America must be a dominant force, whose voice shall and will and must be heard in world affairs; and that we must illustrate in practical religion our faith and our hope.—Rev. R. L. Bell.

America Forever!

We cry "America forever!" But what kind of an America shall it be? Strange words are creeping into the language. Chief among them is "graft." And when it applies to men in high places it strikes most ominously on the ear.

The old Independence bell sounded forth notes of freedom, justice, and loyalty. Loyalty to the right. Would God that our Independence Day might appeal to the hearts of men, forcing them to a regard and pursuance of such principles as make for the glory and upbuilding of the fairest nation of the earth.

Patriotism and Religion

Patriotism and religion are so nearly allied that it would seem a sincere Christian must be a true patriot, loyal everywhere to his God first and to his country. Here is where we hark back to the firm old basal principles on which the country was founded. Optimistic Christians are heard now and then to say that God never will give over this country to those who would be its foes, or who would advocate an alien religion, because of those principles on which it was founded.

Often as the Fourth of July comes around there are those who seriously ponder questions of great national importance. If only the best there are among us would be staunch and immovable touching questions of integrity, morality, and the duty of conscientious citizenship, the strangers in our midst and the little children belonging to them would learn to respect the things that belong to and make up the nation's welfare.

FURTHER THEMES FOR DEVELOPMENT

TITLE: *The Elect People* (1).

"The Lord of hosts is the God of Israel, even a God to Israel." 1 Chron. 17:24.

Jehovah was pleased to regard it among the titles of his honor, to be "the God of Israel, even a God to Israel."

I. We note the divine appellation. The first clause (vs. 24) bespeaks the appellation for the people—"the people of God." This implies fatherhood and divine care.

II. The divine attitude. The last clause of vs. 24 bespeaks his attitude: 1. Of willingness to answer to that name and hold communion with those who bear his name. 2. His purpose to fill up the relations and do all things for his people, that would honor his name.

III. Inferences from the nation's side: 1. Behavior such as becometh a people of God true to the Holy Name. 2. Honor: It is the duty of his people to honor him by observing his institutions, aiming at his glory in word and act, adorning their profession.

TITLE: *A Happy Nation* (2).

"Happy is that people, whose God is the Lord." Ps. 144:15.

July Fourth celebrates the birth of the nation's long, happy day. The happiness of the nation has endured, because of its recognition and cultivation of the essentials of a republic.

I. Philanthropy. A wise regard for the weal of the world.

II. Education. The school-room as the incubator of patriotism, with Americanized homes as brooders.

III. National righteousness. No substitutes. Righteousness is manifested in its highest degree in citizens that are personally dedicated to Christ.

IV. Industry. The dignity of labor engenders thrift—the nobility of service for others exalts a nation. Work is man expressing himself, and it is preparing him for the game of life, i.e., furnishing him with skill to remove difficulties and win out.

TITLE: *The Land We Love* (3).

"Blessed is the nation whose God is the Lord." Ps. 33:12.

The sun will give its light and heat if there is nothing to obstruct; likewise God will bless the nation that puts no obstructions in the way. The nation that recognizes God as its Lord will have:

I. Peculiar blessings such as heaven's favors, divine guidance, and grace preventive and protective.

II. Temporal blessings. Fruitful land, abundant harvests, intelligence, faith of the Christian, liberty of life and conscience.

III. The nation that recognizes God in religion. America is peculiarly so. Its religion is well-balanced, practically, and impartially helpful. Its religious essentials are God, the Bible, and to know how to live for time and eternity.

SUGGESTIVE INDEPENDENCE DAY TEXTS AND THEMES

A Nation's Birthday: "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt." Exod. 12:42.

The meaning of Independence Day: "What mean ye by this service?" Exod. 12:26.

A Good Soldier: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:3, 4.

The Watchman: "I have set thee a watchman." Ezek. 33:7.

A Growing Nation: "Thou hast increased the nation, O Lord." Isa. 26:15.

Ambassadors: "Now then we are ambassadors for Christ." 2 Cor. 5:20.

Prosperity and Religion: 2 Chron. 34:1-8.

A Staunch Patriot: Neh. 2:1-8.

A Christian at the Ballot Box: Ps. 28:1-9.

Individual Efficiency as Citizens: Phil. 4:8.

Consecration to Country: Acts 13:36.

Our National Sins: Neh. 1:6.

Our Civic Conditions: Isa. 62:1.

The Reproach on a Citizen who Fails to do His Duty: Judges 5:17, 23.

The Christian's Vote: Prov. 19:2, 4, 8.

Value Your Citizenship: Esther 4:13, 14.

How may one help to remedy the evils in our land? Neh. 2:17, 18.

In what spirit should the Christian perform his civic duties? 2 Tim. 2:15.

What is the true glory of a nation? Ps. 33:12.

Why was our country founded, and how should this fact influence us? John 4:23, 24.

What do we learn from our country's history? Ps. 107:4-7.

How was our country made victorious in battle with her enemies? 1 Chron. 5:18-20.

How has God blessed our country? Deut. 8:7-10.

What should be our nation's chief honor and what is her chief shame? Prov. 14:34.

What should be our attitude toward our national sins? Neh. 1:6.

What warnings has our nation? Deut. 8:11-14, 17, 18.

What is any nation's greatest glory? Ps. 33:12.

How may we consecrate ourselves to our country? 2 Cor. 8:5; Acts 13:36 (first clause).

How may we increase our individual efficiency as citizens? Phil. 4:8.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Humming Bird Lesson.*

One Sunday morning recently, coming downstairs to the dining-room, I heard a quick whirr and then something soft striking the large window.

I looked, and lo! I saw that a beautiful humming bird had somehow got into the house. With a little difficulty I caught it. It was afraid, for I could feel its little heart palpitating, violently. Swiftly I ran upstairs with it, showed it to the baby boy of the manse, and then went downstairs again and opened my hand! With a glad bound and a chirp it was off to the flowers, its friends, and perhaps, its little birds.

The humming bird taught me that I should avoid places where, perchance, I could not get out without help. The bird had no business in our house, and, had there been a cat, I think that it would have lost its life. A boy or a man gets into a dangerous place when he acquires a bad habit. I went into a fellow-student's room one day. He had a small electric battery. "Take hold of the poles," he said to me. I did, and he began to wind and wind until I was twisted up. Now, if you had come into that room you would have said that I was holding those poles; but I was not. I tried to let go, and they, charged with electricity, were holding me! So many a person thinks that he is in full control over a certain evil habit; but when he tries to let go, sorrowfully he has to admit that he is held by it. Just as we set the bird free so Jesus sets the one who has a bad habit free.—C. L. Cowan.

FOR THE EVENING SERVICE

TITLE: *The Christian's Goodly Heritage.*

TEXT: "The Lord is the portion of mine inheritance . . . thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Ps. 16:5, 6.

THE SERMON OUTLINE

INTRODUCTORY: This psalm is the expression of a devout believer's faith in God and satisfaction with his lot. It begins with prayer, implies trouble, but bounds with holy confidence. It closes with songs of assurance as to present and ultimate safety and blessedness. It is plainly Messianic, as quoted by Peter, Acts 2:25-31, and by Paul, Acts 13:35-38, yet it is such an expression of faith and confidence as suited the feelings of David and as it is the privilege of every true Christian to-day to utter.

From its title, "Michtam of David," as well as from its intrinsic value, it has been called The Golden Psalm. It has been also entitled "David's Jewel"; also The Precious Psalm. Spurgeon calls it The Psalm of the Precious Secret, on account of the value and depth of its doctrinal and spiritual import.

Selecting from the many thoughts suggested, let us dwell more particularly upon the one assigned by our topic—the goodly heritage of the righteous. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

The land of Canaan, as we know, was divided by lot, and was thus apportioned to the various tribes of Israel. Of course it would follow that there would be a great diversity in the heritages possessed. Some, as in the case of Dan and Issachar and Manasseh, would be more pleasant

and fertile than others. We can imagine those with the choicest portions gratefully adopting the sentiments David expressed when he said, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage." We have no doubt that the form of his language came from the way the land was divided by "lot" and measured off by ropes and "lines"; but what David was thinking of so thankfully was God's great goodness to him. David believed in an overruling providence. He believed that God had fixed the bounds of his abode, and his possessions. More than that, he was—what many of us are not—satisfied with all the Divine appointments. He reviewed God's dealings with him from a sheepfold to a palace, from being a shepherd to being a king. But cannot every Christian say as much? God has rescued us from the kingdom of darkness, from the thralldom of slavery to sin, and has translated us into the kingdom of his dear Son. He has made us kings and priests. He has adopted us into his own family, and given us a right to an everlasting inheritance in the land of life immortal.

I. Think of the Christian's goodly heritage, first in temporal blessings. "Godliness is profitable." It blesses us now. It has promise of "the life that now is," as well as of "that which is to come." As a rule Christian people are prosperous. They live in better houses, have better health, have larger and happier families, have more friends, and have more of the riches of respect of others and of personal contentment than do those who are not Christians. Godliness blesses men in every state of life. It exalts the humble. It prospers the toiler. It helps up those born to adversity.

If we will look upon the things that we have rather than upon the things we have not no one of us can fail to find much that calls for gratitude. We have a goodly heritage in health, in friends, in the fact of living in a Christian community. This expression of the psalmist is often used by the patriot in speaking of his country. We have a goodly heritage in a country where liberty abounds, and yet where anarchy is restrained, where men are equal, and yet where each one can press forward to the highest attainments and positions. All our people share in these privileges, and yet to the Christian they are a cause of special gratitude to God.

II. Think, secondly, of the Christian's goodly heritage in spiritual blessings. What a heritage we have in God's Word. How the psalmist exulted in the possession of God's Word; and how he delighted himself in its pages. The Christian has the completed Bible as his heritage. Then, too, he has a goodly heritage in the ordinances of God's house. Here he receives spiritual nourishment and sustenance for his soul. Here he receives new courage to continue the battle against sin, fellowship with saints who cherish a like precious faith with himself, and actual strength to do well in the cause of his Master. But the Christian's best heritage is in God himself. God's blessing is upon the righteous. It is with them, around them, within them. They have life and joy and hope. They have pardon, peace, and power—"forgiving mercies, adopting love, and sanctifying grace." They have the blessings of a benign providence, heavenly care, and heirship to life eternal.

III. This suggests our last thought, namely, of the Christian's goodly heritage of prospective glory. Some one has well expressed the Christian's

good estate: "He has grace in possession and glory in reserve." The Christian is a sojourner. He is a traveler. He is enjoying the scenes of a foreign clime. But his richest possessions are at home. His real investments are in his native land. The Christian is looking toward and for heaven. He is hoping, expecting, yea, seeing its glories dimly outlined and foreshadowed. He is having now the earnest, the first-fruits, the foretaste of bliss immortal. By the temporal blessings he receives, by the spiritual blessings he enjoys, and by the large hope he indulges of prospective glory at God's right hand, the Christian has a right to say: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

THE SUNDAY SCHOOL LESSON

TITLE: *Prophets and Kings of Judah's Decline* (Review).

GOLDEN TEXT: "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer. 31:3.

Teaching the Lesson

The pastor will prefer to teach a lesson from the Golden Text rather than to review the lesson. That text's startling remembrance came to Israel at a time when her sorrows were very great and her sins greater still. It was just then, when his people were at the lowest point, God poured out streams of love and persuasion upon Judah. I. *The matchless declaration.* The everlasting love revealed. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love." Amazing love! It is a word from God himself. Why not take it to ourselves? "I have loved thee." Think it over. Believe it. Stagger not at it. Then, too, it is a declaration of unalloyed love. The Lord had been bruising and wounding and crushing his people, and yet he says, "I have loved thee." Those wounds were all in love. His dealings were all in love. It is a declaration not alone of present love, but of love in the past. The people had provoked him to jealousy, yet he says, "I have loved thee." They were rebels, and he loved them. They had rejected his grace, yet he loved them. They had defiled his warnings, yet he loved them. But it is also a voice of love in the present. I do love thee. And it is a voice of love in the future. I will love thee forever. God has not loved us with a love that will die out. His love is like himself—"from everlasting to everlasting." It is a sacred asseveration, "Yea, I have loved thee with an everlasting love"—Israel—you. II. *The manifesting evidence of that love.* "I have loved thee with an everlasting love; therefore with lovingkindness will I draw thee." Israel had felt those drawings. You have felt them. They are drawings resulting from love. How sweetly, how omnipotently God can draw! However he draws it is in love. Whenever he draws it is in love.

ILLUSTRATIONS

I Have Drawn Thee

A native priest came to Bishop Warren in India to ask what this gospel was that he was preaching. For answer the Bishop told him the story of

Jesus' prayer, "Father, forgive them, for they know not what they do." The priest listened with increasing perturbation, and at the end of the story sprang up and cried, "Get out of here! Get out of India! You will convert all our people if you talk to them in that way. We have in all our religions no story of love like that!"

There is no other such story as that. It is the story which if rightly told will convert the world, for Christ himself said, "I, if I be lifted up, will draw all men unto me."—H.

The Drawing Power

The Moravians labored in Greenland for a good while with no apparent results. When they spoke to the savages about the being and attributes of God, about sin, the necessity of the atonement, the glories of heaven, the horrors of hell, their hearers talked of seal-catching and said they did not understand these things. But when one of the missionaries one day described to them with unusual minuteness the sufferings and death of Christ, one of the men suddenly stepped forward and said, "How was that? Tell me it once more. I also would fain be saved." This amazed and delighted the missionaries, and led them to adopt a new method. They preached the Cross. They held up Jesus. The poor brutalized Greenlanders were interested. Their dark understandings were enlightened. Their stubborn hearts melted. In a word, they were drawn to Christ. The Spirit wielded resistlessly his favorite instrument—the Cross.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Gospel a Charter of Liberty.*

"And ye shall know the truth, and the truth shall make you free." John 8:32.

I. *The truth.* A term variously employed in the Scriptures. It means often veracity in opposition to falsehood; substance in opposition to types and shadows. "The law was given," etc. It often means the whole word of God. It is one of the titles of the Messiah. "I am the way, the life, the truth." "He is faithful and true." In the text it clearly refers to Christ's holy and blessed gospel. Now the gospel includes every other definition of truth. It is veracity. It is substance. It is full of Christ's person and glory. Its histories are truth. Its revelations are truth. Its doctrines are truth. Its promises are truth. It is divine truth; heavenly truth; infinitely precious truth; eternal truth. II. *The knowledge of the truth.* This may be, 1. Merely mental without any effect being produced on heart or life. Or it may be, 2. Experimental. That is, when I have tried and tested and felt what is represented as truth; when I visit the places described by the traveler, when I try the experiments stated by the philosopher, when I prove the medicine prescribed by the physician. Now this is experimental knowledge, to which the soul can bear witness. And all who cordially hear and believe the truth know it thus. The woman of Samaria knew it thus. The man born blind knew it thus. Saul knew

it thus. All who are converted know it thus. III. *The influence of truth.* "It shall make you free." The bondage of slavery is here premised. All men are naturally the slaves of sin, in the prison-house of depravity, guilt, condemnation. An experimental knowledge of the truth makes free: 1. From the condemnation of guilt. 2. From the fetters of depravity. 3. From harassing fears. Guilt and sin are ever associated with fear and dread. 4. From the anxious cares of life, and the fear of death. Now the truth makes free from all these. It points to Christ's universal reign. It shows that all things are managed by infinite wisdom and love.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

June 30. Heroes for Christ. Isa. 6:1-8; Matt. 11:7-12; John 18:1-9. (What are some of the big things missionaries have done? Life stories of missionaries and others.)

SUGGESTIVE BULLETIN BOARD SLOGANS

The public business of the Nation is the private business of every citizen.

This country will not be a good place for any of us to live in unless we make it a good place for all of us to live in.—Theodore Roosevelt.

The state that tolerates disrespect of any law breeds defiance of all law.

As an Act of Patriotism, Come to Church.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JULY SEVENTH

THEME: *Evening Glories* (Old People's Service).

SUGGESTED SCRIPTURE READING: Ps. 71:1-24; Ps. 92:12-15.

SELECTED HYMNS: "Abide with me."—H. F. Lyte. "How firm a foundation."—K. "Sunset and evening star."—A. Tennyson. "Tarry with me, O my Saviour."—C. L. Smith. "Go labor on, spend and be spent."—H. Bonar.

SALUTATION (or Call to Worship): "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

INVOCATION PRAYER: Eternal God, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving thee is always present, may we wake to the instant claims of thy holy will. Lay to rest by the persuasion of thy Spirit, the resistance of our passion, indolence, or fear. Consecrate with thy presence the way our feet may go; that the humblest work may shine, and the roughest places be made plain. Lift us above unrighteous anger and mistrust into faith and hope and charity by a simple and steadfast reliance on thy sure will. In all things draw us to the mind of Christ, that thy lost image may be traced again in us and that thou mayest own us at one with him and thee, to the glory of thy holy name. Through Christ our Lord. Amen.

THE SERMON

TITLE: *Evening Glories* (Old People's Service).

TEXT: "But it shall come to pass, that at evening time it shall be light." Zech. 14:7.

THE SERMON OUTLINE

INTRODUCTORY: Most of us think of the days of our youth as the days of our glory. But God did not intend that it should be so. As the fruit is better than the blossom, and the ripened corn than the green ear, so the Christian's age should be better than his youth.

This subject cannot but concern all of us. There are some among us who are nearing the bound of life. For others in the natural course of events it is still in the distance. But for all of us, who live out the allotted span of life, it comes sooner or later. How often we hear the words: "I hate to think that I am growing old." And yet when we think of it how silly and lacking in spiritual insight are such sentiments. There are some who dread the coming of age, and they ought to. It has nothing for them but regret, and the withered flowers of a past which can never be

recalled. But for the Christian the hoary head is a crown of glory which God awards to a soul who is about to come into his kingdom. As Browning says:

"Grow old along with me;
The best is yet to be,
The last of life, for which the first was made.
Our times are in his hand
Who said, 'A whole I planned,
Youth shows but half; trust God; see all, nor be afraid.'"

I. One of the glories of age is a ripened faith. Someday we meet a woman with a slip of a flowering plant in her hand. She holds it up and tells us about it. Later on we pass her home and we find that she has planted it in her garden and it has bloomed there and brought joy to many hearts.

In our youth we hold our faith much as this woman held this plant. It was something to be examined and criticized and dissected. But when we are older faith fills a different place. It has been planted in the heart and become a part of the very life. We could no more part with it than we could with our breath, and we have no more doubt of it than we have of our existence. It is a part of us. Our beliefs often trouble us when we are young. They seldom do when we are old. As some one has said the secret is just here: "Youth holds its beliefs. Age lives them."

II. Another glory of age lies in the fact that ambition has changed to aspiration. John G. Paton tells us of the day he left home. He was going to Glasgow and in those days the whole journey must be made on foot. His father accompanied him the first few miles of the way. Then they came to the place where they must part. Neither one could speak. With a grasp of the hand they separated. After a little the young man looked back. There stood his father in the very spot where he had left him, with bared head and his face turned upward. "I knew he was praying for me," said Paton, "and that sight has never left me. As I have grown older nothing else in the world has seemed so important to me as the realization of that for which my father prayed that day."

III. Another glory of age is its tolerance. Some one once said to me, "You will always find old people more sympathetic with failures and mistakes than are the young. John wanted to call down fire on the Samaritans because they followed not with them. But that was in his youth. In his age a great change had come. Tradition tells us that when he was old and feeble and could no longer walk they carried him about the city in a chair. To every one he met he had one word of greeting: "Little children, love one another."

IV. Age has its compensations. It is worth many a physical weakness to be able always to see the good in men and women, to sympathize more with the weak, to reach out more often the hand of loving hope to those who are groping in the darkness.

V. In age too there comes a clearer understanding of the purposes of God for us. All our life long we are perplexed and baffled by mysterious providences which we cannot fathom. God's ways are past finding out. But let us be patient. He who believeth will not make haste.

Early one morning we started the ascent of one of the mountains of Switzerland. Up and down the road went, in and out, across ravines and torrents and jagged rocks, till at last we reached the clear light on the mountain top. There below us we could see the way we had come. It was very plain now. With all its mysterious turns and twists and windings it had been steadily moving upward toward the heights.

One of the crowning glories of age is the vision it brings of the way we have come; not a disordered maze, or a blind alley, but the ordered pathway of a loving Father who knows the way we take. Yes, all things work together for good, but it often requires the second sight of age to see it. As Job expresses it, "Thine age shall be clearer than the noonday."

VI. Finally age is glorious with the presence of Christ. In our youth, as has been said, "Christianity consists in what we are and what we do. In our age it is more and more what he is and what he has done."

Phillips Brooks once said, "Christ to the Christian growing older is what the sun is to the day. When the sun is at the zenith men do their tasks in its light, but they do not often look up at the sun itself. But as the world rolls into evening, it is the sun itself which they love to look at and admire. So is Christ in our earlier years. He is the Revealer of truth. He is the Light who lightens all our way. But as the Christian's life ripens into the evening it is not these things on which the soul dwells most. It is the Lord himself. It is his nearness and his love that fill the life as it presses close to the place where he stands."

Bunyan speaks of the Land of Beulah which borders the Jordan on this side. "The air there," he says, "is very pleasant. There are birds singing there, and the flowers are blooming. It is out of reach of Giant Despair and far from Doubting Castle. There too is the sweetest fellowship the world knows, and from thence on clear days may be seen the towers of the City across the river." In the words of Pike:

"You are growing old, they tell us
Every year.
You are more alone, they tell us
Every year.
You can win no new affection;
You have only recollection;
Deeper sorrows and dejection,
Every year.

"But the true life draws nigher
Every year.
And the morning star climbs higher
Every year.
Earth's hold on us grows slighter;
And the heavy burden lighter;
And the dawn immortal brighter,
Every year."

COMMENDATORY PRAYER: We thank thee for the assurance that at evening time it shall be light. May our last days be our best days with

the sunlight of heaven shining upon them. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

OFFERTORY PRAYER: Our Father God, may thy kingdom be powerfully preached by thy believing children. Let the minds of men be open to thy gospel, their attention arrested and their minds subdued. Teach us faithfulness in the work of thy kingdom at home and abroad. Receive and bless the offerings we bring thee now. Through Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Every man desires to live long; but no man would be old.—Swift.

Age . . . is a matter of feeling, not of years.—George William Curtis.

I. The primary application. The chapter is prophetic. It refers to Israel as a people, to Canaan as their land, Jerusalem as their capital, and to our Lord himself as their King. II. The figurative meaning we may attach to the words. "Evening" and "light" expressive of two states. Opposite terms. "Evening" or darkness. "Light" stands for joy and prosperity.—C. F.

I. At the evening time of retrospect it shall be light. II. At the evening time of conviction it shall be light. III. At the evening time of anticipation it shall be light.—G. V. M.

Nature's sunset is beautiful, so beautiful that every painter strives in vain to catch it and give it permanence on his canvas. But the sunset of life transcends it, as the reality always transcends the type, as the spiritual always transcends the material, as the heavenly always transcends the earthly.

THEME FOR DEVELOPMENT

TITLE: *Westward of Fifty.*

TEXT: "The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. 16:31.

Against the popular belief that old age is an hour to be regretted, the Bible is full of passages that recite the glory of the hoary head. Old age should be the best day.

I. Because it is the day of wisdom and experience.

II. Because of its infirmities. These are the badges of knighthood.

III. Because it is the day of spiritual beauty. Sheaves ripe for the harvest. Fruitfulness.

IV. Because it is the gateway of heaven.

CHOICE ILLUSTRATIONS ON THE THEME

Homestead Rights in Heaven

Let us not forget that every day we are helping to make our own heaven. A few years ago it was our privilege to take a trip to Europe

and the Orient. Among the passengers on our cruise were a bride and groom. They had been married just before the vessel set sail and seemed exceedingly happy in all their experiences. But this we noticed, that at every port we entered and in all the cities, they were buying things and sending them back to America—beautiful rugs, choice pieces of antique furniture, vases and ornaments, and useful articles, too. All these things they were sending over to help make their home when they should arrive. Do we realize it, that there is a sense in which we make our heaven? There are a good many people who seem to think that heaven is to be a gift, ready-made, handed over to each of us complete, without any effort or price from us. No; a heaven into which we have put nothing cannot be a real heaven to us. We must send our treasures, loves, and thoughts forward into it. We must have learned its language, acquired its spirit, and gained some homestead rights there, if it is to be really a home. The most beautiful house on earth can be made into a home only by the life that goes into it. And the same is true of the heavenly mansions. They will be to us largely what we carry into them. We must build and furnish our heaven by what we do and are day by day, and what we send ahead into it. To the aged saint heaven is home. He has homestead rights there.—H.

Age Not a Descent

My heart throbs with pain when I hear one speak of life as a descent. They say, "He or she has passed the meridian of life and now descends." It cannot be so with the Christian pilgrim. With the alpenstock of grace he is continually climbing up, up, in the ever-increasing effulgence of God's love—as the one who scales the rugged steeps of the Apennines, losing sight of past difficulties in the vapors below, mounts higher into the glad, pure atmosphere, and gains at each upward step clearer views of the sun-kissed summits. O the blessedness of an old age that looks not back on the receding past, but keeps the eye of faith steadily fixed on the glories that are soon to be revealed.—G. Flowers.

Hopeful Old Age

Mr. Venn, conversing with a stranger, was thus addressed: "Sir, I think you are on the wrong side of fifty?" "On the wrong side of fifty!" answered Mr. Venn. "No, sir: I am on the right side of fifty." "Surely," the other replied, "you must be turned fifty." "Yes, sir," added Mr. Venn; "but I am on the right side of fifty; for, every year I live, I am nearer my crown of glory."

STORY TO TELL, OR SERMON TO CHILDREN

Title: *A Blackbird Lesson.*

Last Sunday I told you a humming bird story and its lesson. The one for to-day is a blackbird story and lesson.

Two or three mornings after the humming bird happening, I went to the post office for my mail. When I neared my destination, in front of

me I saw a dark object on the pavement, and as I came near I saw that it was a bird. I put down my hand to pick it up, and to my surprise it made no effort to fly away. Immediately, I found out that it had hurt itself, and its breath was coming in short, painful gasps. I could not very well leave it there for fear of cats, so on my way home I hid it in tall grass hoping that it would recover and fly away out of danger. What hurt the blackbird, I know not; but overhead were many telegraph, telephone, and electric wires. Likely it had struck one of these, as birds sometimes do, particularly in the night.

The blackbird taught me to be careful of things that wound, and that which wounds me most is sin! There were plenty of spaces in the heavens where wires were not; but the bird kept near dangerous things. Less than a week ago, I came down Rainy Lake on a fine launch. The man at the wheel said to me, "There are two bad rocks over there," pointing west; but I noticed that he kept the boat in safe places. Keep to the safe places, young people. There is plenty of elbow-room away from the things that hurt.—C. L. Cowan.

SUGGESTIVE TEXTS AND THEMES

The Psychological Moment: "If thou hadst known." Luke 19:42.

The Desirable Citizen: "That which maketh a man to be desired is his kindness." Prov. 19:22 (R. V.)

Yesterday's Dead in the March of To-day: "Moses took the bones of Joseph with him." Exod. 13:19.

The Testimony of the Face: "The shew of their countenance doth witness against them." Isa. 3:9.

The Idolatry of Wealth: "Their land also is full of silver and gold. . . . Their land also is full of idols." Isa. 2:7-8.

The Courage of the Commonplace: "They shall walk, and not faint." Isa. 40:31.

The Price of Peace: "Having made peace through the blood of his cross." Col. 1:20.

The Test of the Trivial: "He that is faithful in a very little is faithful also in much." Luke 16:10.

Delight and Desire: "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." Ps. 37:4.

FOR THE EVENING SERVICE

TITLE: *A Man's Life.*

TEXT: "A man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

THE SERMON OUTLINE

INTRODUCTORY: Can it be possible that a man's life consisteth not in the abundance of the things which he possesseth? From the way we see men seeking possessions we would suppose the opposite. See what men will sacrifice and undergo and do in order to get possessions. Not the cold

of the Klondike, not the heat of the tropics, not the fevers of South African jungles, not the perils of the depths of the sea, not the loneliness or privations of prairies, the height of mountains, the dangers of war, or the diseases and discomforts of city slums can deter men in their mad rush to possess "things." And yet we are plainly told, and lack no conviction of the fact, that "a man's life consisteth not in the abundance of the things which he possesseth." Is it not strange that so much energy on the part of so many people should be so greatly misdirected?

But let us at the same time make sure to notice this, that the Bible nowhere discourages the possession of things. It says nothing whatever against it. But what it does say is this, that a man's life does not consist in things—in the abundance of the things which he may possess. He may possess things; that may not be wrong, and may not do the man any harm; but it is very wrong and very great harm when the things begin to possess the man, or when the man begins to estimate his life by the abundance of the things which he possesseth. In what then does a man's life consist?

I. In the first place, it consisteth in being a Christian. However simple that may sound, and however often one may have heard it, yet the fact is that that is the principal thing—the being a Christian. A man's life consists in being a Christian. Whether he have things or not matters but little; but whether he be a Christian or not matters altogether. "Wisdom is the principal thing; therefore get wisdom." And this wisdom is the sort of which the wise Solomon wrote when he said: "The fear of the Lord is the beginning of wisdom."

II. In the second place, a man's life consisteth in leading others to be Christians. The foolish man was going to tear down his barns and build greater and there store up his goods that he might keep them for himself. For himself! Selfishness is death. Every selfish man is standing in the shoes of "the rich fool." The trouble with the man was that he had somehow gotten the mistaken idea that a man's life consists in the abundance of the things which he possesses. The fact is that a man's life consists in helping others to possess. The best possession any one can have is life eternal, and the best use any man can make of his money, his time, his influence, his social powers, his prayers, his efforts is in the way of directly or indirectly leading others to be Christians. There is abundance of opportunity for every one of us to become thus "rich toward God."

III. In the third place, a man's life consisteth in the perfecting of his Christian character. There is one kind of covetousness God encourages in us. He even commands it. "Covet earnestly the best gifts." A man's life consists in coveting earnestly the best gifts, and in acquiring them—gifts of patience, meekness, gentleness, faith, charity, power to be, and power to bear, and power to do. No man is ever better occupied than when engaged in the use of means for the strengthening and polishing and perfecting of his character. "Things" are trivial. Character is supremely important. A man's life consisteth not in the abundance of the things which he possesseth, but in the number and quality of the graces he acquires, and the strength and beauty of the character he develops.

IV. In the fourth place, a man's life consisteth in helping others to perfect their characters. The poorest men in all the world are not the men who own the least money, or not even those who possess in themselves

the least character, but those who lay stumbling-blocks or use means to drag down the characters of others. The richest men in all the world are not those who own the most money; but those who are Christians themselves and who do the most to lead others to be Christians—who do the most toward helping others in perfecting their characters. Poor indeed is every one who "layeth up treasure for himself and is not rich toward God." Rich indeed is every one who is rich in faith, rich in hope, rich in love, rich in good works, "rich toward God." Whether rich or poor in this world's goods you may be a millionaire of character and an heir of eternal glory.

THE SUNDAY SCHOOL LESSON

Third Quarter: Prophetic Teaching and Leadership of Judah. The Exile and the Restoration. (Second half of six-months' course.) Aim: To lead the pupils in discovering and appreciating how God, through prophets and other leaders, gave help and guidance to the people of Judah, in order that the pupils may come to see the hand of God in their own lives and in all human affairs.

TITLE: *The Story of Ezekiel.* Ezek. 1: 1-3; 2: 1-3; 3: 27; 8: 1-4; 11: 22-25; 24: 15-24; 33: 30-33.

GOLDEN TEXT: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. 33: 11.

Teaching the Lesson

Ezekiel's name, meaning "God will strengthen," like the names of so many others of the saints of old, was singularly appropriate to his life and work. He speaks of himself as a "priest, the son of Buzi." Of his father nothing is known. But the fact that Ezekiel was of the Aaronic, the priestly, family is a most important one in the interpretation of his writings; for he was evidently, as has been said, "every inch a churchman," and his strong ecclesiastical character pervades and gives tone to his prophecies. He was both a priest and a prophet. Whether he actually entered upon the exercise of priestly functions at Jerusalem cannot be known without a previous determination of the uncertain question of the age at which he was carried into captivity. But he was certainly well instructed in what seemed likely to be his future duties. These facts, taken in connection with the disordered condition of the country, and the tendency to concentrate the priests in and around the Holy City make it probable that he lived in Jerusalem or its immediate vicinity. He was carried captive to Babylon with the King Jehoiachin, in the eighth year of the reign of Nebuchadnezzar, ten thousand of the more important part of the people being transplanted to Babylonia at the same time. This was eleven years before the destruction of Jerusalem and the temple. Ezekiel exercised there among the exiles his prophetic and priestly office "by the river of Chebar" where most of the captives had been placed. It is supposed that the river of Chebar is identical with the Nahr Malcha, or royal canal,

doubtless such canals being "the rivers of Babylon" by whose side the Jewish exiles wept when they "remembered Zion." Here Ezekiel lived in his own house, to which the elders of Judah so often resorted to receive his counsels. He was happily married, but his wife died suddenly near the close of the ninth year of his captivity, which left Ezekiel to bear in solitude the great trials of his prophetic life. There is no record of the time of his death or the close of his prophetic activity, though concerning both many unreliable traditions are found. The Book of Ezekiel gives us a fairly clear idea of the condition of the Jewish exiles. They had lost their country, their capital city, their temple, their independence as a nation. Yet their external conditions were in many ways favorable. Many of them lived in their own homes, engaged in business, and were prosperous. Indeed, were so well situated that but comparatively few returned to Palestine when permission was given.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Practical Religion.*

"Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" Mal. 3:14.

I. *The nature of practical religion.* 1. To serve God. 2. To keep his ordinances. 3. To walk carefully before him. II. *Its alleged unprofitableness.* 1. By those who misunderstand its nature. 2. By those who dislike its requirements. 3. By those who compromise its claims. 4. By those who neglect its service. III. *Its eminent advantages.* 1. It gives a patent of true nobility. 2. It gives a guarantee of present happiness. 3. It gives a passport to future glory.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

THEME FOR THE MONTH: *Christian Patriotism.*

July 7. What Has Made Our Nation What It Is? Deut. 8:1-14, 17, 18. (How the Pilgrims started America on the right road. What did the Puritans contribute? How have great men helped America—Washington, Lincoln, Wendell Phillips, Phillips Brooks, Moody, Dr. Clark? How has our ideal of law-observance helped us? Is America perfect? What's wrong? Advantages and dangers in education. How has science served America?)

SUGGESTIVE BULLETIN BOARD SLOGANS

In the Christian life, surrender is the first step toward victory.
Sin without sorrow is the soul's most serious sickness.
Holiness is the only basis for happiness.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JULY FOURTEENTH

THEME: *The Journey of a Day.*

SUGGESTED SCRIPTURE READING: Gen. 24: 1-61.

SELECTED HYMNS: "Every morning mercies new."—G. Phillimore. "New every morning is the love."—G. W. Doane. "The day thou gavest, Lord."—John Ellerton. "Day by day the manna fell."—Josiah Conder. "Wait, my soul, upon the Lord."—W. F. Lloyd.

SALUTATION (or Call to Worship): "Let us search and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heavens."

INVOCATION PRAYER: Eternal God, who hast neither dawn nor evening, yet sendest us alternate mercies of the darkness and the day, there is no light but thine, without or within. As thou liftest the curtains of the night from our abodes, take also the veil from all our hearts. Rise with thy morning upon our souls; quicken all our labor and our prayer; and, though all else declines, let the noontide of thy grace and peace remain. May we walk while it is yet day in the steps of him who with fewest hours finished thy divinest work. We ask in the name of Christ. Amen.

THE SERMON

TITLE: *The Journey of a Day.*

TEXT: "I pray thee, send me good speed this day." Gen. 24: 12.

THE SERMON OUTLINE

INTRODUCTORY: The story from which our text is taken gives us a charming picture of the pastoral life of the Orient in those early times. Abraham sends Eliezer, the "eldest servant of his house," to Mesopotamia on a search for a wife for his son Isaac. Eliezer sets off with his caravan of camels, and soon reaches the city of Nahor, near which resides Bethuel, who was a kinsman of Abraham. The caravan halts beside a well in the vicinity of the town. With straightforward directness Eliezer offers up this prayer: "O Lord God of my master Abraham, I pray thee send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water. And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master."

The speedy appearance of the beautiful Rebekah, with her pitcher upon her shoulder, attested the answer which Eliezer sought for his petition.

It is not my custom to use passages of Holy Writ as mottoes for discourses; but I shall do so on this occasion. The theme is The Journey of a Day, and how, by God's blessing, to make good speed upward and heavenward through every hour.

I. Every day should be commenced with God. "In the morning will I direct my prayer unto thee, and will look up," said the man after God's own heart. He begins the day unwisely who leaves his chamber without a secret conference with his heavenly Friend. If stony Egyptian "Memnon" made music when the first rays kindled on his flinty brow, a devout heart should not be mute when God causes the outgoings of his mornings to rejoice.

II. Closet devotions are the fit precursor of household worship. Family religion underlies the commonwealth and the church. No Christian government, no healthy public conscience, no Bible philanthropies, no wholesome church life can exist without being rooted beneath the hearthstone and the family altar. No prelude to the day is so fitting, so impressive, and so potent in its influence as the union of household hearts round the throne of grace.

III. When the early devotions of the day are over, then let us shoulder its load cheerfully. The happiness and the serenity of the whole day depends very much upon a cheerful start. The man who leaves his home with a scowl on his brow, with a snap at his children, and a tart speech to his wife, is not likely to be a very pleasant companion for any one, or to return home at night less acid than a vinegar cruet. We never know what the day may bring forth, or when we shall leave our threshold for the last time, or hear the last "good morning." Let us, therefore, set out on the day's journey under the wing of God's loving care and committing our way unto him. The steps of a good man are ordered by the Lord. Eliezer described his happy and successful day's journey by saying at its close, "I being in the way, the Lord led me to the house of my master's brethren." When you and I are in the path of duty, and have sought the divine direction, we may feel sure that the Lord will always lead us.

IV. In order to make "good speed" in your day's journey, do not go overloaded. I do not refer so much to your undertaking too many things as to your carrying too many cares. Honest work is strengthening; but worry frets and fevers us. The temptation to worry should be resisted; to yield to it is a sin against our own peace, and a reproach upon our Christian character. The journey made by any pedestrian is simply a succession of steps. In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need think about.

V. The journey of each day—yes, and of every day until we reach the Father's house—is a walk of faith. We are often perplexed, and in our short-sighted ignorance we cry out: "Lord, how can we know the way?" The answer comes back to us: "I will lead the blind in paths they have not known; I will make the darkness light before them." When Eliezer humbly asked God to guide him, he made "good speed" indeed; he was directed to the very place and to the very person that he was in quest of. Every Christian should be a close and attentive observer of providential leadings. A conflict often arises between choosing our own way—that

"jumps with our own selfish inclination"—or walking in God's way. Lot chose his own way, and it led him into Sodom.

VI. Whatever perplexities may arise as to the meaning of the divine providences, or however fallible may be our own judgments God has given us a guide-book for every day's journey that is both divinely inspired and infallible. "This is the Book," as Coleridge said of it, "that always finds us." There is not a difficult question in ethics on which the heaven-lighted lamp does not shed a clear light, and for every step in life it has a precept and a principle.

VII. In the journey of each day we cannot predict what lies before us. We know not what the day may bring forth—whether of joy or sorrow. This is well; for our joys are heightened when they come as glad surprises, and to forecast our sorrows would only increase our sufferings without increasing our strength to bear them. Temptations, however, owe much of their peril and of their power to the fact that they commonly spring upon us unawares. Satan is no more likely to advertise the time and method of his assaults in advance than a burglar is to send us word that he will be trying the bolts of our front doors at one o'clock to-morrow morning. "I say unto you all, Watch," is the command of our Master.

VIII. There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. The fourteenth chapter of John never falls with such beautiful music upon our ears as when we catch its sweet strains amid the pauses of some terrible storm. "Let not your heart be troubled: ye believe in God, believe also in me." "I will not leave you comfortless."

IX. What are the happiest hours we spend in every day? I will venture to say that they are those which see us busy in doing good to others and in serving our Master. A cup of cold water costs only the trouble to get it; its refreshing draught may revive some fainting spirit. That is a bright hour in which we lift up some fellow-traveler and set him on his feet. A still brighter one is that in which we lead him to the Saviour.

Bear in mind, my friends, that your happiness or your misery is very much of your own making. You cannot create spiritual sunshine any more than you can create the morning star; but you can put your soul where Christ is shining. Begin every day with God. Keep a clean conscience and a good stock of Bible promises within reach. Keep a strong, robust faith that can draw honey out of a rock and oil out of the flinty rock. Never spend a day without trying to do somebody good; and then, keeping step with your Master, march on toward home over any road, however rough, and against any head winds that blow. It will be all sunshine when we get to heaven, and "there is no night there!"—C.

COMMENDATORY PRAYER: Help us, our Father, to live upon thy grace one day at a time. Give us grace to ask for grace. Give us grace to accept grace. Give us grace to use grace when it is given. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "He that giveth unto the poor shall not lack."

OFFERTORY PRAYER: Every good gift and every perfect gift cometh from thee. With gratitude for thine unnumbered mercies we bring

our morning offerings. Be pleased to accept them at our hands and use them for the upbuilding of thy kingdom. Through Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Matthew Henry wrote: "I forgot, when I began my work to-day, explicitly and expressly to seek help from God, and the chariot-wheels have driven heavily. God forgive my omissions, and keep me in the way of duty."

Send Me Good Speed: We have here, I. Prayer in its essential nature. II. Prayer in its rightful place. III. Prayer with its needful associate. He puts himself "in the way." IV. Prayer with its fitting sequel. Praise, verse 27.—J. F. P.

Eliezer's Mission: I. Representative. II. Delicate. III. Important. IV. Successful.

CHOICE ILLUSTRATIONS ON THE THEME

The Journey of a Day

During a great storm a physician in a small town was called to go some seven or eight miles into the country to visit a sick child. It was evening, and the snow was falling so rapidly that it soon blotted out the road and left him in sore danger of losing his way. Reaching a farmhouse he telephoned to the next one beyond, asking them to hang out a lantern. They did so, and sent the word on to their next neighbor, who in turn sped the message and so the doctor with his horse and buggy was enabled to drive forward through the storm, making his way from light to light until he reached the home where he was so sorely needed. Is not that a picture of the Christian life? We can each throw a light upon that part of the road that runs by our own door to make sure that no one shall miss the way because our light is not burning. Is it not a picture of life also? God gives light for each step, grace for each day—grace for each hour of each day. Life is a journey step after step, hour after hour, day after day.

Each Day Makes Appointment

"An artist solicited permission to paint a portrait for the queen. The favor was granted; and the favor was great, for it would make the fortune of the man. A place was fixed, and a time. At the fixed place and time the queen appeared; but the artist was not there; he was not ready yet. When he did arrive, a message was communicated to him that her majesty had departed, and would not return."

So each day makes appointment with us. If we meet it with priestly ministry it is well. But if we have failed to meet it with right and noble service, so far as that day is concerned, we have failed forever. Therefore ought the Christian's day to be one of daily service.

We might go on to specify a little what ought to be some of the items of a Christian's day.—Wayland Hoyt, D.D.

Give the Soul Atmosphere

A business man once said to me, "My wife reads her Bible every day." The implication was that he did not—did not find time to. But plunging into business as he had to, cannot any one see that, as much as his wife needed the reading of the Bible to get God, the thought of him, into her housewifely duties, even more sorely he each day needed such thought of God and of allegiance to him as the reading of the Bible would give him, as he rushed into the task, toil, temptation of his business for the day? It is a bad sign, it is full of menace to the religious life, when any Christian business man can get no time for the daily quiet reading of the Bible for a little. His religious life will necessarily suffocate. He is refusing to give it atmosphere. Of all people he needs most the invigoration of his soul by letting it get each day a waft of the Bible air. So, too, surely, prayer ought to be an item in a Christian's day.—Wayland Hoyt, D.D.

Just for To-day

Lord, for to-morrow and its needs I do not pray;
Keep me, my God, from stain of sin just for to-day.

Let me both diligently work and duly pray;
Let me be kind in word and deed just for to-day.

Let me in season, Lord, be grave, in season, gay;
Let me be faithful to thy grace just for to-day.

So for to-morrow and its needs, I do not pray;
But keep me, guide me, love me, Lord, just for to-day.

PASTORAL PRAYER: Thou God of our fathers—our Father which art in heaven—thou art good to all, and thy tender mercies are over all thy works. We thank thee for the night and for the day; for quietness and rest and sleep, for life and light and love. We thank thee, too, for this day of rest and worship. We confess that we sin against thee even in our lying down and rising up. We shield ourselves in thy Fatherhood, and believe that for Christ's sake thou dost forgive our sins. We commit ourselves to thy covenant keeping for this day. Give thine angels charge over us, and keep each one of us from harm. Guide us with thine eye. Preserve our going out and our coming in. Keep us in health and safety in body and soul. Help us to live together in peace and love. Give us rule over our own spirits. Fit us for all thou hast appointed to us, that we hear and do thy holy will. May our Elder Brother walk with us all the way, and may his presence help and comfort us. Bless our friends and neighbors, and all whom we love, especially those who may be sick or in any trouble. Comfort and speedily relieve them. Be with the great multitude that must go out this morning to toil and weariness, and give them good cheer and rest, and the salvation that is of thee. For Christ's sake. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Sparrow Lesson.*

On the west side of our church where the grass is somewhat long and the trees are many, I was walking about a week after my blackbird experience, which I told you about last Sunday. Suddenly, I heard the angry "chirp, chirp" of two birds which were circling unpleasantly close around my head. I stood still and tried to "shoo" them away; but it could not be done. Then the thought struck me that there might be a baby bird quite near. I said to myself, "Be careful where you step." Then I stooped down, and as I did the chirping of the birds became angrier still; but right at my feet was a tiny young sparrow! I was so glad that I had not put my foot on it that I laughed and said, "Narrow shave, little chap." It had fallen or jumped from the nest, and the parents although perhaps vexed with it, were anxious to see that it came to no harm.

The lesson that I learned from the experience of the sparrow was not to think meanly of the home. That young bird was a prodigal bird. It had left the nest long before its wings were strong, before it really could fight for a living in the world. Thus it added to the worries of its parents. Many a youth thinks that he is cramped by home conditions and ties, and before he is capable of looking after himself he unlooses "mother's apron strings." Don't despise the old home, young folks, and before you seek to try your wings, like Jesus, see that you have grown in "wisdom and stature, and in favor with God and man."

Now I have told you three bird stories and their three lessons—humming bird, blackbird, sparrow. Let us keep alert to learn, even from the birds.—C. L. Cowan.

FOR THE EVENING SERVICE

TITLE: *Faith as a Source of Joy.*

TEXT: "Believing, ye rejoice." 1 Pet. 1:8.

THE SERMON OUTLINE

INTRODUCTORY: So universally do men seek after happiness and so widely does society in its organized forms seek it, that many philosophers have declared happiness to be the final motive of all conduct, that all other motives are but shapes of this one all-prevailing motive. But alas! toward what different points of the moral compass do men look for happiness. Some look for it above and some below, some in the grandeur of the soul and some in the grossness of the senses, some in the heaven of purity and some in the hell of licentiousness. Multitudes of those who seek for happiness fail of attaining the object of their search, and usually from one of two very simple reasons, either that they seek amiss or fail of recognizing in what direction real happiness is found. It would sound very strange to some devotee of pleasure, who thinks of the followers of Christ as people of sadness, gloom, and melancholy, to have it announced to him

that religion is the real source of happiness. And yet this is true. It is not religion, but the lack of it that makes people unhappy. Christianity is not only not opposed to pleasure, but it is the mightiest source of pleasure. "Joy is sown for the righteous and gladness for the upright in heart." "The fruit of the spirit is love, joy, peace." "Rejoice in the Lord alway, and again I say rejoice." "Believing, we rejoice with joy unspeakable and full of glory."

I. It cannot fail of profitable results if we shall consider a little more closely the relation between faith and joy. The relation seems to be implied in the very order of the words: "Believing, ye rejoice." It is the relation of inseparability, the relation of cause and effect. The believing is the cause of the rejoicing. The faith brings the gladness. The trusting is the source of the happiness.

There is another step in the production of joy out of faith that must not be overlooked. Faith is the cause of love, and love is the cause of joy. In this same verse we are told who it is the Christian loves. It is the unseen Saviour: "Whom having not seen, ye love." Faith is to the soul what the eye is to the body. It is the power of seeing. It is a cognition or spiritual apprehension. It is not merely light, but discernment. It sees not the object merely, but its excellence also. It produces congeniality, or sympathy, a feeling of mutual interest and delight. It also appropriates, gives us the consciousness that in some sense the object is ours. This is the way in which faith in Christ produces love to Christ. It is the faculty by which we apprehend, approve, and appropriate him. Having come thus to love him, joy is the fruit of love. Love is in itself a joyous affection. It is in its nature happy. God is love; all the blessed love and are blest by the fact that they love. Confidence is joy. "Believing, ye rejoice."

II. Consider, secondly, the nature of the joy faith produces.

1. It is "unspeakable." "With joy unspeakable," continues the apostle. It is unspeakably great; it is also in its nature, not a noisy, but a deep and silent thing. And that is the reason, we doubt not, why it is so often mistaken for its opposite. Because it is calm and sometimes grave the world thinks it severe. But, as has been said, "the gods approve the depth and not the tumult of the soul." We spoke of happiness at the beginning, but happiness is a somewhat shallow, superficial word. It signifies what happens, what comes to us by hap or chance, having reference largely to our circumstances or our material welfare. But "joy" is a nobler word, signifying a more deep, sincere, and quiet thing, a "calm rapture," as Jonathan Edwards called it. There is nothing boisterous, tumultuous, hilarious about it. It doesn't express itself in laughter, nor sing comic songs. It is "joy unspeakable," not a thing to be talked about, but to be felt.

2. It is "glorified." True Christian joy is glorified joy, says the apostle. That is, it has the glory of heaven shining upon it, filling, suffusing, transfiguring, intensifying it. In other words, there is no other joy anything like so rich, so deep, so full, so blessed as this joy which comes with religion, which springs out of faith.

It is a joy that rises above all sorrow and trouble. Suffering saints have often been the most joyful. "We rejoice, though now for a season, if need be, we are in heaviness." "As sorrowful, yet alway rejoicing."

It is a most precious possession to be used by all who desire to lessen

the sorrows and sadness of the world. It is our duty to be joyful and our privilege to spread joy among others.

It is an effective means of commending the religion of Christ to others.

"Take joy home,
And make a place in thy heart for her;
And give her time to grow, and cherish her;
Then will she come and sing to thee
When thou art working in the furrow; aye,
It is a comely fashion to be glad;
Joy is the grace we say to God."

SUGGESTIVE TEXTS AND THEMES

Objectors to Missions: "Forbidding us to speak to the Gentiles that they might be saved." 1 Thess. 2:16.

Profit and Loss: "For whom I suffered the loss of all things." Phil. 3:8.

The Lighted Way: "He that followeth me shall not walk in darkness." John 8:12.

The Limitations of Omnipotence: "He could swear by none greater." Heb. 6:13.

Intensive Farming: "That it may bear more fruit." John 15:2.

The Contagion of Cowardice: "And when the children of Ammon saw that the Syrians were fled, they likewise fled." 1 Chron. 19:15.

The Credulity of Unbelief: "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." John 5:43.

Consenting unto Wrong: "And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Acts 22:20.

The Silences of Scriptures: "And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre until this day." Deut. 34:6.

THE SUNDAY SCHOOL LESSON

TITLE: ***Ezekiel Teaches Personal Responsibility.*** **Ezek. 18:1-32; 33:1-20.**

GOLDEN TEXT: "Every one of us shall give account of himself to God." Rom. 14:12.

Teaching the Lesson

This vision of Ezekiel teaches our individual accountability to God by showing the results and sin of not heeding God-given warnings. The trumpet is blown. The warning is neglected. The responsibility is upon the man who heard and did not heed. I. *The warning was all that could be desired.* The warning heard. The warning understood. The warning startling. With some of us the warnings have been frequent. They have

been also well-timed. II. *Many make frivolous and even wicked excuses as to why they do not heed the Gospel warnings.* Some say, "I did not heed the warning because I did not believe there was any necessity for it." Others say, "I did not like the trumpet." They mean that they did not like the Gospel that was preached. But it was God's trumpet, God's Gospel. The excuse is a foolish one. But another says, "I did not like the man that blew the trumpet." He did not like the man, the minister, the preacher, the person who delivered the message. Another makes excuse that he was too busy to heed. Another that he thought there was plenty of time. III. *But the last thought is that of personal, individual responsibility.* Heeding not "his blood shall be upon his own head." He shall perish. He shall perish certainly. He shall perish inexcusably—his blood upon his own head.

ILLUSTRATIONS

Evading Responsibility

Some years ago there was a bridge at Bath in so crazy a condition that cautious persons chose rather to make a long circuit than run the risk of crossing it. One day, however, a very nervous lady, hurrying home to dress for the evening, came suddenly upon the spot without, till that moment, remembering the danger. The sight of the bridge reminded her of its ruinous state, just as she was about to set her foot upon it. But what was she to do? If she went on, the frail arch might give way under her; to go round would be fatiguing and attended with much loss of time. She stood for some minutes trembling in anxious hesitation; but at last a happy thought occurred to her. She called for a sedan-chair, and was carried over in that conveyance! You may laugh, perhaps, at this good lady's odd expedient for escaping danger by shutting out the view of it. But is not something of the same kind happening around you every day? Those people who are alarmed, perplexed at the danger of having to judge for themselves in religious matters think to escape that danger by choosing to take some guide as an infallible one, and believe or disbelieve as he bids them. What is this but crossing the crazy bridge in a sedan-chair?

Individual Responsibility

Daniel Webster was once asked, "What is the most important thought you ever entertained?" He replied, after a moment's reflection, "The most important thought I ever had was my individual responsibility to God."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Want of Sympathy.*

"We have piped unto you, and ye have not danced." Matt. 2:17.

There is often a lack of sympathy between those most closely related and most sincerely attached. We purpose showing the causes, the proofs, and the effects of this want of sympathy. I. *The causes.* It is not owing

to ignorance. "We have piped," "We have apprized you of our joy and sorrow." Nor to inability to understand the nature of our feelings. Nor to a willful intention to pain us. But generally, to lethargy of spirit. Consequent upon disease of body. To carelessness of mind. They will not trouble to understand our state. To absorption in other matters. Our recital does not affect our friends, because their minds are engrossed with their own cares or pleasures. II. *The proofs.* Not personal estrangement. They are present spectators to us. Nor the absence of kindly words. There may be loud sympathy. The complaint is, "Ye have not danced." True sympathy makes us to "weep with those who weep, and to rejoice with those who rejoice." III. *The effects.* If we experience sorrow alone it is increased. No one bears our burden with us. If we experience joy it is diminished. For who cares to eat a feast alone? The effect should be to drive us to God. He ever sympathizes. To the burdened he says, "Come unto me." To the happy his message is, "Make a joyful noise unto the Lord."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

July 14. The Christian Sunday—What It Is for, and Why. Luke 4: 16-22.

(The need of Sabbath-observance for rest, recreation, worship, relaxation, home life. The Sabbath not made for games or gain. How do the raids on the Sabbath stand the test—"the Sabbath is for man"? How determine what is good or bad for man? How did Jesus keep the Sabbath? How would He keep it to-day?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Poverty has its compensations. A telephone pole hardly ever dashes across a street and hits a pedestrian.

One of the most successful methods for cultivating unhappiness is to devote all your time trying to please yourself.

Good intentions resolved into good execution, furnish fine paving for the road to heaven.

Whenever a revision of a moral law is demanded, it is pretty safe to assume that what is wanted is a "downward revision."

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JULY TWENTY-FIRST

THEME: *The Self-revelation of True Goodness.*

SUGGESTED SCRIPTURE READING: Mark 7:24-37.

SELECTED HYMNS: "All hail the power of Jesus' name."—E. Perronet. "O for a thousand tongues to sing."—C. Wesley. "Fairest Lord Jesus."—Anonymous. "Crown him with many crowns."—Matthew Bridges.

SALUTATION (or Call to Worship): "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

INVOCATION PRAYER: Our Father in heaven, we thank thee for this day and all its opportunities of worship and growth in grace. Help us to show our gratitude by the use we make of it. May Jesus Christ so dwell in our hearts that we shall be kept from sin. Wilt thou rule and bless us in church and home this day. We pray thy blessing on friends and neighbors. May we so live before them that we may honor thy name. Bless, we pray, the poor and sick and suffering. May their need be to us a call to service. We pray for thy blessing on our church. May we strive to win men to Jesus Christ. We pray for town and state and country, that righteousness may prevail. We pray that the Gospel message may speedily go into all the world; that wars may cease; that sin and greed may no longer rule. To this end may we give as thou hast blessed us. May the peace of God dwell in our hearts this day. We ask it all in the name of Jesus Christ, our Saviour. Amen.

THE SERMON

TITLE: *The Self-revelation of True Goodness.*

TEXT: "He could not be hid." Mark 7:24.

THE SERMON OUTLINE

INTRODUCTORY: Two intelligent Christian men were conversing recently about the religious reading that comes into our families when one of them mentioned a certain religious weekly. The other one said: "What it contains is all true, but it lacks fragrance or spiritual flavor." The first added that when he took up an article to read he could tell whether the writer was surrendered to God or not. He added: "I have often seen sermons in print that were excellent in conception, in division, in language, in illustration, in logic, but lacking in spiritual aroma. They were cold and intellectual, not having spiritual flavor. Spiritual fragrance can come only through spiritual conditions. When I find a soul surrendered to God, I feel communion with him in what he says. The fact of

their abandonment to God produces spiritual feeling, and no person can counterfeit it. People may imagine they can, but they cannot, and it cannot be hid. It is like Christ. 'He could not be hid.' Preaching without spiritual aroma is like a rose without perfume. 'Christ's name is like ointment poured forth.' We can only get the perfume by getting more of Christ."

We are not sure that our two friends were altogether generous in their criticisms, nevertheless there was a large element of truth in what they said, and spiritual fragrance is something the possession of which is very much to be desired.

I. Christ desired at this time to be hid. He had come to the coasts of Tyre and Sidon for concealment, for needed rest.

1. This tells us of his true humanity. His fatigue was real. Nature did not spare him. He knew what it was to be "touched with a feeling of our infirmities," to sympathize deeply with men, to have his soul go out toward the objects of solicitude until he was weary in body and mind, and heart too, and have nature exact her penalty after the time of brave bearing up under stress. That Christ was weary and sought this seclusion tells us of his true humanity.

2. This desiring to be hid tells us also of his humility. He entered into a house and would have no man know it. We are sure this desire was not prompted by fear or shame, that it did not spring from caprice or unworthy policy. One reason will be found, as some one has expressed it, namely, "the modesty of high goodness." Christ did not clamor for recognition. He did not blow any trumpet or have one blown before his face. He did not wish his disciples to seek recognition, either.

3. His desiring to be hid tells also of his sensitiveness to sin. Wherever you find rare purity, as was in Christ, you find this shrinking from the corruptions of the times. The desire to escape from the world's wickedness Christ felt, and this feeling is shared by all his pure-hearted followers. Heart-sore, heart-sick on account of the sin he saw around him, Christ sought to be hid, at least for a little time, just as a pure-hearted man we know of, in a strange city once found himself in a street where solicitation to evil dogged his every step—suddenly he saw a church door open, and he took refuge within long enough to compose his thoughts and get courage to beat his way out of the slums of iniquity into the midst of which he had fallen.

II. Christ could not be hid. . . . Why?

1. Because he was good, and goodness is self-revealing. A rose cannot be hid. You have it in your pocket. But people know it. It sheds fragrance. Eminent goodness will out.

2. Because great need is sure to seek him. As some one has said, "Misery has a swift instinct for a helper." That mother, whose daughter was tormented with an evil spirit, had a quick sagacity to find Christ, the healer. And the world's need to-day feels after Christ if haply it may find him.

3. Because true love will surely find him.

4. Because earnest faith will ever lead to him.

5. Because his disciples will make him known.

III. The true disciple of Christ cannot be hid. He cannot be hid any

more than his Master can. "Christ's name is like ointment poured forth." There is a spiritual fragrance about a true Christian's life that makes its presence known. Once in crossing a meadow we came to a place that was filled with fragrance. Yet we could see no flowers, and we wondered whence the fragrance came. At last we found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these the fragrance came. They could not be hid.

"The lives that make the world so sweet,
Are shy, and hide like the humble flowers.
We pass them by with our careless feet,
Nor dream 'tis their fragrance fills the bower
And cheers and comforts us by the hour."

IV. How are we to have spiritually fragrant lives?

1. Cultivate the spirit of Christ. Be like him human and humane. Be like him humble and self-sacrificing. Be like him sensitive to sin.

2. Be much with Christ. In that way we will become like him. "Why are you sweet?" was asked of the scented clay. "Oh, I was so long in the sweet society of the rose, laid away in a drawer with it, that I partook of the nature of the rose." Be much with Christ and you will partake of the nature of Christ. Prize every opportunity to be with him. Seek communion with him. Being with him, partaking of his nature, like him you cannot be hid. Your influence will be for good. You will live a spiritually fragrant life.

COMMENDATORY PRAYER: Our Saviour, may our fellowship with thee be very real. Let us know thy way of life that we may follow thee to God. Help us to discover hidden riches of companionship and teach us new duties that through obedience we may come to know thee better. In thine own name we ask. Amen.

OFFERTORY SENTENCE: "Even so let your light shine before men, that they may see your good works and glorify your Father which is in heaven."

OFFERTORY PRAYER: All things come of thee, O Lord, and of thine own have we given thee. Accept our offerings and accept us as we bring them. Use them also for the hastening of thy kingdom in the world. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

He Could Not be Hid: I. The Lord Jesus is not hid. II. He ought not to be hid. III. He cannot be hid. IV. He will not be hid.—J. F.

Why Christ Cannot be Hid: Because, I. Great need will seek him out. II. True love will surely find him. III. Earnest faith will ever lead to him. IV. His own heart will betray him. V. His disciples will make him known.—A. R.

Tacitus said of Brutus: "The more he sought to secrete himself, the more he was noticed."

The hidden violets proclaim their presence in every passing breeze.

He Could Not be Hid: I. The purpose of God forbids that Christ should be hid. II. The innate glory of the Son of God is another reason why he could not be hid. III. The desperate need of sinners rendered it impossible that he should be hid. IV. The boundless compassion of the Son of God accounts for the fact that he could not be hid. V. The deep and abiding gratitude of his followers forbids that Christ should be hid.—W. G. Lewis.

CHOICE ILLUSTRATIONS ON THE THEME

He Cannot be Hid

The true disciple cannot be hid any more than his Master. The Chinese have a wood which, buried some feet underground, fills the air with fragrance. Thus good qualities, powers, graces, assert themselves through all obstructions, filling the atmosphere of earth with the fragrance of heaven.—W. L. Watkinson, D.D.

Attraction at a Distance

Observers have stated that if flowers are placed in a window, the window closed and the blinds drawn, the bees outside are aware of the presence of the flowers and beat against the window-panes, evidently anxious to reach them. This "action at a distance" is sufficiently wonderful. Yet misery has a sense still more keen, faith a penetration still more powerful. Christ "entered into a house, and would have no man know it," and no doubt took necessary measures to secure and preserve secrecy. But the sorrowful woman discovered his locality, apprehended his power and grace, and rested not until she gained that Plant of Renown whose leaves are for the healing of the nations. The world in its pharisaical mood may spurn Christ and drive him away, but as the world realizes its misery, it feels absolute need of him and feels after him if haply it may find him.—W. L. Watkinson, D.D.

Without Regard to Rank

A Christian general was once seen talking to a poor old woman. Friends remonstrated with him saying, "You ought to consider your rank." The general answered, "What if my Lord had considered his rank?"—Charlotte Skinner.

Christ Known by Converts

Will Carleton, the poet, was once a guest overnight at a hotel in a country town, and when he asked for his bill the next morning to his astonishment the proprietor said there was no charge. But Mr. Carleton was not satisfied with this, and asked the reason. The proprietor told him that some years ago he and his wife had a serious quarrel and had decided to get a divorce. He sent for a lawyer who drew up an agreement about their property. About that time, however, a volume of Mr. Carleton's poems fell into his hands, and he read "Betsy and I Are Out" and "How Betsy and I Made Up." He was so deeply impressed that he took the book and went to see his wife, and they "made up," and lived very happily

afterward. "So," concluded the hotelkeeper, "there'll never be a bill for you in this house, Mr. Carleton." You can track Jesus by the people who are healed and helped by him.—*Zion's Herald.*

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Visit to the Boy Jesus.*

Let us go together to-day on a visit to the home of the boy Jesus.

We are on a hilltop looking down into his village. Which of the white, one-story huts is Jesus' home? It has a flat roof and not more than one or two rooms. There is no chimney, and the light comes in mostly from the open door. Look in. The box which contains the dishes is the table. The lamp stands on an upturned basket. Those thick pads rolled up on the shelf are the beds. Joseph is working with his tools in the shelter of the vine-covered porch in the doorway. Mary by his side is feeding her chickens and doves. Jesus is helping Joseph.

Just inside the door is a large earthen water-pot. When the day gets cool Mary will take this empty jar and lay it sidewise upon the top of her head and go down with Jesus to the one fountain in the village where all the women are gathering. Here the children play together or listen to the stories of olden days told them by the elders of the village.

And where is Jesus' school? Somewhere near the fountain is a plain stone building with a pot of manna carved on its capstone. It is a church as well as a school, and the village rabbi or minister is the teacher. The scholars all study out loud, and their schoolbook is the Old Testament.

It is a little town, but it is not a lonely one. Foreign traders often stop at the village fountain with news. Roman soldiers occasionally march across yonder plain, and down that old caravan road long strings of camels move from Asia to Egypt.

There is much to see. From this hilltop or from the housetop where Jesus often sleeps on summer nights he can see shepherds and vinedressers and farmers, all of whom come to his father's door for a stout staff, a sharpened sickle, or a wooden plow. On the slope of this very hill grow all kinds of bright-colored flowers. Here he learns to foretell the weather and loves to look upon the mountains and the distant sea.

Here, too, he can see many places where brave deeds have been done. From yonder cone Barak rushed down to defeat Sisera in this valley; farther away Gideon won his plucky fight, and near by Jonathan and Saul died and David came to mourn. To the west Elijah destroyed the prophets of Baal, and across this valley Naaman drove to Elisha to be healed.

Far off to the south he traces the road that leads to Jerusalem, the city of God. Thither he goes to keep the Passover, and there in the holy place he tells his mother that he has decided to be about his heavenly Father's business.

What Jesus was as a boy each child may be. Luke 2:40:

1. "He grew." Much outdoor life, hearty play, willing work.

2. He "waxed strong in spirit"; that is, he had a firm will and a brave heart. He faced storms, cold, poverty, difficulties nobly.

3. He became "filled with wisdom": from study, conversation, nature, history.

4. "The grace of God was upon him." This child of love gave his thankful life to God in his own home and there served God in obedience and loving duty.—W. B. F.

FOR THE EVENING SERVICE

TITLE: *Peace and Victory.*

TEXT: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

THE SERMON OUTLINE

INTRODUCTORY: In Christ's farewell discourse he revealed some precious secrets to his disciples. One was the secret of communion. "Abide in me." Another was the secret of joy. "These things have I spoken unto you, that your joy might be full." Another was the secret of steadfastness. "These things have I spoken unto you that ye should not be offended." Another was the secret of prayer. "Hitherto ye have asked nothing in my name: Ask, and ye shall receive, that your joy may be full." Another was the secret of peace and victory. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

I. The believer's peace.

1. It is spiritual peace. This is plain from the fact that it can be enjoyed in the midst of tribulation. Christ said that in the world his followers should have tribulation. Yet at the same time they are to have peace. This may seem contradictory, but it is not. A few months ago we saw in the Pitti Palace, in Florence, two pictures hanging side by side. One represented a stormy sea with its wild waves, and black clouds, and fierce lightnings flashing across the sky. In the waters a human face is seen wearing an expression of the utmost agony and despair. The other picture also represents a sea, tossed as by a fierce storm, with as dark clouds; but out of the midst of the waves a rock rises, against which the waters dash in vain. In a cleft of the rock are some tufts of grass and green herbage, with sweet flowers, and in a sheltered place in the midst of these a dove is seen sitting calmly on her nest, quiet and undisturbed by the wild fury of the storm. The first picture represents Distress, and fitly shows forth the sorrow of the world, when all is helpless and despairing. The other is a beautiful representation of Peace, fitly showing forth the sorrows of the Christian, no less severe; but in which he is kept in perfect repose because he nestles in the bosom of God's unchanging love.

Rev. Charles G. Finney gave a good representation of the believer's peace in a little incident from his own experience. He said: "In crossing the Atlantic some years ago we were overtaken by a gale of wind. Upon the deck the roar and confusion were terrific. The spray from the crests of the waves blew upon the face with almost force enough to blister it.

The noise of the waves howling and roaring and foaming was almost deafening. But when I stepped into the engine room everything was quiet. The mighty engine was moving with quietness and stillness in striking contrast with the roar without. It reminded me of the peace that can reign in the soul while storms and tempests are howling without."

2. Secondly, this peace is a peace peculiar to the friends of Jesus. "In me ye shall have peace." He is speaking to his friends only. Those who are not Christ's friends are strangers to this peace. "There is no peace, saith God, to the wicked."

II. The believer's victory.

Those who share in Christ's peace are also to share in his victory. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." This means far more than if one, conscious of having attained the mastery, should turn to a friend still struggling against difficulties and say to him, "Be of good courage; see what I have done!" It means far more than when one man who has solved a problem turns to his friend and says: "I have solved it; and you may also." It means far more than if two men were climbing a mountain and one of them, having attained the summit, should wave in triumph to his companion half way up the rugged steeps and cheer him on with the assurance that the ascent is feasible. It means all of this; but it means much more. It means not alone encouragement, but assurance of Divine help. It is a promise of rescue. It is a promise of final victory.

As a matter of fact Christ did overcome the world, in his life, on the cross, in the resurrection. Through participating with him Christians share his victory. Through faith in him and the help he gives they shall have a similar victory. "Be thou faithful unto death, and I will give thee a crown of life."

SUGGESTIVE TEXTS AND THEMES

Evangelism and Personality: "Then shall each man have his praise from God." 1 Cor. 4:5.

Salvation and Surrender: "Thou art not far from the kingdom of God." Mark 12:34.

Food and Fatness: "He feedeth on ashes." Isa. 44:20. "Ho, every one that thirsteth, come ye to the waters." Isa. 55:1, 2.

Marks and Master: "From henceforth let no man trouble me, for I bear branded on my body the marks of the Lord Jesus." Gal. 6:17.

Strength and Beauty: "Strength and beauty are in his sanctuary." Ps. 96:6.

Faith and Fearlessness: "Herod feared John." Mark 6:20.

Religion and Simplicity: "I fear lest . . . your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

Fidelity and Reward: "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal. 6:9.

Righteousness and Satisfaction: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17:15.

THE SUNDAY SCHOOL LESSON

TITLE: ***Ezekiel's Vision of Hope.*** **Ezek. 47: 1-12.**

GOLDEN TEXT: "Of the increase of his government and peace there shall be no end." Isa. 9:7.

Teaching the Lesson

Ezekiel's vision of hope was that of a life-giving river. Let us consider its source, its size, and its service. I. *Its source.* The river had its source out of sight; the fountain-head was invisible; but it proceeded out of the sanctuary of God. Ezekiel casts his prophecy of the future blessings which should flow from God's presence among his people into this grand image of the mysterious river, rising in the temple and pouring out Eastward with fertility and life in its waters. This river typifies the rise and progress of the Gospel. It is the river of salvation; the river of the water of eternal life proceeding out of the throne of God. Its source is in God—in his grace, mercy, and love. II. *Its size.* The man who had the measuring line went forth eastward and measured a thousand cubits and the waters were to the ankles. Further, they were to the knees, then to the loins, then on until it became a river that could not be passed over. Let us learn from this the story of the progress and the expansion of Gospel influences. God had been revealing himself in the past. But we can well apply the thought to the New Testament church. The progress began at Jerusalem as a tiny rivulet. By our Saviour's preaching a few disciples were won. These were the means of adding a still larger number. But at first the stream was very shallow, for the whole church could meet in one upper room. Even after the Pentecostal increase it was but a brooklet. But the watercourse grew broader and deeper. The vision of hope tells us that it is to become stronger and wider until at last it has become a mighty river watering the whole earth and blessing all nations. III. *Its service.* Thus it is to be a stream of blessing. "Everything shall live whithersoever the river cometh." Read verses 6 to 9. Such, then, is the beneficent, salutary service of this river. It is the river "the streams whereof shall make glad the city of God." It is destined yet to grow until it shall be like the ocean itself, "for the knowledge of the Lord shall cover the earth as the waters cover the sea."

ILLUSTRATIONS

The Healing Waters

I have somewhere seen a picture. The scene is in the Far East; the hour, when the earth is just lighted up with that rare oriental sunlight which we Westerners long to see. The time, the sultry August, when the fierce sun has it all his own way and the country has a sickly cast upon it as if it fainted with the intenseness of the glare. The plain is scorched and arid, and the river running between its sedgy banks seems to have hardly strength enough to propel its own sluggish stream from the mountain beyond. Beneath a clump of ancestral palms stands a group of Egyptian peasants, swarthy and muscular, talking wildly to each other and with eyes

strained wistfully toward the south, in which quarter there seems to hang an indescribable haze, the forecasting shadow of some atmospheric or other change. Why look they there so eagerly? Why do they gaze so intently just where the river faintly glitters on the horizon's dusky verge? Oh, because they know from the experience of years that the time has come for the inundation of the Nile. They do not know the processes, perhaps, by which the waters are gathered far in the south; but as certainly as if their knowledge was profound and scientific do they calculate on the coming of the flood. And they know, too, that when the flood does come that scorched plain shall wave with ripening grain, that there shall be corn in Egypt, that those blackened pastures shall be gay with fertile plenty, and that all the land shall eat and be satisfied; for "everything shall live whither the river cometh." This picture has struck me as being a very vivid and forcible representation of Ezekiel's vision, embodied in the experience of Eastern life.—W. M. P.

The Increasing River

We have seen castles rent asunder and rocks split by the expanding energy of a seed. Perhaps next to that comes the bubbling spring. Only God knows the power that is behind it. Only he can measure the hidden and the almost immeasurable depths in many instances from whence it comes. The figure is very expressive as representing the history of a small but very mighty beginning. The stream that is up to a man's ankles does not generally arouse great interest or awaken great expectations; and yet we never know the possibilities of any stream. It would ill befit a man to sneer at the Thames, though a child may leap over it in one part. Almost every river of the world begins with such small beginnings as this; but men know better than to laugh at a bubbling spring. They can little realize the forces that are behind and the replenishing power that is ready at hand, yet out of sight.—D. Davies.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Filled to the Full.*

"That ye might be filled with all the fullness of God." Eph. 2:19.

I. *In filling the heart God empties it of its former occupants.* II. *In filling the heart God takes possession of it personally.* III. *In filling the heart God replenishes it with all the graces and dispositions of the Christian character.* IV. *In filling the heart God replenishes it with every grace completely or perfectly.* V. *By what means may we be filled with all the fullness of God?* 1. By being sensible of our emptiness. 2. By abounding in prayer. 3. By cherishing love to Christ. 4. By following hard after God.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

July 21. Every-Day Citizenship. Rom. 13:3, 7-10; Ps. 15:1-5.

(What are some duties of citizens? Obeying the law. Obeying traffic and other regulations. The duty of paying our taxes *in full.* Duty to work.

To help new Americans. Clean-up campaigns. Being good neighbors. Regarding the rights of others.)

SUGGESTIVE BULLETIN BOARD SLOGANS

It is good to be wise, and wise to be good.
Learning for the head and love for the heart make a well-balanced life.
We do our greatest good by being good.
The sword of the Spirit never becomes dull from use.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JULY TWENTY-EIGHTH

THEME: *The Consecrated Hand.*

SUGGESTED SCRIPTURE READING: Exod. 4:1-17.

SELECTED HYMNS: "Lord, speak to me that I may speak."—F. R. Havergal. "Take my life and let it be."—F. R. Havergal. "In the vineyard of our Father."—Thomas MacKellar. "Who is on the Lord's side?"—F. R. Havergal. "Hark! the voice of Jesus crying."—Daniel March.

SALUTATION (or Call to Worship): "O go your way into his gates with thanksgiving, and into his courts with praise. Be thankful unto him, and speak good of his name. For the Lord is good; his kindness endureth forever, and his faithfulness unto all generations."

INVOCATION PRAYER: O thou infinite Life, from whom we have come forth and in whom we live and move and have our being, thou Father of our spirits who art "closer to us than breathing; nearer than hands and feet," we would begin this holy day with a deep sense of gratitude to thee and of reverence for ourselves. Make us glad that we are alive, and that we are living in a world so full of wonder, of beauty and of inspiration. Be thou the Great Companion of our lives this day. May we see thee in every person we meet and find thee in every experience that meets us. May we get the very utmost out of this day, by putting our very best of mind and heart into all its privileges and tasks. May our minds be so filled with good thoughts and our hands so busy with kindly deeds that there shall be no room in our lives for anything unworthy of ourselves or harmful to others. May we find happiness not in seeking it, but in bringing happiness to others, especially to those who stand closest to us. So may we live this day for its own sake as if it were a life complete in itself, and when the day is done may we fall asleep in the consciousness that we have honestly tried to share the spirit and follow the example of him who is the Master of life. In his Name we ask. Amen.

THE SERMON

TITLE: *The Consecrated Hand.*

TEXT: "What is that in thine hand?" Exod. 4:2.

THE SERMON OUTLINE

INTRODUCTORY: Moses hesitated to become the messenger of the Lord to Pharaoh. He mentioned one difficulty after another which he thought would excuse him from entering on his allotted task. When Moses seized the serpent and it became again a rod in his hand, he was taught that what was formidable to weak faith might become an element of power

when the act of obedience to God was performed. What was originally the rod simply of the shepherd now became the rod of God. This rod in the hand of Moses accomplished mighty things for God and for Israel. It is evermore true that possible good lies near to possible evil. Opportunities rightly employed become blessings greatly multiplied; but opportunities neglected or misused become disadvantages greatly multiplied and increased.

I. What is in thine hand, O Joshua? A spear to be held aloft in obedience to the command of the Lord. This spear ever after is associated in our thoughts with the name and work of the noble son of Nun. When the second attack was made upon Ai the Lord commanded Joshua to "stretch out the spear that is in thine hand toward Ai." Joshua was obedient to the Divine command; he held the spear extended as the signal agreed upon with the men who were in ambush. Happy are we when we become the obedient servants of God in the use of the spiritual weapons which he has graciously furnished for our spiritual conflicts.

II. What is in thine hand, Shamgar? An ox-goad. A rude, clumsy weapon is this with which to bless Israel and to honor God. But use it for God and you shall not use it in vain. Six hundred Philistines shall fall before thy power, and Israel shall be delivered by thy bravery and heroism.

III. What is in the hand of Gideon and his brave three hundred? Lamps, pitchers, and trumpets. These are strange weapons with which to attempt the defeat of the countless Midianites who lie in the valley below. But God can take feeble instruments and make them mighty for the accomplishment of his divine purpose. Brave and noble Gideon! thou hast written thy name high on the scroll of fame among patriotic victors and faithful heroes.

IV. What is in thine hand, David? A harp. We cannot look upon this youthful warrior without enthusiasm mingled with affection.

Before the clouded face of Saul, David sat with his harp. Over its strings his hands swept, calling forth strains inspired alike by human genius and divine ecstasy. Fable has told us of the power of Orpheus, who by touching his lyre moved trees and rocks and the beasts of the forest. Alas! David's harp could not permanently subdue the power of evil in the soul of Saul. It checked for a time his evil tendencies. Marvelous is the power of good or evil which music exercises. Glorious are the possibilities in possession of the great musicians of the world. Almost divine is the gift of playing the organ, the harp, the violin, and the many other instruments of music, and so giving forth melodious sounds and song. More than angelic is the gift of opening the lips and pouring forth a flood of melody which makes all the air tremulous with heavenly music. Oh, men and women, gifted with this mysterious, matchless, heavenly power, use it for purity, for truth, and for God.

V. What is in thine hand, David? A sling. Only a sling; but a sling in the trained hand of David was really a mighty weapon. It was mightier far at a distance than the sword of Goliath. "In the name of the Lord." That was David's motto when feeding the sheep, when slaying the lion, when defying the Philistine, and when composing his immortal psalms. When we go out in the name that is above every name, victory will assuredly be ours.

VI. What is in the hand of Peter and his companions? A casting-net. They are on the sea of Galilee. By this sea Jesus walked for the purpose of preaching the kingdom of God and calling men to be his disciples and ministers. The net in the hand of Peter and his companions is at once transfigured and glorified until it becomes the divine method of winning souls, and the fish are suggestive of the men and women who are to be gathered into the kingdom of God. No instrument is so insignificant as to be unfitted for God's purpose in bringing good to men and glory to Jesus Christ.

VII. What is in thy hand, you young lad with the disciples? Five loaves and two fishes. What are these among so many? Jesus well knew what he himself would do although he asks the question as to the resources for supplying the wants of the multitude. God can take the "things which are not to bring to naught things that are"; God can make the foolish things of the world confound the things which are mighty.

VIII. What is in thine hand, Mary? An alabaster box of very precious ointment. Pour it on the head of Christ. Judas may misinterpret thy act, but Jesus will pronounce thy eulogy. The odor of that precious ointment has filled the world; the heart of Jesus was tender, sensitive, and appreciative. Blessed are they whose names are associated with the name that is above every name!

IX. What is in thine hand, Dorcas? Only a needle. Is a woman with a needle to be made immortal? God sees that woman's heart; God sees the glistening of that needle as it passes in and out of the garment. That needle is used for the Lord's poor. The needle of Dorcas wrought for her an inscription more durable than brass or marble. Her eulogy will be read when the victories of Roman armies and the glories of Grecian arts are forgotten. What is in thine hand? A broom. Use it for God. A trowel, a hammer, an ax, a chisel, a saw, or some other mechanical tool? Use it for God. A pen? Oh, matchless instrument! A pen in the hand of Harriet Beecher Stowe stabbed slavery to the heart. Have you a pen? Use it for God. Perhaps it is a typewriter. Touch its keys; make sweet music that shall echo around the globe. What is in thine hand? Wealth. Consecrate it now to God. What is in thy mouth? A tongue of eloquence. Use it for God. The tongue is the mightiest instrument God ever made. What is in thine hand? A kindly grasp. Give that hand to some sad soul. Let us consecrate everything to him!—R. S. M.

COMMENDATORY PRAYER: O thou Royal Christ, help us to-day to feel the royalty of the humble spirit. Be patient with us, Lord of mercy, till we learn to live the life of thy beatitudes. We would follow thee through the sunrise gate into the great court of the peoples there to be glorified in serving. Help us to do with our might what our hands find to do. We ask through Christ the Lord. Amen.

OFFERTORY SENTENCE: "He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he."

OFFERTORY PRAYER: We would give unto thee according as thou hast blessed us. May we be cheerful givers. May we be bountiful givers. Receive the offerings we bring thee now, and use them to hasten the coming of thy kingdom. We ask in the name of Christ our Saviour. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Before we can be really useful, before we can accomplish any great work, before we can live up to the measure of our power, we must first of all meet with God. We must stand before the burning bush; we must listen to the divine voice; we must receive the heavenly commission; we must accept the divine command.—J.

What is that in thy hand? "A sling," said David. "It is enough; go up against the giant." And the great Goliath fell before the shepherd boy. What is that in thy hand? "A sword," answered Jonathan. "It is enough," and the brave youth, followed by his armor-bearer, goes up against an army, and the Philistines are defeated by these twain. What is that in thy hand? "A piece of parchment," answered Luther. "It is enough," and he proceeds to nail his famous protest upon the doors of the Roman Church and the era of the Reformation broke upon darkened Europe. What is that in thy hand? "A pen," said John Bunyan, as he spoke from under the arches of Bedford jail. "It is enough," and he wrote the story of "Pilgrim's Progress," which will live while the world endures.—J. W. J.

Men and women, with common, simple things about them, have heard the voice of God, and doing just what their hand found to do, they made their life memorable in the history of the Church and accomplished the Divine will.

Ask the honest farmer standing in the open furrows, what is that in his hand and he will answer, only a few grains of seed. But is that all? Far from it. Those grains of seed contain the germs of the great harvest which will fill our lands with plenty.

CHOICE ILLUSTRATIONS ON THE THEME

Only a Goose Quill

Only a goose quill pen in the hand of a tinker in jail; but it has guided myriads of pilgrims in their progress toward the celestial city—only a poor cobbler pegging and preaching; but as he hammers the tacks into his shoes, he hammers the missionary idea into the church, and world-wide missions is the result—only a Welsh maiden named Mary Jones, who has worked and saved for eight years to buy a Bible of her own, and is now walking barefoot twenty-five miles to get it; but that tale inspires men to organize the first Bible society, and now eighty of these societies are giving the word to the world.

Only a Mother

A mother accomplishes her great life's mission in training a Moses, a Samuel, a Timothy, an Augustine, a Luther, a Wesley, for his great life's work. Hear a parable. One night a man took a taper, lighted it, and went up a long winding stair. "Where are you going with me?" "The ships out at sea are looking for our light to come into harbor." "Alas, no ship can see my feeble light." "Well, just keep burning, and leave that to me." With the taper he lit the great lamps; then blew out its light: its work was done.

Only a Captive Maid

A life itself inglorious may be the origin or inspiration of a glorious one—a little captive maid's pious expression brought healing for body and soul to the commander-in-chief of the Syrian Army. Andrew brought Peter to Jesus—Barnabas found Paul for the church. The world is indebted for Moody to an humble Sunday school teacher; and for Gough to a man who found him drunk in a gutter and took him along to prayer meeting where he was converted. If a pious servant, Maria Millis, had not cared for Lord Shaftesbury in his childhood, when he was neglected by his parents, had not shown him sympathy in his loneliness and destitution, and taught him to read his Bible and pray, the children of England might yet be smothered in the mines and beaten and starved in the factories, and the insane cruelly treated.

The Transfigured Commonplace

The story is told of Turner, the great English landscape painter, that when out with a company of fellow-students, one day, he spent the whole day sitting on a rock and throwing pebbles into a lake. When evening came his companions showed him their sketches and rallied him upon having done nothing. "I have done this, at least," he replied. "I have learned how a lake looks when pebbles are thrown into it." No artist in England could paint ripples as Turner painted them. His was the discerning eye that could look upon what we call the commonplace, and see in it the light that transfigures.

Life is chiefly made up of commonplaces; and yet how essentially beautiful life is, if we can only retain that freshness of impression, that childlike joy in familiar things, that color of feeling, that transfigures the commonplace.—*Zion's Herald.*

STORY TO TELL, OR SERMON TO CHILDREN

Title: *A Boy on a Picnic.*

TEXT: "There is a lad here, who hath five barley loaves, and two fishes." John 6:9.

I. Form a picture of him in your mind. Cf. Whittier's "Barefoot-boy."

II. Lesson from his being there. 1. The saying that the small boy is everywhere—ball-game, parade, fire. 2. This is a good quality, if the place is good. 3. Especially for Sunday school and church.

III. Importance of his share in the miracle. 1. Show his part, that of the apostles, that of Christ. 2. The importance of it. Illustrations: Boy pushing a pound in the launching of a ship; the drummer boy in battle. 3. Necessity and importance of a boy's work in the world.

IV. His feeling toward Jesus. 1. Imagine him telling the story when he reached home. 2. Appeal to the boys of to-day to be thankful for their privileges and to give all in Christ's service.

FOR THE EVENING SERVICE

TITLE: *Keeping the Heart.*

TEXT: "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23.

THE SERMON OUTLINE

INTRODUCTORY: We have heard of people declining to become professing Christians giving as an excuse that the religion of Christ is so strict. By this they mean that the church is opposed to certain pleasures and amusements. But the fact is that the religion of Christ is far more strict than such people think. Their conception relates it largely to outward conduct. But Christianity goes deeper than that, and seeks to regulate even the thoughts. "Keep thy heart with all diligence, for out of it are the issues of life."

I. We learn then, first, that sin may reside in thought as well as in action. Speaking of man's character, in another of his proverbs Solomon says: "As he thinketh in his heart, so is he." Christ taught the same truth when he said that to be angry with a brother without cause is of the nature of murder. Murder may be committed in the heart, although the deed itself be not done. And so it is of all sins.

II. Conversion to Christ involves a change in our thoughts as well as in our conduct. In Isaiah we are exhorted: "Let the wicked forsake his way, and the unrighteous man his thoughts," and in 2 Cor. 10:5, it is made plainly our duty, that of "bringing into captivity every thought to the obedience of God." Since your professed conversion your daily life may have been changed, but how is it about your thoughts? Have they changed also?

III. Thought precedes action. Ordinarily we do neither a good nor a bad act without previous thinking about it. Napoleon became a great military commander, but for years he had been thinking about it. From early boyhood his thoughts were upon war; even at school we see him building snow forts and, armed with snow balls, leading his playmates in the charge. As years passed by his thoughts grew in intensity and ripened into action until at the mention of his name kings turned pale and thrones trembled. Thought preceded action.

Years ago a teller of the Manhattan Bank, New York, fled to Canada with $160,000 of the bank's money. But did he become such a thief suddenly? Not at all. For months he had thought about the deed. Many a time he had stolen the money in thought before he stole it in act. Long before he became a thief in the eyes of the laws of New York he was a thief in the eyes of God. One does not become a sinner in action until he has first been a sinner in thought. Some things we have no right even to think about.

IV. It follows most certainly, then, that there are unlawful pleasures of thought as well as of action. In other words, thought may become sin long before it develops into action. But, it may be claimed, there is no one who does not have bad thoughts flitting through the mind. That is a matter

no one can prevent. Are such thoughts sinful? or when, at what point, do they become sinful? We answer that they become sinful at the point of delectation—just as soon as such thoughts are entertained. No suspicion need attach to you when a well known criminal knocks at the door of your house if you do not ask him in and invite him to make himself at home with you. It is when evil thoughts are entertained, that is, made welcome, that they become sin. If sent away as soon as recognized they do not become sin. We cannot prevent the birds flying over our heads, but we can prevent their building nests in our hair.

V. The sin of not keeping the heart is one that may be committed daily by persons who may have every appearance of being respectable. The sin may be a hidden one. One's outward life may be beyond criticism and yet the thoughts be as vile as Sodom. The church, one's family, the fear of losing social position, the dread of exposure, may restrain one from committing the outward sinful act while in thought he is an adulterer every day.

Two things we will do if we are wise. First, we will learn to avoid all that calls forth evil thoughts. The impure novel, the unchaste picture, the suggestive play, the tainted song, the evil companion—all such things we will guard against carefully, simply because their tendency is to keep us thinking bad thoughts.

A second, and still better thing the wise Christian will do is to keep out bad thoughts by the strategy of keeping in good thoughts. Bible reading, religious papers, good pictures, church attendance, Christian companions, constant prayer, etc., all help to give us thoughts of which we need not be ashamed. It is possible to keep the heart with such diligence that pure thoughts will become the habit of the mind.

SUGGESTIVE TEXTS AND THEMES

Man's Opportunity: "Walk in wisdom toward them that are without, redeeming the time." Col. 4:5.

Yesterday, To-day, and To-morrow: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind," etc. Phil. 3:13-14.

Christian Courage: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21:13.

God Requires Our Best: "But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you," etc. Lev. 22:20-25.

Peter in the Firelight: "And the servants and officers stood there, who had made a fire of coals; for it was cold . . . and Peter stood with them, and warmed himself." John 18:18.

The Many-Sided Christ: "He appeared in another form." Mark 16:12.

The Impregnable Rock: "The scripture cannot be broken." John 10:35.

The Mystery of Life: "Perplexed, but not in despair." 2 Cor. 4:8.

Race Prejudice: "Have we not all one father?" Mal. 2:10.

THE SUNDAY SCHOOL LESSON

TITLE: ***The Story of Daniel.*** **Dan. 1: 1-21; 2: 13-19; 4: 19; 7: 28; 8: 15-18; 9: 20-23; 10: 1-19; 12: 9.**

GOLDEN TEXT: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12: 3.

Teaching the Lesson

The name of Daniel means "God is my judge." He was the fourth of the greater prophets. He was of noble, perhaps royal descent, and was carried off into exile in Babylon by Nebuchadnezzar in the reign of King Jehoiakim of Judah. With three other Hebrew youths he was chosen by the king of Babylon, especially for his comeliness of person and talent, to receive special training for service at court. He became conspicuous for usefulness in the realm and was promoted by Nebuchadnezzar to be "ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon." During the subsequent reign of Belshazzar he seems to have withdrawn into retirement. But from this he was summoned to the impious feast which just preceded the overthrow of that monarch. In the subsequent reigns of Darius and Cyrus he held high office. In addition to his great prosperity, three prominent features of his life and character are noticeable. I. *His devotion to principle.* He began his career by refusing to partake of that which he had been taught to regard as unclean. The temptations of preferment at court could not corrupt him. He was later thrown into a furnace for disobeying the royal command to bow down to a golden image, and into the lions' den for refusing compliance with an injunction forbidding for thirty days prayer to God. II. *His distinguished wisdom.* He was known above all the astrologers of the realm for skill in interpreting visions and dreams, and to this he added the practical knowledge of statecraft. III. *His fearlessness.* He hesitated not to convey to Nebuchadnezzar the news of God's purpose to abase him. He feared not to interpret in the presence of the royal revelers the doom of Belshazzar. Ezekiel refers to Daniel as a pattern of righteousness and wisdom (Ezek. 14: 14; 28: 3). His life bears a strong resemblance to that of Joseph, who, also an exile, acquired the highest dignities in a foreign court and gave one of the most conspicuous illustrations of fidelity to God under the most trying temptations. His life reveals also an example of God's care over and protection of his people.

ILLUSTRATIONS

Faithful in Devotion to Principle

One day, it is said, the prisoners at Andersonville were called together by the keeper, and told that if they would enlist in the Confederate army they would escape the sufferings of prison life. Soon they would be able to go home, for the Union armies were being defeated, and the war would quickly end.

Then a half-starved man said, "Mr. Officer, may I speak a word?"

Permission being given, that shadow of a man stepped to the front, faced his comrades, and exclaimed: "Attention, squad right flank, back to death! March!" The command was instantly obeyed, not a man faltered, and with resolute step those men marched back to their quarters, and some of them to death. Daniel was faithful in devotion to principle—loyal, true, immovable.

Faithful in Your Place

When Commodore Joseph Smith saw by the first dispatch that reached Washington from Fortress Monroe that the *Congress*, on which his son was commander, had shown the white flag, he said: "Then Joe's dead!" It was so. It is far better to think of men dying at their post of duty, faithful, and without a blot on their fair names, than to think of their betraying their trust, or in any way proving unfaithful.

Daniel shows us a life of fidelity to God under the most trying circumstances.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: ***The Tempted Christian.***

"They were tempted." Heb. 11:37.

I. *Some of the temptations to which Christians are exposed.* 1. To relapse into unbelief. 2. To plunge into immorality. 3. To decline from their attainments in vital religion. 4. To look more at their sins than at the Saviour. 5. To doubt their saintship, because they do not enjoy the assurance of salvation. 6. To entertain groundless fears of divine desertion. II. *How the temptations to which Christians are exposed may be resisted and overcome.* 1. Keep out of their way. 2. Check their first risings. 3. Be active in doing good. 4. Depend much on the assistance of God. 5. Grasp the sword of the Spirit. 6. Abound in prayer.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

July 28. How the Church Is Making Our Nation Better. Matt. 13:31-33; Luke 4:18, 19.

(How the church came to our nation. What ideals does the church proclaim? How the church helps on the frontier. What would a churchless city be like? How the church makes individuals better.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Now—Not By and By.

Debate Him—They'll hate Him! Live Him—They'll love Him!

There are 168 hours in a week. Can't you spare one of them for the house of God?

If your religion means much to you, make it mean much to others.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: AUGUST FOURTH

THEME: *Appearance and Reality.*

SUGGESTED SCRIPTURE READING: 1 Kings 14:21-31.

SELECTED HYMNS: "Sinners, turn; why will ye die."—C. Wesley. "O the darkness, O the sorrow."—Thomas MacKellar. "Blest are the pure in heart."—John Keble. "O thou to whose all-searching sight."—N. L. von Zinzendorf. "My God, permit me not to be."—Isaac Watts.

SALUTATION (or Call to Worship): "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity; nor sworn deceitfully. He shall receive the blessing of the Lord, and righteousness from the God of his salvation."

INVOCATION PRAYER: Almighty God, our heavenly Father, we have come to seek thee here in thy sanctuary this beautiful (holy) Sabbath morning. May we feel the privilege of the day of rest. May we all experience the grace of thy ordinances and enter into the joy and strength of their ministry. Guard us from selfishness in thy house. Deliver us from the peril of forgetting one another and seeking only our own salvation. Give us a large and generous fellow-feeling, that we may be mindful of one another's good at the throne of grace. Mercifully lead us in the way of life. May we have deliverance from everything that is deadly in worship; from pride, pretense, and formality. Give liberty to all our spiritual senses, in order that we may be alert unto the highest, and apprehend everything which it is thy will to impart unto us. Restore the powers that have been lost or impaired by sin. Sweeten the dispositions that have been embittered by rebellion. Kindle anew the consciences that have been almost put out by the cares or pleasures of the world. Renew the wills that have been weakened by sinful expediency and compromise. Create within us a hunger and thirst for the things which please thee. Lift our eyes unto the hills from whence cometh our help. Impart unto us, O Lord, a delight in thy pleasures, that we may covet the things that most deeply concern our peace, and may all our worship be controlled by the Holy Spirit, and may every one of us be drawn into deep and intimate communion with thee. We ask in the ever prevailing name of Christ Jesus our Lord. Amen.—H.

THE SERMON

TITLE: *Appearance and Reality.*

TEXT: "And king Rehoboam made in their stead brasen shields, and committed them unto the hands of the chief of the guard," etc. 1 Kings 14:27-8.

THE SERMON OUTLINE

INTRODUCTORY: Rehoboam, when Shishak, king of Egypt, had carried away the treasures of the temple and the shields of pure gold which Solomon had made, made him brazen shields to take their place. He could no longer display the glittering shields of gold on state occasions, but he wanted to seem royal anyway. So he practices a sort of deception upon himself and upon others. He kept up the appearance of state by causing the armor-bearer to carry before him the cheap brazen shields. "Keeping up appearances" is a species of hypocrisy. Sometimes there is a great difference between appearance and reality. It was a caution we would all do well to heed, that which was uttered by Christ when he said: "Judge not according to the appearance."

I have seen it stated that the last letter written by the late Professor R. A. Proctor begins with these words: "'Seeing is believing' says the old proverb; but 'seeing is deceiving' would be nearer the mark. We are deceived almost as often, perhaps quite as often as not by what we see." The more we reflect upon these words of the eminent astronomer the more truth do we find in them.

All is not gold that glitters. Not all bright shields are gold shields. "Judge not according to the appearance."

I. This is a good exhortation for us to heed in our contact with the natural world. How often in the world of nature seeing is deceiving. We look at the sun and it seems infinitely smaller than the world we live on. We look out upon the landscape and not far in the distance the sky seems to touch the ground. This earth seems to be a flat surface, not a round ball. It seems to be stationary, not whirling around in space. The sun seems to rise every morning and set every evening. The truth in all these cases is exactly the reverse of the appearance. Seeing is deceiving.

II. This is a good exhortation for us to heed in our estimation of the wisdom of men. Bacon, in his essay on "Seeming Wise," has shown the folly of judging men's wisdom by appearances. There are many people who want to seem wiser than they are. Scholars in our day- and Sunday-schools are often afraid to answer a teacher with a confession of ignorance. And "children of a larger growth," to avoid the mortification of saying, "I don't know," look wise. This is a sort of playing the scholar, lest the admission of ignorance would make us seem to be dullards. Rehoboam, when he couldn't display the real thing, the glittering shields of gold, upon state occasions, wanted to seem royal anyway, and so cut a very sorry figure behind his armor-bearer, who went before him with brazen ones. Using "brass" for keeping up appearances seems thus to have had an early beginning.

III. This is a good exhortation for us to heed in our estimation of the happiness of those who do wickedly. "Judge not by the appearance." Do not mistake the brass shield for a gold shield. Perhaps the persons you think of are rich with ill-gotten gains. They may give themselves up to rounds of pleasure and the dissipations of society. They seem to be very happy. But if the individual is doing wrong he is not happy. He may appear that way, but it is only appearance. There are hours when you do

not see him, hours when the smile is absent and his heart is gloomy as the tomb. Conscience troubles him.

In Victor Hugo's poem on Cain, the murderer is pictured as fleeing from Eden to escape the face of God. With his family Cain fled for many miles, and lay down to sleep at the foot of a mountain. But as he looked up into the sky he beheld the awful glowing eye of Jehovah looking down into his guilty soul. Cain, in alarm, sprang to his feet and went as far away as he could, to a point of land reaching out into the sea. Here he lay down to rest. As he was about to close his eyes in slumber, he glanced out over the waves, and there, on the far away rim of the ocean, glared at him the eye of God. That eye seemed to be large as the noon-day sun. Cain begged to them to place over him a tent. They did so, but the eye of God, like a ball of fire, penetrated the tent. "Build over me a hut," cried Cain. They did so, but through the heavy timbers glared the eye of Omnipotence. Then they dug deep into the ground and built a tomb, and buried Cain as if he were dead. Cain sat in the tomb, but as he looked around, there was the awful, glaring eye of God upon him still. He could not get away from it. No sinner, no matter how joyful he may seem, can get away from the awful eye of Jehovah, and there are times when he cringes and trembles under it. Wicked people may seem to be happy, but down deep in their hearts they are not happy. The truth is the reverse of appearance. Seeing is deceiving.

IV. This is a good exhortation for us to heed in estimating man's success or failure in life. "Judge not by the appearance." Do not mistake brass shields for gold ones. Many a man has gone down in the battle of life—business failure, ambition thwarted, hopes blasted. The merciless crowds jeer at him and trample upon him and cry "Failure! Failure!" while the great God who sees beyond the outward appearance bids the recording angel write upon the fallen man's life in letters of gold that shall outshine and outlast the stars: "Sublime success!"

V. This is a good exhortation for us to heed in forming estimate of men's characters. "Judge not by the appearance." Do not mistake brass for gold. We are not much given to quotations from dead languages, for we are of the same mind as Paul, that all preachers and writers should preach and write in the tongue of the people. But there are two Latin words, *sine cera,* to which we would like to call attention. They are the words from which our English word sincere or sincerity is derived. The words literally mean "without wax," as when a piece of furniture is cut out of the solid wood; neither worm-eaten nor defective, so that the holes must be filled with wax and then varnished over to give a false appearance of soundness, but sound from surface to core. This is to be sincere. As in the wood, so in the man—his sincerity is the source of his strength. How many beautifully varnished characters break under the trial-strain of temptation, just because they are not sincere. Hypocrites are the opposite of sincere people. "Judge not by the appearance." A hypocrite is an actor. He gets behind the brass shield on purpose to make you think he carries one of gold.

In every walk of life look out for the men who carry brass shields, trying to make you think they are gold. Judge not by the outward appearance.

COMMENDATORY PRAYER: O God, help us to be sincere and genuine in character and life. May we have truth in the inward parts. May we be sincere with thee and honest with our neighbors. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "And this commandment have we from him that he who loveth God love his brother also."

OFFERTORY PRAYER: O God, we pray for all people who on earth do dwell. Thou knowest the needs of all and we would but assure thee of our love and sympathy for all. We would if we could bring thee the desires of our hearts for all who know thee not. May our offerings to-day be a means of making known thy love to many who have never heard of thee. We ask through Christ the Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Solomon in his reign decorated his court of justice, called the house of the forest of Lebanon, with three hundred shields of beaten gold. These shields of gold hung there until his son Rehoboam's reign, when Shishak, king of Egypt, came up and pillaged Jerusalem. When he had taken these golden shields away, Rehoboam made for their empty places shields of brass and copper.

Shields of Gold and Bronze: I. The kingdom of Israel was a figure of that real kingdom which every man possesses—himself, with some good or evil principle regnant over his thoughts and desires, its life and aims. II. There is one side of Rehoboam's energy in making shields of copper that pathetically resembles our own sometimes—that which displays the haste and eagerness with which men hasten to conceal the loss of their higher feelings. How strenuously they strive to preserve the appearance of principle. III. Men often make the mistake of giving up altogether their faith. But this is losing their shields altogether.—W. F. S.

A process of transmutation goes on. It is too often the case in the matter of character; but it is not of baser metal into gold, but of gold into copper or bronze.

Hypocrisy is the homage vice pays to virtue.—La Rochefoucauld.

CHOICE ILLUSTRATIONS ON THE THEME

Veneer Religion

About all the use a man has for veneer religion is to make himself show up better than he is. In fact, that is about all the need for veneer furniture. The eye cannot see through the surface when in the dining-room, and it takes something like the Dayton flood to cause the veneer to peel off and expose the ugly part underneath. When a man gets into a close place, corresponding to the effect of the flood upon veneered furniture, he begins to warp and crack and peel off. The things which were external, and intended only for the gaze of others, separate themselves from the man himself, and he stands forth just as he is—pretty ugly in a good many cases.

On One Side

A milliner who works in a large city says that one day a woman came into the store very much excited, and wanted the trimming on her new hat changed. She said it had been trimmed on the wrong side. "But," said the saleswoman, "the trimming is on the left side. That is where it should be." "It doesn't make any difference whether it ought to be in front or back, or right or left, it must be on the church side." "Church side," gasped the astonished girl. "Yes, church side. I sit right next the wall in church and I'm not going to have all that trimming next the wall. I want it on the other side, so the whole congregation can see it." Some so-called Christians arrange their spiritual decorations in the same way.—*Youth's Companion.*

The Folly of False Pretense

Some wit once remarked of a fine house that it was Queen Anne in front but Mary Ann at the back.

So with many a one's character. In front, on its public side, it is classic and beautiful; but on its rear, or private side, it is coarse and unclean.

Let's not be Corinthian pillars in front and dirty wall at the back. Let's see to it that the back yard of the character is as clean as the front yard. Let's make the life as pure and beautiful throughout as it shows on the front, so that we may fearlessly conduct any visitor not only into the parlor and dining-room, but through the kitchen and cellar. We must be ready to entertain angels as well as mortals, and fear not the all-penetrating vision of either.

There is a vision which penetrates walls of brick and plaster, which reveals things hid, which is as keen in darkness as in light, which sees the garbage barrel from the front veranda, though we had supposed it safely hidden behind the house.

Masquerade a Farce

Life with many is a masquerade, in which they seek to disguise themselves with masks—that are as transparent as glass. What a farce!

Let's put away pretense and resolve to serve reality. Let's be just what we would appear to be. It would simplify our lives amazingly. Anyway, we are fooling nobody but ourselves.—*Christian Herald.*

PASTORAL PRAYER: Our heavenly Father, thou hast been good to us, and we come to thee in love and gratitude to thank thee for the right use of our minds, for health of body, and for opportunities of development and service. Help us to worship thee to-day. Help us to show our gratitude by the obedience of our lives. May we labor in joy and trust, by thy grace, to make this world a brighter, happier, and better place for men and women to live, and for children to play and grow. May all fathers and mothers have a sacred sense of privilege and responsibility, and may the God of all grace be merciful to the multitudes of mothers and fathers, brothers and sisters, wives and little children, who suffer from the curse of sin and temptation. Lord, destroy that which would destroy those for whom Christ died. Keep all little children, all boys and girls, all young

men and women, unscarred and unstained by sin, and remember in great tenderness the aged, the lonely, the sick, the tempted, the discouraged, and those who suffer for the sins of others. May joy and peace and harmony and holiness alone reign in our hearts. Bind us closer to each other, and closer to thee. Help us to be happy, and useful, and good. These things, with the forgiveness of sin and the baptism of the Holy Spirit, we ask in the name of the blessed Christ, who loved us and gave himself for us. We can ask nothing more; we dare ask nothing less. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Snares.*

"Surely in vain is the net spread in the sight of any bird." Prov. 1:17.

Birds are smarter than men in some things. Darius Green's question was, "Birds can fly, and why can't I? . . . Are birds smarter than we be?" According to text, yes, sometimes. Bird hasn't got very big head, not very much brains; but it sits on branch watching you set snare, and says, "I'm not quite so silly as that—In vain," etc.

I. Satan is the fowler, setting snares for men. See two other texts; Job 18:8, 10; Jer. 5:26.

II. We should be wary and watchful of snares. Illustrate: Fishing hook and line—children, you know what this is and how it is used. Some fish wary; others not. Some nibble; others greedy; others never come near your hook.

What are some of Satan's snares? Bad company, impure literature, evil habits, ill-temper, laziness, swearing, cigarette-smoking, gambling.

III. God doesn't want us caught, gives us warning. Once a boy shouted and scared birds away to keep hunter from shooting them. Listen to God's warning shout—Conscience, Scriptures.

Strange, people will not take warning. Illustrate mouse-trap. Have seen four mice caught in one trap, silly creatures will not take warning. Neither sometimes will boys and girls.

IV. How avoid snares?

1. Walk circumspectly. Watch. Be alert.

2. Call on Jesus for help, wisdom, guidance, protection. He knows your need. Seek his wisdom and aid.

FOR THE EVENING SERVICE

TITLE: *The Danger of Half-cure.*

TEXT: "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 6:14.

It is a very noticeable feature in the exhortations of the Hebrew prophets that they laid such stress upon the necessity of doing thorough work. The false prophets were chided by the true for their superficial work. They "healed the wound of the daughter of my people slightly." There was a mere surface amendment, but the sore burned below the skin.

Is this warning out of date? We think not. Too many of the schemes

proposed for the curing of the ills of our time savor of quack doctoring. They pay no heed to what is beneath the surface. The social ills from which we suffer need attacking at their foundation, at their source and not upon their surface only. It is never superfluous, either, to remind ourselves that in specifically spiritual work the danger of a half-cure threatens us. In all that concerns the human soul there must be thoroughness if the life is to be what it should be. The half-cure is more speedy and showy, but it is infinitely more dangerous.

I. The danger of healing the wounds of the soul slightly. It is not a pleasant thing for people to realize that they are sinners. They do not willingly look upon the depth, the exceeding sinfulness, of their sins. And they quite willingly shut the eyes of their understandings from the realization of the awful consequences of their sins. Most people are willing to try a good many quack remedies for the hurt of sin before they will apply to the Great Physician who alone can cure the soul. They try reformation. They work at one sin after another seeking to change their lives. They attempt to convince themselves that simply being sorry for their sins will save them. They start out to do some good works, thinking that thus they can commend themselves to God, in spite of their sins. They resort to all sorts of expedients; but not to the One who is "of sin the double cure, cleansing from its guilt and power." They are willing to do almost anything short of making thorough work of their cure. They heal the wound slightly.

II. The danger of healing the wounds of the church slightly. "Judgment must begin at the house of God." It is easy to apologize for the sins of the church, and to get into an attitude of willingness to tolerate many things that ought not to be tolerated. There is also a tremendous loss from half-cure work in the church. One of our largest denominations reported at its May meeting that there were more conversions the last two years than in any two preceding years in the history of the world. The great assembly was decidedly optimistic. Everything about it was a great success. Especially was the evangelistic work prominent in its presentation and influence. The accounts by participants of the evangelistic meetings in several of the large cities of the land, were inspiring. Let us give thanks for all the encouragement contained in the statements made, and for all the good really accomplished. But there is an unpleasant surprise in store for us when we come to study the official statistics of the denomination. The additions to that denomination on confession this year were 66,056, or 2,177 less than last year, and only 259 more than the preceding year and 167 more than in the year before that. Moreover the total of communicants is 1,111,756—only 16,848 more than last year, and the smallest increase that has been for years. Does it not appear from these figures that a very large proportion of the claimed converts do not enter the church as communicants? That a very large proportion of the reported cures are half-cures? We doubt not that at the meetings many sign cards, express sorrow for their sins, promise to follow Christ. But it is plain that a large proportion of the cures are half-cures. There is a lack of thorough work both on the part of the evangelists and on the part of those who hear them and yield, at least for the time, to their persuasions. We believe there is a call for more thorough work in dealing with the sins of the church. Too

often we "heal the wound of the daughter of his people slightly, saying, Peace, peace; when there is no peace."

III. The danger of healing the wounds of society slightly. As has been said, the social ills from which we suffer need attacking at their foundation, and not upon the surface only. We hear a good deal in these days about "saving the city," with little reference to the importance of saving the individuals that constitute the city. We are told that to make the environments good is the way to make the people good. Then, too, much emphasis is laid upon the saving virtue of education and intelligence, and civilization in general. We forget that some of the most highly civilized people have been the most degenerate. We believe in making environment good, and in education and in civilization; but if our work goes no deeper than that we will surely be healing the wound of society but slightly; we will be satisfying ourselves with a half-cure.

In all that concerns the human soul; in all that concerns the Church; in all that concerns society, there must be thoroughness if the life is to be what it should be. Let us not be satisfied with half-cures. Let us do thorough work.

SUGGESTIVE TEXTS AND THEMES

The Effects of Causes: "For we receive the due reward of our deeds." Luke 23:41.

Pleasing God: "Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?" Job 22:3.

The Secret of Joy: "Happy is that people whose God is the Lord." Ps. 144:15.

The Rule of the Unseen: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." Acts 26:19.

The Impossible Captive: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts 2:24.

The Ministry of Helps: "And God hath set some in the church, first apostles . . . then . . . helps. . . ." 1 Cor. 12:28.

The Eternal Giver: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," etc. Jas. 1:17.

THE SUNDAY SCHOOL LESSON

TITLE: *Belshazzar's Feast* (Temperance Lesson). Dan. 5:1-31.

GOLDEN TEXT: "Be not drunk with wine, wherein is riot." Eph. 5:18.

Teaching the Lesson

Belshazzar was the last of the Babylonian kings. The great feast which he made for a thousand of his lords was on the last night of his reign. He belonged to the proud and profligate race of the Chaldeans,

whom the Hebrew prophets describe as given to pleasures, dwelling carelessly, and trusting in wickedness. All this can be abundantly shown from Isaiah, Jeremiah, Ezekiel, from the Greek historians, and from inscriptions on monuments which remain to this day. Knowing all we do of the young men of that great and mighty city of ancient time, we are not surprised that Babylon became a desolation. The day of doom is not far off from any people when the young men have become "tender and delicate," nerveless and spiritless about the nobler demands of effort and duty. There is no more effectual way to destroy a great and mighty nation than to give its young men all the money they want, provide them with plays and festivities and dances and wine, and then leave them to sweat the life and manhood out of body and soul in the hot-bed of pleasure and self-indulgence. The character of Belshazzar appears to have been of the most contemptible description. He was addicted to the lowest vices of self-indulgence. With this there was an arrogance which would brook no interference with his designs or desires, would submit to no expostulation in the interest of morality. At length, however, the cup of his iniquities became full. Note I. *The intemperance by which this banquet was characterized.* He cared for nothing but the revelry of the hour. We know too well the concomitants of an excess like this. II. *The profanity by which this banquet was characterized.* Belshazzar and his lords did not profane the golden vessels of Jehovah until they had drunk wine. Indulgence in the intoxicating cup prepares the way for every excess and profanation. There is an old fable which tells of a man who had the choice of which sins he would commit—drunkenness, adultery, or murder. He chose drunkenness, apparently the least, but when he was intoxicated he committed both the others. III. *This night was one of supernatural visitation.* What means the sudden lull? the mysterious hand tracing letters on the wall? IV. *It was a night of terrible retribution.*

ILLUSTRATIONS

Digging His Grave

General Scott was in command of a camp at Rock Island, Ill. Cholera made its appearance in the camp, and the general issued an order that any soldier who would be found drunk should be compelled, as soon as his strength would permit, to dig a grave in a suitable burying-place, large enough for his own reception, "as such a grave cannot fail soon to be wanted for the drunken man himself or some drunken companion." In a less literal sense, it may be said that every drunkard digs his own grave—the grave, at least, of his health, will-power, and ambition.—*Youth's Companion.*

Deceiving the Ducks

It is said that when the Chinese fowler sees a number of ducks settled on a pool, and wants to catch them, he lets float out from him two or three large hollow gourds. When these approach the ducks they are at first afraid, but soon lose their timidity. When the fowler sees this, he wades out slowly among the ducks having over his head and shoulders a large gourd with holes to see and breathe through. He stealthily approaches a

duck, and seizing it by the legs draws it under the water, fastens it to his girdle, and proceeds to catch more until his girdle is full; then he wades out, chuckling at his skill in deceiving the silly ducks with his gourd shells. Yet, many who think they are vastly wiser than the silly duck are decoyed by the selfish fascinations of evil company, questionable amusements, and the winecup, are fastened to the girdle of their cruel, mocking fowler, Satan.—Louis Albert Banks, D.D.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Man Outdistanced.*

"He went a little farther." Matt. 26:39.

I. These words explain *the isolation of Christ in the world.* There were three things which isolated him from men: 1. His nature. 2. His character. 3. His work. II. They suggest *the superhumanness of Christ.* He outdistanced man because he was more than man—he was outside the sphere of humanity while within it. III. They indicate *his unique mission.* He had to go farther than man in order to save men. IV. *They afford great encouragement.* "He went a little farther" than we shall ever be called to go: 1. In temptation. 2. In sorrow. 3. In suffering. 4. In sacrifice. Concerning him it can always be said: "He goeth before you."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

THEME FOR THE MONTH: *Our Father's World.*

August 4. Jesus' Teaching on God's Loving Care. Matt. 6:26-32.

(What did Jesus say about this? Is his argument from nature in Matt. 6 sound? Read Ps. 91. Does God care for men individually? Does he care when calamity overwhelms us? (See Job 1.) What experiences have we of God's living provision for us? Does God use others—our mothers, friends, etc.—in caring for us?)

SUGGESTIVE BULLETIN BOARD SLOGANS

A man discovers the real meaning of life when he becomes a fellow-worker with God.

If you have tried to do something and failed you are vastly better off than if you had tried to do nothing and succeeded.

If the world laughs at you, don't worry, laugh right back at it. It's just as funny as you are.

The sinner never can be an ultimate winner.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: AUGUST ELEVENTH

THEME: *The Gain of Godliness.*

SUGGESTED SCRIPTURE READING: 1 Tim. 6:1-21.

SELECTED HYMNS: "God is the refuge of his saints."—Isaac Watts. "Supreme in wisdom as in power."—Isaac Watts. "The Lord my shepherd is."—Isaac Watts. "Call Jehovah thy salvation."—J. Montgomery. "When gathering clouds around I view."—Robert Grant. "Your harps, ye trembling saints."—A. M. Toplady.

SALUTATION: "Serve the Lord with gladness; come before his presence with a song. Know ye that the Lord he is God: and it is he that hath made us and not we ourselves; we are his people and the sheep of his pasture."

INVOCATION PRAYER: We thank thee, Lord, for the habit of worship. We ask for the right spirit of worship. May we receive more than we expect. Come into our souls through those doorways that open only to thee. We come with a sense of sin, yet with the glorious consciousness that we are made only a little lower than the angels. We would worship thee who art a spirit in spirit and in truth, in the beauty of holiness. Accept us and our worship, we ask through Christ our Lord. Amen.

THE SERMON

TITLE: *The Gain of Godliness.*

TEXT: "But godliness with contentment is great gain," etc. 1 Tim. 6:6-12.

THE SERMON OUTLINE

INTRODUCTORY: It is said that John Jacob Astor once replied to an inquisitive man as to how much money he had, "Just enough, sir, so that I can eat one dinner a day!" How much wealth would a man need to enable him to eat two, or six dinners, or to wear two suits of clothes at once, or to fly?

They say that foreigners have terrible inflictions when they try to pronounce or spell our word "enough." Everybody knows that we Americans have great difficulty in defining it. What is enough? When do we have enough? How many millions or billions make enough? Paul tells his young friend Timothy that real religion should be regarded as the most valuable acquisition, that godliness, with contentment, is the greatest possible gain. What he would say is that piety connected with a contented mind—a mind acquiescing in the allotments of Providence—is to be regarded as the most valuable of all possessions. The object of the apostle seems to be to rebuke those who supposed that property constituted every-

thing that was worth living for. He tells them, therefore, that the true gain, the real riches which we ought to seek, is religion, with a contented mind. This will do more to promote happiness than wealth can ever do, and this is what should be regarded as the great object of life.

I. Notice, first, that godliness promotes contentment.

1. For one reason because it satisfies the soul with its chief good. The man who said, "Soul, thou hast much goods laid up for many years, eat, drink, and be merry," made his greatest mistake in not knowing the nature of the soul. A soul can not eat corn like an ox. Soul goods cannot be laid up in a barn, or a store-house. Soul merriment, soul happiness, does not come through eating, drinking, or any amount of earthly possessions. Godliness promotes contentment because it satisfies the soul with God, its chief, its almost only good.

2. Godliness promotes contentment, too, because it brings us into touch with God's purposes and providences. It is a great promoter of happiness to learn our entire dependence upon God. We know he is loving. We know he is wise. We know he is strong. We know he is the giver of every good. Therefore every blessing should inspire gratitude and every deprivation produce submission.

3. Godliness promotes contentment also because it teaches us to place a proper estimate on earthly good. Our natural tendency is to place too high a value upon riches and honors and present earthly possessions. Godliness teaches us the fact that the things that are seen are temporal; that the things that are unseen are eternal things. A right estimate of the real worth of things will make a good man happy and contented with such things as God in his wisdom sees best to give.

II. True contentment is great gain.

1. This is true, for one reason, because it makes us really rich. The fact is that money alone can never make people rich. A man might starve to death, body, mind, and soul, surrounded by money. People are rich or poor according to what they are, not according to what they have. We are rich when we can say with Lord Collinwood, "Let others plead for pensions; I can be rich without money, by endeavoring to be superior to everything poor." After all, then, riches lie largely within ourselves, and are not from without, the result of an inward state of mind more than of outward environments.

"True happiness is to no place confined
But still is found in a contented mind."

"Contentment gives a crown where fortune has denied it."

2. True contentment is great gain, moreover, because it limits our desires. There is a royal way in which we can all increase our happiness. It is by limiting our desires. "Contentment," quaintly says Thomas Fuller, "consisteth not in adding more fuel, but in taking away some fire; not in multiplying our wealth, but in subtracting man's desires."

A philosopher who was passing through a mart filled with articles of taste and luxury, we are told, made himself perfectly happy with this simple but sage remark: "Lord, how many things are in the world of which Diogenes hath no need!"

3. Then, too, contentment is great gain also because it lifts us above storms. "Did you ever watch a happy bird poised on a branch of a tree?" asked the late Rev. Dr. C. S. Robinson. "To you the twig on which he rested seemed exceedingly slender and unsafe, but there he tossed and floated and swayed in the wind; there he joyously sang and sported; careless whether the spray bent or broke the next moment. For folded at his side he had wings! If he fell, he simply fell on his feathers, and rested as he rose. The sky was his home. It was only just for the moment he stopped at the forest. He could make use of any convenient leaf, twig, or trunk in it, but not even the whole wood could injure or hinder him."

Piety is the soul's pinions as well as its plumage. It beautifies it at the moment it sustains it. Even in the world, the Christian has "godliness with contentment," and finds it "great gain." But he is ready to either leave the world, or have little of it, at any time at God's will. In God's will is his peace. He is made for God, not for the world. He is superior to all storms and trials because he has wings!

COMMENDATORY PRAYER: We bless thee for the assurance that godliness with contentment is great gain. Help us to believe in thy love for and care over thy children. Help us to love and trust—to worship thy sweet will and all thy ways adore. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

OFFERTORY PRAYER: O God, help thou our faith. May it grow as a tree planted by the rivers of water. May men find in our lives evidences of living, healing faith, so learning to rejoice in Christ our Saviour. Bless the offerings we bring this morning with sincere desire to help on the Kingdom of Christ. We ask in his name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

"Mrs. Wiggs of the Cabbage Patch" said: "I've made it a practice to put all my worries down in the bottom of my heart, then sit on the lid and smile."

Contentment: I. Seek the blessedness of godly contentment. II. Entertain a lowly estimate of yourselves. III. Estimate justly the value of earthly things.

Godliness the Parent of Content: I. What is meant in Scripture by "godliness"? II. Now the effect of this godliness is in the text stated to be "contentment." Religion teaches us, 1. To know God. 2. To know ourselves.

For as oil kindleth the fire which it seems to quench, so riches come as though they would make a man contented, and make him more covetous.—H. Smith.

Once it was remarked to Lord Erskine that a certain man dying had left two hundred thousand pounds, whereupon he replied, "That's a poor capital to begin the next world with."

CHOICE ILLUSTRATIONS ON THE THEME

Lack of Content

A lady walking with her husband, and seeing a carriage go by, said to him: "Look at the splendid carriage Judge H—— and his wife are driving about in. I only wish we could be so lucky." Up in the carriage the Judge's wife was saying to him: "I am getting positively ashamed of this old rig. Look how the people stand and look at us with contempt. If you do not wish to drive me to despair you must buy a new turnout."

Contentment by Contrast

Saadi, the Persian poet, whose words breathe a wisdom and kindliness not unlike that of inspiration, informs us that he never complained of his condition but once—when his feet were bare, and he had no money to buy shoes; but meeting with a man without feet, he instantly became contented with his lot and thankful for his mercies.

The Secret of Contentment

I visited in a hospital a young girl who had just submitted to the amputation of a limb. She told me that when she first learned she must lose the limb it almost killed her. But she spent a little time in prayer, and knowing now that it was God's will, because in no other way was there any hope that her life could be spared, she accepted the decision of the surgeons quietly. From that moment there was no further struggle. The secret of her wonderful change was her acquiescence in what she believed to be the will of God. The moment we accept a cross, it is no longer a cross.—J. R. Miller, D.D.

Lack of Contentment

Silly Susan Scuppernong
Cried so hard and cried so long
People asked her what was wrong.
She replied, "I do not know
Any reason for my woe—
I just feel like feeling so."

—Arthur Macy.

PASTORAL PRAYER: Gracious and most merciful Father, we come to thee in his hallowed name who loved us and gave himself for us. We thank thee for the loving care that has kept us during the week gone by and that has brought us here together in thy house. We thank thee for the promises of thy Word, and for the assurance of their fulfillment to all who trust and obey thee. We thank thee for all the blessings of opportunity and service which have come to us. Help us to be faithful to thy Word in all duty and opportunity, and to be kind to all in thought and service. In every task or trial, may thy presence attend us. Make obedience to thy will our joy. Help us in all things to follow the example of our Lord, and thus to become like him. Help us to be kind to the poor, and

to all in need. Give comfort and healing to the sick, to the tired and lonely everywhere, and help them to look to him whence cometh help. Come to the sinful in gracious compassion, and bless every effort to win them to thyself. Remember ministers of Christ and missionaries of the cross who preach the Gospel in our own and in heathen lands. Put away the hurt of the sinful and the erring everywhere, and hasten the coming and triumph of our Lord. And to thy Name, Father, Son and Holy Spirit, be all the praise. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Tortoise and the Elephant.*

TEXT: "A man that hath friends must show himself friendly." Prov. 18:24.

I am going to tell you a story; but the story is a sermon and it has a text. The text tells us that he that will have friends must show himself friendly. The story says that one day an elephant was taking a walk when he met a tortoise. "Get out of my way," he called rudely. The tortoise stepped meekly aside to let the elephant pass, but as he did so he said, "Why do you speak so rudely to me? Do you think I am a person of no importance? If you try a race with me you will soon see that I can beat you."

The elephant laughed loudly and said, "You can never beat me; however, to please you, I shall race with you just now."

"No, thank you, not to-day," said the tortoise, "but I shall meet you here early to-morrow morning, and we shall run a race together."

Then the tortoise ran off and told all his friends, and they agreed to help him. So very early next morning he placed his friends at intervals along the road where the race was to take place, and then he himself went to the spot where he was to meet the elephant.

They started off together and the elephant ran till he was tired. Then he called out, "Where are you now?"

To his great surprise, a voice answered, "Here I am," and he saw a tortoise in front of him.

So they set off once more, and again the elephant ran till he was tired. Then he stopped and called out, "Where are you, friend?" and again to his great surprise a voice answered him, "Here I am in front of you."

The poor elephant ran on and on, but whenever he stopped to take breath he found a tortoise just in front of him. At last he felt he could run no farther, and was just about to lie down when he saw a tortoise in front of him again. "Well," said the tortoise, "are you satisfied now?"

"Yes," said the elephant: "you were quite right; you can certainly run faster than I can." And so he shook hands with the tortoise and they parted good friends.

Now that was hardly a fair way for the tortoise to beat the elephant, was it? But it does show the value of friends. Like with the tortoise, friends help us out when we are in trouble. The tortoise had his tortoise friends posted as to what to do and they did it for him so that he won. I guess that was a friendly tortoise, and that is how he came to have

friends. For the Bible says that he that will have friends must show himself friendly.—H.

FOR THE EVENING SERVICE

TITLE: *The Comfort of Prayer.*

TEXTS: Phil. 4:6, 7; Matt. 6:5, 6; 7:7; 26:36-46.

THE SERMON OUTLINE

INTRODUCTORY: "Prayer is the rope up in the belfry; we pull it and it rings the bell up in heaven"; so said Christmas Evans, the great Welsh preacher. To know that the bell rings, and to have its music flood our lives, this is indeed a comfort to Christians.

I. This then is our first thought, that of the comfort of prayer.

1. To the individual. What a never-failing source of comfort prayer is! The history of each individual Christian and of the amount of comfort and blessedness he has received could be almost accurately recorded by a statement of his habits of prayer. Children in their disappointments and youths in making their choices, mothers in their careworn lives and fathers in their toil, statesmen in their heavy tasks and pastors with their perplexities, Christians of all ages and all classes and in every variety of circumstances have tested and have attested to the wonderful comforting power there is in prayer. "Since I began," said Dr. Payson when a student, "to beg God's blessing on my studies, I have done more in one week than in the whole year before." Luther, when most pressed with his gigantic toils, said: "I have so much to do that I cannot get along without three hours a day of praying." General Havelock rose at four, if the hour of marching was six, rather than miss the precious privilege of communing with God before setting out. Sir Matthew Hale says: "If I omit praying and reading God's word in the morning, nothing goes well all day." These men, as have all faithful Christians, found the comfort there is in prayer.

2. To the race. What prayer has been to the individual it has been to the race. Think what volumes of prayer have gone up to God! Its comforting power to the race cannot be overestimated. It has been the source of untold blessedness and cheer to the people of earth. Could it all be put together, what a bundle it would make! It is well for us to widen out our conception sometimes and think of prayer in the aggregate, and of what a total of comfort it has given to God's people.

II. Our second thought is a question: Are you getting comfort out of prayer? It is sincerely hoped that you are, that you find it every day a mighty source of help and comfort in your life. But if you are not finding in it such a blessing it is well to learn the reason, which must be one of three, or all combined.

1. One is that you may not be keeping tryst with Christ. You fail to meet him at the appointed place. If you regularly go to the trysting place, he will be found of you there. Irregularity in your habits of prayer may be the reason you no longer get comfort out of prayer.

2. Another possible reason is that you are overstrained with the labors

of life. You have taken too much upon you. You are too hurried to think. If you pray it is with divided or hurried mind. The things you have in hand seem so important that you must give them attention. No wonder you fail in getting the comfort of prayer. The only remedy is for you to drop off some of your responsibilities until you come into possession of yourself. You cannot give yourself to Christ until you possess yourself.

3. The other possible reason for lack of comfort in prayer is indulged sin. There is no use in looking for comfort in prayer while cherished sin is in your life. We do not say sin, for we all sin and come short of the glory of God, but we cannot have comfort in prayer while sin unwatched-against, sin unfought-against is there. The presence of permitted sin, cherished sin, is the most common cause of our lack of enjoying the comfort of prayer.

III. Our third thought is an appeal that each Christian will learn to value prayer more. We have read a description of a picture. There is an old steeple of a timeworn church. In the steeple is a bell and a rope hanging down toward the earth. Beside the bell calmly sits an owl, suggestive of the fact that the bell has not been used for a long time. Through a casement of the steeple one can see down below a little corner of a graveyard and running by it the street full of hurrying people. The motto under the picture is the words, "Why Don't They Ring?" Why don't we ring? Why do we permit the bell-rope of prayer to hang all unused in the steeple when if we would only ring we might have our lives all flooded with the harmonies of heaven? Let us pull the rope! Let us value prayer more! Let us use it more as a means, and we can have the music of heaven falling down and filling our lives with the sweetest melodies of comfort and peace and joy. Why don't you ring?

SUGGESTIVE TEXTS AND THEMES

The Problem of Equivalence: "And Ahab spake unto Naboth, saying, Give me thy vineyard . . . and I will give thee for it a better vineyard," etc. 1 Kings 21:2.

God's Hospital Corps: "If a man be overtaken in a fault, ye which are spiritual restore such an one." Gal. 6:1.

The Pleasures of Memory: "That I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee." 2 Tim. 1:4, 5.

Christian Socialism: "Look not every man on his own things, but every man also on the things of others." Phil. 2:4.

Temporary Triumph: "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment." Job 20:5.

Divine Dimensions: "What is the breadth and length and depth and height." Eph. 3:18.

Envy and Emulation: "Charity envieth not." 1 Cor. 13:4.

The Day's Journey: "I must walk to-day." Luke 13:33.

Where to Begin: "Every one over against his own house." Neh. 3:28.

Positive Piety: "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Gal. 5:16.

Be Good to Yourself: "Do thyself no harm." Acts 16:28.

THE SUNDAY SCHOOL LESSON

TITLE: *Daniel Among the Lions.* **Dan. 6:1-28.**

GOLDEN TEXT: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

Teaching the Lesson

Darius set up a new administration in his kingdom, but Daniel continued in financial control. His high reputation was by experience of his wisdom, integrity, and self-renouncing devotion to the public good. The king intended to yet increase his power. But this alarmed the presidents and princes. So a plot against Daniel was planned and executed. Darius was weak-minded and vainglorious. The conspirators knew how to play upon his weakness. They proposed an easy method—no man, no god even, shall be approached for a month in the language of petition. Daniel proved himself a man of "excellent spirit," having a spirit of self-control, a spirit of genuine piety and a spirit of unshaken faith in God. He proved to be a man of purpose, a man of prayer, a man of perception and a man of power. We will not relate the story, but consider its lessons. I. The first fact is that *Daniel's prayerfulness was the secret of his power.* Daniel found that a man can see further on his knees than on tiptoe. Oh, for Daniel's prayerful spirit! II. *Daniel's difficulties.* He must not pray for thirty days. Only one course was open to him. He knew what he meant to do—just as he had always done. III. Therefore *Daniel's decision.* The king says he must not pray. Daniel did not hesitate a single minute. He did not alter his accustomed habit in any single particular. IV. *Daniel's deliverance.* The evil that threatened him did come. But God gave him a wonderful deliverance. His own heart was cheered. Israel's spirits were raised. The monarch's testimony was given. Jehovah's name was made known. Expect tests, but go through them. Learn constancy in religion. Learn the efficacy of prayer. "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

ILLUSTRATIONS

Daniel's Prayer-chamber

Some people imagine that Daniel went into his house and opened the windows that everybody might see him. This was not the fact. To have done so would not have been religious courage, but foolishness and ostentation. Religious courage is a calmer, wiser, braver thing. In a warm climate the windows would, as a matter of course, be open, as we throw our windows open in the summer. Dr. Robinson's description of the house of the American consular agent at Sidon may help us to conceive aright of Daniel's house at Babylon. "His house was a large one, built upon the eastern wall of the city. The rooms were spacious and furnished with more appearance of wealth than any I saw in the country. An upper parlor, with many windows, on the roof of the house proper, commanded a delightful view of the country towards the east, full of trees and gardens

and houses, quite to the foot of the mountains." Into such a chamber Daniel was wont to retire. Perhaps this was known to be the habit of his life. The windows were usually open, so they must be open now, for to seem to forego a duty or a principle is to forego it.—H. T. Robjohns.

Moral Courage and Fidelity

After the disgraceful defeat of the Romans at the battle of Allia, Rome was sacked, and it seemed as if, at any moment, the Gauls might take the Capitol. Among the garrison was a young man of the Fabian family, and on a certain day the anniversary of a sacrifice returned, when his family had always offered sacrifice upon the Quirinal Hill. This hill was in the possession of the Gauls, but when the morning dawned, the young man took the sacred utensils of his god, went down from the Capitol, passed through the Gallic sentries, through the main body, up the hill, offered sacrifice, and came back unharmed. It was always told as a wonder among Roman legends. This is just how the Christian should act when decision for Christ is called for. Though he be a solitary man in the midst of a thousand opponents, let him, at the precise moment when duty calls, fearless of all danger, go straight to the appointed spot, do his duty, and remember that consequences belong to God, and not to us.—C. H. Spurgeon.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Business and Religion Combined.***

"Not slothful in business, fervent in spirit, serving the Lord." Rom. 12:11.

I. *The relation between religion and business is not one of antagonism.* In order to enrich oneself at trade it is not necessary to starve oneself of religion. Work and worship are not opposed. II. *The relation between religion and business is not one of separation.* We are not to keep business and religion in separate bins as the farmer does his apples and potatoes. Religion has business with business and business has business with religion. III. *The true relation is one of combination.* "Not slothful in business," at the same time "fervent in spirit," thus "serving the Lord." The religion is worthless that leaves out business. If a man will not work, neither shall he eat. That business is wicked, which leaves out religion. It will lie, and cheat, and bribe, and crush the poor. The only right way is to combine religion and business. Then they will prove mutually helpful.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

August 11. God's Goodness Revealed in Nature's Laws. Ps. 104:10-18. (What is God's providence? How nature's provision for our physical wants shows God's goodness. How the adjustments of nature show God's goodness. Also light, family, home, food, water, betoken God's goodness.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Many a man has lost his good name by having it engraved on a fine umbrella.

Talk about optimists! We have just read that membership cards are still held and dues paid by more than 36,000 ex-bartenders!

An all-wise and beneficent Providence has fixed it so that the best thing that can happen to us is the thing that happens next.

Don't let it worry you; if your efforts are criticized you must have done something worth while.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: AUGUST EIGHTEENTH

THEME: *Summer* (Mid-summer Sermon).

SUGGESTED SCRIPTURE READING: Rom. 8:1-39.

SELECTED HYMNS: "With songs and honors sounding loud."—Isaac Watts. "O Throned, O Crowned with all renown."—E. W. Benson. "Great Giver of all good."—Asa Fitz. "We plow the fields and scatter."—Matthias Claudius. "For the beauty of the earth."—F. S. Pierpont.

SALUTATION (or Call to Worship): "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord, and to inquire in his temple."

INVOCATION PRAYER: Almighty God, our heavenly Father, we bless thee that thou hast brought us once again to thy house of worship and communion. Wilt thou graciously inspire in us all the spirit of true devotion. Deliver us from the bondage of cold formality. Raise us from the depths of indifference. Turn our lukewarmness into fervor and our lack of appetite to a great hunger for thy truth. Forgive our sins. Cleanse our hearts. Renew our wills. Exalt our purposes. Give us new strength to battle against evil and new power to overcome. We would be filled with thee and be ever at home with thee—at home in fellowship with thee. Our fundamental hunger is for thee. Enrich us all with thy constant indwelling and with the sense of thy love. We ask through Christ our Lord. Amen. —H.

THE SERMON

TITLE: *Summer* (Mid-summer Sermon).

TEXT: "Thou hast made summer." Ps. 74:17.

THE SERMON OUTLINE

INTRODUCTORY: Granted that there is much that is arbitrary about the divisions of the year, there is much also that is positive; and seasons as well as persons have for us an individuality just in proportion to our knowledge of their features. Men as well as seasons shade into one another, but that does not imply that personality is lost. The seasons overlap, yet are distinct.

In Bible lands, partly because the processes of nature are more rapid there and partly because the powers of observation among the people are not well developed, but two divisions of the year are commonly spoken of, the summer and winter. Autumn is nowhere mentioned in the Bible, and spring but once; even then by a mistranslation. But though we have cut off the first half of the season and called it spring, the first half of the

winter and called it fall, the distinct characteristics of summer remain and are recognized by every sense where senses are keen and observation exact.

It is summer when the last bud has expanded. It is summer when the bright azure of May's sky has given place to the opalescence of July. It is summer when the floral violet and red fade out of the garden and the golden hues come in. It is summer when the leaves upon the trees are less diaphanous and the shade deeper beneath the spreading limbs. It is summer when the morning breaks without a cloud and the sun sets amid vermilion splendors. It is summer when the grove is reflected in the lake and even the restless aspen scarce finds excuse for whispering, so still and restful is the breathless noon.

I. Let it not be questioned. Summer has an individuality of her own, a personality which is graver than that of spring and more hopeful than that of autumn, a glorious womanhood that no longer dances with the light feet of youth nor sinks exhausted with the weariness of age. There is to summer an opulence of charm that no earlier season can rival. There is to her form a fullness and maturity not before attained. Wherever the eye rests, it rests with a feeling of satisfaction. The observer says to himself, This is complete. One has here fruition without over-ripeness, perfection without hint of decay. We seem to look again upon the world as it must have stood when God first formed it, not as something about to be but as something that was "very good."

II. To the mind of the Hebrew, unperverted by affected doubts, it was a self-evident proposition that God "made" the summer. In his own home, humble or princely as the dwelling might be, he recognized the presence of will, design, and skill. And the summer, so affluent in its abundance, so perfect in its ornamentation, was surely the product of a larger will and nobler design, a more consummate skill. Nothing could persuade him that the lesser results required a personality behind it, and the larger, blind chances. Inheriting aptitudes and resources and appliances as he did, he was not able to so much as imitate the least of its glories. His best art could but crudely reproduce the meanest of the things which the summer poured from a full lap. His delicate touch but poorly reproduced these iridescent hues. Should he venture to secure one of these marvelous creatures which flitted by him on wings of gold set thick with carbuncles and amethysts, he is likely to destroy it. The psalmist never confused the Maker with the "made." He did not bow with the Egyptian before the birds which flitted above the great river; nor did he prostrate himself with the Assyrian before the bellowing bulls of vast interior plains. But back of all this animated nature he saw the Spirit which produced it, and in the summer he recognized the handiwork of his God.

III. God made the summer to supply all creatures with their necessary food. God opens his hand each summer and supplies his creatures with their necessary food. How otherwise he might have ordered it! Fuel we may have whenever we choose to dig it from the mines where it is stored. Light we may have at any season when we sink our instruments down to those great reservoirs where oil is stored. Water exists upon every hand, and air is so omnipresent and so free that it becomes a symbol of universal, eternal benevolence. But food comes to us intermittently, year by year. The race as a race has never starved, never as a race had

goods stored up for many decades. Economists tell us that before the sickle is thrust in each year, mankind is within ninety days of famine.

IV. The best of the field, the most perfect of the flock the Hebrew always gave to God. The finest of the wheat was for the temple bread; the lamb without spot or blemish for the altar. Wherever there were full, round olives exuding fatness, they were for the lights which burned forever before the veil of the Holy of Holies. Even among the offerings of the poor, two turtle doves or two young pigeons, there was a choice of nestlings whose wings were of silver and whose necks like burnished gold.

V. If there be any season of the year which is peculiarly God's, it is the glorious summer time, so full of beauty, so divine in its perfections, so free from the imperfections of immaturity or decay. How little they realize the meaning of this world's frame who reserve to themselves these beautiful days, spending in idleness, or perhaps in sin, those matchless hours which are only worthy of Jehovah. Is this a time to desert the service of Almighty God? Is this a season to devote to recreations purely secular, or amusements unsanctified by grace; or, worst of all, dissipations dishonoring God, degrading manhood and corrupting the race? It is not the part of the child of God to spend these summer days in self-indulgence. We will gather them up and present them to him who called them into being, and endowed them with beauty and permitted us to possess them. In the summer even more than at other seasons of the year, may the servant of the Master joyfully say, "I was glad when they said unto me, Let us go into the house of the Lord."—H. D. J.

COMMENDATORY PRAYER: Thou hast made everything beautiful in his time. Help us to adore thee not alone for thy works of grace, but in thy works of nature also. Thou art the God of summer, the God of harvest, the God of beauty. Help us to adore thee in thy works, thy ways, in thine own self. Through Christ we ask. Amen.

OFFERTORY SENTENCE: "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

OFFERTORY PRAYER: The silver and the gold are thine and the cattle upon a thousand hills. It is from thee we receive power to get wealth. Awaken in us due gratitude for thy gifts. Receive the offerings we bring thee now and use them for the promotion of thy kingdom in the earth. Through Christ, we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Through the lightened air a higher luster and a clearer calm, diffusive, trembles.—Thomson.

For men, like butterflies, show not their mealy wings but to the summer.—Shakespeare.

Then crowned with flowery hay, came real joy, and summer, with his fervid-beaming eye.—Burns.

Now, every field and every tree is in bloom; the woods are now in full leaf, and the year is in its highest beauty.—Virgil.

Heat, ma'am! it was so dreadful here, that I found there was nothing left for it but to take off my flesh and sit in my bones.—Sydney Smith.

CHOICE ILLUSTRATIONS ON THE THEME

A Summer Lesson

There was a thankful soul who had learned a summer lesson, one old and poor and sick, who, upon being asked what she had to be thankful for, answered, looking at the shabby walls of her room: "For the sunshine through the cracks." Is there any one who has less than this to stir the feeling of gratitude?

Somehow God's love sifts in and is seen as bright as sunshine through the cracks of everything that seems to be mean and poor. Nothing can keep this light from looking in and through. Often it is a crack that lets it in. Something happens to shake and shatter our self-confidence, our peace, prosperity, security, in some way. The walls crack, but the sun looks through. The very thing that seemed almost ominous of evil makes a way for the light to shine. It is far better to look at the slender line of light than to gaze upon cracks.

Summer Bread

You ask some one to pass the bread at the table. It is passed, and you say, "Thank you." You do not stop to think that probably the bread has been passed to you thousands of times during your life and you have said thousands of "Thank yous." You say it over once more as a matter of course. Isn't it funny—no! isn't it sad that we cannot be as polite to God? But we receive blessings from his loving hand all the time, day after day, year after year, and think that once saying "Thank you" will settle the whole account in a lump.

Summer Teaching Gratitude

One of the best lessons of the summer season, with its beauty and its bounty, is that of gratitude. Next to the blessing of a pure heart is the blessing of a thankful heart. The psalmist said: "I will bless the Lord at all times, his praise shall continually be in my mouth." They who bless the Lord only when all goes well with them are much like the man of whom it was said, "He served the Lord off and on for forty years." "Off and on" thanksgiving is a poor kind. A better kind is told of by Charles M. Alexander, the noted gospel singer. He tells the story of an old colored man in Chicago, who always came into one of the missions with a bright and shining face, no matter what happened. One day he came with his thumb tied up. They asked him what was the matter, and he replied: "To-day I was fixing a box and I smashed my thumb, but, praise the Lord, I have my thumb yet." A few nights after he came in with his face as bright as ever. Some one inquired: "Well, uncle, what have you to praise the Lord for to-night?" "Oh," said he, "I was coming down the street to-night with a big piece of beefsteak. I had spent all my money on that beefsteak, and I laid it down on the sidewalk to tie my shoe, and while I was tying my shoe, a big dog came along and took that beefsteak and car-

ried it off. Praise the Lord!" A man said: "Look here, uncle, what are you praising the Lord for about that?" The colored man answered: "I am praising the Lord because I've got my appetite left." There are a good many men who would give a good part of their fortune for an appetite, and the greatest thing of all to be thankful for is a spiritual appetite, for has not Jesus promised "Blessed are they who do hunger and thirst after righteousness, for they shall be filled"? But that man was abounding in thanksgiving. And it is a great privilege. It is a duty, but it is a privilege, too, for it brings abundance of blessings on our souls. Gratefully dwelling on a gift multiplies it and magnifies it. Thanksgiving enhances the joys for which we are thankful. Let this mid-summer season teach us the duty and privilege of thankfulness for the beauty of earth and sky and sea and for the bountifulness of God's provision for the world's need.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Highway of Life.*

There is a great highway leading from the East to the West. It makes one think of the Lincoln Highway. But this road is much wider. It must be very wide indeed, for everybody travels on it. The road is called the highway of life.

A straight fence runs along each side of the road; it is a board fence. Three boards, one above the other, are nailed to solid posts. This makes a fence so strong no one can break through. Many have tried to break through, but all came to grief. Even time and the weather have no effect on it; it is as solid to-day as it was the day when Moses and Solomon went by.

It happens very often that some will leave the road, wide as it is, and head for the fence. Some do it in mere thoughtlessness, others just to be contrary. But whenever any one leaves the road you hear the shout "Don't!" 'Tis his friends and parents who shout, those who love him. They always keep an eye on him for fear he might get hurt. The more true friends one has the better; their "don'ts" will help us much if we need them.

What about that board fence—three boards, we said, nailed to heavy posts? Look closer, there is some lettering on them. On the lowest board we read "Nature," on the middle one "Our Country," and on the top board "God." Now we see—if for any reason we leave the road we shall inevitably run up against either the laws of nature, or the laws of our country, or the laws of God. These are the three boards or bars running parallel with the highway of life.

Just so it is; and it is as true as anything in the wide world, that whenever we eat or drink or dress improperly, and whenever we work or play immoderately, or whenever we indulge excessively—overdo anything—we are bound to bump into the bottom board and get hurt.

All travelers on life's highway have the same rights. Sometimes one will be greedy and selfish, take advantage of others, and cause them to suffer. But whenever any one disregards the rights of others, he is headed directly for the middle board in the fence, and the law of his country will

give him a severe jolt. It seems that most folks are more afraid of hitting the middle board than the lower one. There is not much choice, however, but when fools bump into the lower board they can call a doctor; when they bump the middle board the doctor can't help them.

Strange to say, one never bumps into the fence without hitting the top board first, for no matter what wrong one does he violates the law of God. The only law he gave us is the law of love. Those who have their hearts full of love go happily singing on their way. They keep one eye on the top board (which to them is no longer a fence, but a guide), and the other on us. And whenever they see us swerve to the right or to the left, they say, "Don't, please don't!"—D. E. W.

FOR THE EVENING SERVICE

TITLE: *The Comfort of the Church.*

TEXT: "Blessed are they that dwell in thy house." Ps. 84:4.

THE SERMON OUTLINE

INTRODUCTORY: David in exile facing Jerusalemward was longing for the privileges of God's sanctuary. "My soul longeth, yea, even fainteth for the courts of the Lord." He even envied the little birds that made nests for themselves about the temple. He could even wish himself with them, for we hear him crying out in his spiritual homesickness, "Yea, the sparrow hath found a house and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of hosts, my King and my God; blessed are they that dwell in thy house!"

The church is a spiritual home to God's people to-day as truly as was ever the Jerusalem temple to David; and as was the temple to him so is the church to-day the source of great comfort to Christians. "Blessed are they that dwell in thy house."

I. Great blessedness attends the very beginning of our dwelling in God's house. The joy is so new and so precious that we think no Christian ever forgets when for the first time he sat at the table of the Lord, joining himself to Christ's people and to his church. The sense of being God's children, of belonging to his household, of being adopted into his family—could there be a greater joy? "Blessed are they that dwell in thy house."

1. We believe this blessedness comes first of all from a sense of doing God's will. The very fact that God has an earthly home for his children convinces us that he is pained when any prodigal refuses to dwell there. The very fact that God has founded a church on the earth teaches us that he wants his people in it. God loves his church. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." "Husbands, love your wives even as Christ also loved the church and gave himself for it." "No man ever yet hated his own flesh, but nourished and cherished it, even so the Lord the Church." If God so nourishes and cherishes his church can we afford to be outside its number? No; God loves his church and he wants all his followers in it, and great blessings are available for

all who do thus join themselves to him and to his people. "Blessed are they that dwell in thy house."

2. This blessedness comes also from putting one's self in an attitude to receive. You can't expect home blessings when you have no home. Dwelling in God's house, having a home in Zion, you put yourself in an attitude to receive the blessings of a spiritual home.

II. Some of these blessings that further manifest the comfort of the church.

1. As we have intimated there is the comfort of a spiritual home. What a sad uneasy thing life must be without a home! There is no sickness more bitter than homesickness. We believe there is a restlessness, an uneasiness, a homesickness of the soul which every Christian must feel who lives without a church home. And, oh, how much of church homelessness there is in the world!

The need, too, is of one home. That is the natural way. You know you cannot have a dozen homes a week. That means you have no home. It is best to have one regularly attended, constantly served, and devotedly loved church home.

2. We find comfort in the church as a feeding place for the soul. We all need God's truth to nourish and strengthen. Without it faith becomes weak and our souls sickly and ready to die. Our souls need the church and its ordinances as our bodies need bread; and the Christian who neglects the spiritual nourishment thus to be obtained must inevitably become weak in faith, cold in love, and sickly in soul. We find comfort in the church as a place in which to get nourishment and grow spiritually strong.

3. We find comfort in the church also as a source of sympathy and help. God calls his church a family. He intends that each individual church shall be a family where are found love and sympathy and mutual helpfulness. And let us not forget that, notwithstanding all that may be said to the contrary by the enemies of Christ, there is a sympathy and a love, there is a spirit of encouragement and helpfulness found among the members of Christ's church that is not found in the outside world. The church may have some faults, and does not profess to be perfect, but we venture the opinion that seldom will be found a Christian who will not say that he was strengthened and comforted and greatly helped by uniting himself with God's people. Blessed, very blessed indeed, are all they that dwell in thy house! They will be still praising thee!

SUGGESTIVE TEXTS AND THEMES

Divine Discontentment: "They desire a better country." Heb. 11:16.

The Joy-giver: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11.

The Loom of Time: "My days are swifter than a weaver's shuttle." Job 7:6.

Nameless Saints: "Salute Philologus and Julia . . . and all the saints that are with them." Rom. 16:15.

Knowing Too Much: "They are wise to do evil, but to do good they have no knowledge." Jer. 4:22.

Mysterious Failure: "Why could not we cast it out?" Mark 9:19.

Strong Meat for Strong Men: "But strong meat belongeth to them that are of full age." Heb. 5:14.

Rights and Duties: "Render to all their due. Exact no more than that which is appointed you." Rom. 13:7. Luke 3:13.

Representative Responsibility: "And the Lord plagued the people, because they made the calf, which Aaron made." Exod. 32:35.

The Protest of Privilege: "Let us alone." Mark 1:24.

THE SUNDAY SCHOOL LESSON

TITLE: *The Return from Captivity.* Jer. 29:10-14; Ezra 1:1-11; Ps. 126:1-6.

GOLDEN TEXT: "The Lord hath done great things for us; whereof we are glad." Ps. 126:3.

Teaching the Lesson

The Chaldean dynasty in Babylon was short-lived, lasting only eighty-eight years. Cyrus conquered all the region. His predecessors had deemed it wise to deport conquered peoples to Babylon and fill their places with colonists. Cyrus took the opposite view and gained the good will of his subjects by his generous dealings with them. Not only did he issue a proclamation permitting all Jews who wished to return to Jerusalem and rebuild the temple, but encouraged those who did not go to help the work with free-will offerings for the house of God and other gifts. He himself restored the vessels of Solomon's temple which Nebuchadnezzar had brought to Babylon. It is not to be forgotten that the return to Jerusalem meant leaving comfortable homes and rich, well-watered fields and gardens for uncultivated hills and an uncertain existence in Jerusalem. It also meant a long and hazardous journey to get there. The greater part of the Jews chose to remain. But under Zerubbabel the governor, Joshua the high priest and other leaders, about fifty thousand returned. Their first act was to erect an altar and offer sacrifices. Then began the rebuilding of the temple. The effect of the exile upon the religion of the people was very marked. When they went into exile the religion of the great majority could scarcely be distinguished from that of their heathen neighbors. But during the exile they were sifted, and those who returned were passionately loyal to Jehovah. Well has it been said: "Colors burned in on china are permanent, and the furnace of bondage had at least effected this, that it fixed monotheism for ever in the inmost substance of the Jewish people." There are special lessons we may learn from the return of these captives. I. *God rules.* His throne is the center of history. His sovereignty is the key of all the mysteries in providence and grace. II. *God acts with gentle power on the minds of men.* This he does on those of his own people. He raised the spirit of many of the captive Jews, caused them to feel deeply how excellent a thing it would be to repeople Jerusalem and rebuild the temple of God. He moves on those outside the church, for he guided Cyrus to let the people go and aid them in the enterprise. III. Learn also that *at the call of God we should be willing to undertake arduous or dan-*

gerous work. It was a long and perilous journey to Jerusalem, but they went forth relying upon God. IV. Learn that *those who cannot render the greater are welcome to render the smaller service.* Even those who did not return were permitted to help.

ILLUSTRATIONS

Every Worker a Helper

A traveler, standing outside Cologne Cathedral, expressed his admiration of its beauty. "Yes," said a laborer, who was near, "it's a fine looking building, and took us many a year to finish." "Took you!" exclaimed the tourist. "Why, what had you to do with it?" "I mixed the mortar, sir," was the modest yet proud reply. The laborer had a right to feel that he had a share in the grand work. In the same way, by his consecrated service, every one can help in the work of building up human society into a holy temple in the Lord. Every worker is a helper.—H.

God in History

The motto engraved upon the coins struck to commemorate the great victory over the Spanish Armada is from Psalm 147:18: *Deus afflavit*—"God Causeth His Wind to Blow." God's hand is in history. His hand is clearly seen in our nation's history.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***The Prayer That Has Power.***

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Conditions of power in prayer: I. *Close converse with God.* II. *Definiteness of desire.* III. *Willingness to coöperate with God in bringing the answer.* IV. *Faith.* There is much prayerless praying.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

August 18. Making the Best Use of Nature's Laws. Gal. 6:7; Matt. 13:8; Mark 4:28.

(Laws disobeyed crush us. Laws we make use of to build—to sail the sea—to fly—electricity—and so on. Moral law obeyed elevates us; disobeyed, destroys us. Is spiritual life governed by law? Health laws. Laws of courtesy, of forgiveness, of kindness, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

The one thing worse than a quitter is the man who is afraid to begin.

Think twice before you speak, and then talk to yourself.

We can never break God's laws, we can only break ourselves against them.—George Adam Smith.

Every one is helping the world either up or down.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: AUGUST TWENTY-FIFTH

THEME: *God's Plan of a Christian.*

SUGGESTED SCRIPTURE READING: Eph. 3:1-21.

SELECTED HYMNS: "O happy band of pilgrims."—J. M. Neale. "Blessed are the sons of God."—Joseph Humphreys. "Happy the souls to Jesus joined."—C. Wesley. "Children of the heavenly King."—John Cennick. "Rejoice all ye believers."—Laurentius Laurenti.

SALUTATION (or Call to Worship): "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord: I will pay my vows unto the Lord, yea, in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."

INVOCATION PRAYER: Almighty God, our heavenly Father, we have heard thy gracious summons calling us to the house of prayer. We would come to thy house like children going home, eager and expectant and glad. May there be no reluctance in our spirits when we turn to the holy privilege of fellowship with thee. To this end wilt thou graciously forgive our sins, and remove the hindrance of our guilt, so that there may be no estrangement between our hearts and thee. Draw us from our far wanderings to the foot of the cross. May all our alienations be ended in the reconciliation which is wrought for us in Christ Jesus our Lord. May we find our joy through his sorrows and our life in his death. May we be eagerly willing to pay him homage and to crown him Lord of all. And may thy Holy Spirit be our counselor, our guardian, and our friend, and may we enter into the unsearchable riches of Christ. We ask in his dear name. Amen.—H.

THE SERMON

TITLE: *God's Plan of a Christian.*

TEXT: "Filled with all the fulness of God." Eph. 3:19.

THE SERMON OUTLINE

INTRODUCTORY: The text is the culmination of the teachings of the four verses of this chapter beginning with verse 16. In this passage the apostle gives in outline his inspired sketch of a Christian. He prays that the whole family of Christian believers may be characterized by power, faith, knowledge, and love in a marked degree; indeed, that they may be "filled" with these qualities "unto all the fulness of God."

That is the measure of the filling: "the fulness of God." That is an overflowing measure. By this I mean that, if in order to meet the re-

quirements of this sketch of a Christian it is necessary to have power, then we must overflow with power; or faith, then we must overflow with faith; or breadth of mind in rising toward the best conception of truth in this particular, then we must overflow with knowledge; or possessing the love of Christ, then we must overflow with Christian love.

In a word, God's plan of a Christian is that he must be a good man, overflowing in all the qualities of a Christian life and character.

The question involved is one of resources. In God's plan of a Christian I find this idea of resources, of an adequate reserve stored up, in this expression, "fulness of God." God overflows from boundless resources. He overflows in power, love, knowledge. He therefore plans that every Christian shall overflow with those qualities which go into his make-up. And these qualities, as here set down, are power, faith, knowledge, and love.

I. The overflow of power: "Strengthened with power through the Spirit, in the inner man . . . unto all the fulness of God." This means that the whole moral nature must be in touch with God, and so strengthened by that contact as to be the expression of God's power. The first great question for every one to settle is, Am I a Christian? But after that is settled the most important is: What kind of a Christian am I? Am I living at a poor starving rate, only just paying respectful attention to the proprieties of public worship, or am I possessing a reserve of power, putting my shoulder to the wheel of Christian progress, and giving it the irresistible movement that ought to characterize it?

II. The overflow of faith: "That Christ may dwell in your hearts by faith . . . unto all the fulness of God." Faith removes mountains. It has done so. It will continue to do so. The victories of faith are simply marvelous. But victorious faith is not a sentiment, nor an enthusiasm, nor idle dreaming. Victorious faith is conviction in action. It begins within the man, but it demonstrates its reality and virility in the outside world. The faith of the architect in the competency of his plans is demonstrated in the satisfactory completion of the structure. The activity which realizes on the forecasts of faith is the overflow of faith.

III. The overflow of knowledge: The apostle prays, "That ye may be able to comprehend," to know "the length, breadth, depth, and height" of God's plan of a Christian . . . "unto all the fulness of God." Any man who is spiritually responsive to the touch of God on his soul is a larger man, made so by that very touch. He has a knowledge not possessed by the world. He comprehends all that is essential to this life, and also the life to come.

What we need is breadth of mind to grasp the plan of God. We have the pattern in Christ, and heaven at last is only the working out of the details of that plan into the lives of men and women like us. Man now is only an outline study of what he may become, and is destined to become, in the increase of knowledge. Oh, for an overflow of knowledge, so that men may see in what direction the best forces of life, producing greatness, progress, and immortality lie!

IV. The overflow of love: "And to know the love of Christ which passeth knowledge . . . unto all the fulness of God." Omnipotence is not the greatest attribute of God, for "God is love." Love, then, controls omnipotence. It is written, "Whoso dwelleth in love, dwelleth in God and

God in him." He who loves God and loves his fellow man has God given to him.

And omniscience is not the greatest attribute of God, for it is written that "love passeth knowledge," exceeds it; exceeds it in its achievements. Philosophy does not redeem the world. Science does not. Secular education has in it not one factor of saving power. "The world by wisdom knew not God." But love saves: "God so loved the world that he gave his only-begotten Son" to save.

Now, into this plan of a Christian love enters, and it must have exercise. Only as there is in us an overflow of love—that is, a love flowing out unto all the world and giving its inspiration to a passion for evangelization and philanthropy—will we conquer sin, destroy the works of the devil, and hasten the final Epiphany of our Lord.

V. In conclusion, how shall we be filled unto all the fullness of God? Pray for it! Thus the apostle did, for our text is his prayer—"For this cause," etc. Prayer "moves the arm that moves the world." No man can comprehend the possibilities of his life till God gives him the plan.

Eternity has no gray hairs, no wrinkles chiseled on its brow, and he who builds character for eternity, after God's plan, hath undying youth.—E. T. L.

COMMENDATORY PRAYER: Fill us, O God. May we be filled unto all the fullness of God. Make us the kind of Christians thou wouldst have us be—in faith and love and in character and service. We ask in the name of Christ our Saviour. Amen.

OFFERTORY SENTENCE: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

OFFERTORY PRAYER: We would worship thee, O God, in this act of giving. Receive and bless our offering. Receive and bless us also. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Filled with All Fullness: I. In filling the heart God empties it of its former occupants. II. In filling the heart God takes possession of it personally. III. In filling the heart God replenishes it with every grace completely and perfectly. IV. By what means may we be thus filled? 1. By being sensible of our emptiness; 2. By abounding in prayer; 3. By cherishing love to Christ; 4. By following hard after God.—G. B.

The word rendered "fullness" represents completion, perfection and sufficiency.—S. M.

"There is a great difference in our capacities," observed the small jug to the large flagon beside it. "A good deal of difference in our measurement," answered the flagon. "I suppose that all I can contain if poured into you would appear very little," said the jug. "And what I am capable of holding would overwhelm you for certain," replied the other. "Truly I could hold but a small measure of your fullness," said the jug. "But I have this to satisfy me, that when I am full I have all I want; and you yourself when filled can hold no more." To be filled with all the fullness of God is all that saints desire.—B.

CHOICE ILLUSTRATIONS ON THE THEME

The Fullness of God

I have found it an interesting thing to stand on the edge of a noble rolling river and to think that although it has been flowing on for six thousand years, watering the fields and slaking the thirst of a hundred generations, it shows no sign of waste or want. And when I have watched the rise of the sun as he shot above the crest of the mountain, or in a sky draped with golden curtains sprang up from his ocean-bed, I have wondered to think that he has melted the snow of so many winters and renewed the verdure of so many springs, and planted the flowers of so many summers, and ripened the harvests of so many autumns, and yet shines on as brilliantly as ever, his eye not dim nor his natural force abated, nor his floods of lightness full; for centuries of boundless profusion. Yet what are these but images of the fullness of God?—T. Guthrie.

God's Fullness the Christian's Resource

The early Methodists in England were often treated scornfully and rudely. Some people of the Established Church of England called them "Ranters." In one village in the North of England when one of these Ranters' chapels was approaching completion two gentlemen passing by made it the subject of conversation. "What building is this?" one of them exclaimed. Before his friend had time to reply a boy who was playing in the rubbish said, "Oh, sir, it's the Ranters' Chapel." "The Ranters' Chapel," echoed the gentleman. "Why, how in the world have these folk got a building like this?" "If ye gan aroond the other side, ye'll see quickly," responded the lad. The gentlemen, following the advice of the lad, went around to the other side of the building and read this inscription on the wall, "Hitherto the Lord hath helped us."

God Being Disclosed

No one thing in all nature has had its full meaning disclosed. God burns in every bush; his house is by the seashore; his tabernacle is in the stars; his temple is in the tiniest flower that blooms. The day is coming when the whole earth shall be the mountain of God.—Joseph Parker, D.D.

PASTORAL PRAYER: O God, do thou save us from the folly and crime of making all life commonplace. May we still have some places in this earthly round that we call holy ground, and do thou help us to cultivate a habit of taking off our shoes when we stand there. May we not profane anything that ought to be held sacred, and we know that there are many more things that ought to be so held than we often realize.

We ourselves are made in thy image and to be thy children in very deed; help us that we may never forget that high fact. May we try to fill every day of life as becomes those with such noble lineage.

And about us on every side are men and women and little children, human beings with inalienable rights that ought to be held sacred. May we learn to hold human personality everywhere and of every sort in high honor.

And do thou, O God, always help us to revere virtue and honor and all the fine things of the Spirit. Save us from that blighting philosophy that holds little difference between the things that are honorable and the things that are base.

And we know, too, that life will be finer and fuller if we hold even some places to have something like sanctity to them. Help us to make of our homes sanctuaries and not mere boarding-places, and to feel that thy house is a holy meeting-place. And thus we are sure life will become more of a sacrament than it ever yet has been with us. Through Christ Jesus our Lord we ask. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Legend of the Mignonette.*

Boys and girls like legends. There are many very beautiful ones connected with the various flowers. I am going to tell you one this morning about the mignonette.

Once upon a time there lived a king and queen who had a daughter who was the most beautiful princess ever seen. She was so amiable and good that people forgot how beautiful she was and spoke only of her goodness. She had long, golden curls; but when the maid combed them and the fine hair became tangled, the princess never cried nor became cross. When the king and queen had to go on long trips, the princess did not cry nor pout to go with them. She was so lovely and good that the queen of the fairies heard of her and determined to reward her. So she went to the palace and entered the presence of the princess.

"I have come to tell you," said the fairy, "that I have heard of your beauty and kindness and have come to reward you. Here are three wishes. Choose which of the three you want, and it shall be yours, always. First, you may be a bird, to go from one end of the earth to the other with no one to say nay or interfere. Second, you may be a butterfly, with no care in the world, only to be gay and happy and beautiful and to charm those who wish to be happy during a summer day. Third, you may be a flower whose sweet perfume will cheer those who are unhappy, soothe them when they are ill, and be a cheerful companion always."

Then the princess said: "If I were a bird, I might fly too far from my home and friends and forget to return, so I will not be a bird. If I were a butterfly I might think more of my pleasure than of my duty, and my beauty might cause me to be vain. So I will be the flower to help and comfort those who may be in need." Then the fairy queen waved her wand, and the princess became the flower mignonette.

This legend has a lesson. But I'll not tell it. Think it over. The lesson will come to you.—H.

FOR THE EVENING SERVICE

TITLE: *The Peace Christ Gives.*

TEXT: "My peace I give unto you." John 16:33.

THE SERMON OUTLINE

INTRODUCTORY: This is one of Christ's sweetest assurances to his followers—that he will give us peace. And it is a special kind or quality of peace he promises. The emphasis is on the word "my." "My peace I give unto you." The peace is the same deep, abiding, and blessed peace he enjoyed.

It was not the peace of affluence. Some of us think we would have peace if we had in our possession all the things we long for. We feel quite sure that if we had wealth, and the things wealth can purchase—a comfortable home, freedom from forced labor, no harassment from debt, or any thought of how to provide for our necessities, plenty of money, opportunities to travel or tarry at will, ability to help our friends, etc.—that we would be in a most satisfied, tranquil, and peaceful state. But none of these things did Christ have. His peace was not founded on affluence. And affluence would never give us peace.

Neither was his the peace of tranquillity. Some of us are so hurried in our lives, so pressed with duties, that we long for a lodge in some vast wilderness, or for the opportunity to sit down in absolute quiet and comfort, surrounded by such things as we like and be calm and undisturbed. We long for the peace of tranquillity. But Christ had not this. He was hurried, and pressed upon, opposed by his enemies, appealed to by friends. His was the very opposite to a tranquil life. The peace he gives, then, is not the peace of tranquillity.

Neither was his peace the peace of congenial companionship. On the contrary, he was solitary. Few understood him or were able to enter into sympathy with him or his plans. His best friends had no close appreciation of him, his impulses, or his feelings. He was more than misunderstood. He was actively opposed. He was hated, and hounded, and wounded with the voices of opposition and the clash of strife. His was not the peace of congenial companionship and friendship. Therefore that is not the kind of peace he promises his followers.

The peace Christ had and the peace he gives is something different from what the world calls peace. It is something deeper and worthier, too.

What, then, is the peace he gives?

I. First, it is peace of conscience. Sin is war. Sin is strife. Sin puts discord into our lives. Conscious of sin, we cannot be at peace. Christ's peace was the peace of sinlessness. In the midst of all his press of work and the disturbances that surrounded him, he had the peace of conscious integrity, of oneness with his Father—the peace of sinlessness. This is one feature of the peace he gives us—the peace of pardon, the peace of justification. Through our acceptance of his righteousness he gives us the peace of sinlessness. He makes us free from sin, and free to enjoy the deep and abiding peace of one just before God.

II. Secondly, he gives us peace of character. He had the peace of a sound, stable, right-centered character, where there was no internal discord or struggle. His character had unity, harmony of purpose, was not disturbed by fickleness or changefulness. It is a great thing to be possessed of a unified character. We do not easily attain it. We approve the right and do the wrong. We are all Dr. Jekyll and Mr. Hyde. We are dual characters, torn by conflict within. But Christ's peace was that of confirmed character, stable, sound, unified. That is the peace he will give us and does give us as we accept it; and this is one of his greatest gifts.

III. Again, he gives the peace of abiding trustfulness. This peace also Christ had. How often we hear him exclaiming "My Father," and showing the uttermost confidence in him. He never seemed to be the least disturbed, and believed that God's will was always good. He gives us this peace so we can truly exclaim: "I worship thee, sweet will of God." "In thy will is my peace." In the midst of afflictions and trials and troubles we have, through Christ, the peace of abiding trust in God.

IV. Lastly, notice that this peace he gives us is the source of power. Without peace there is no power. When the mind and the heart are distracted and torn with the disturbances of sin, doubleness of character, and the fear of distrust, we are devoid of power; our hands are enfeebled, our hearts are distracted, our energy is dissipated. But when we have peace, the peace Christ gives, we are "free to serve"; we have courage for undertakings, and energy with which to bring success. Let us accept of Christ's peace—deep, continuous, abiding peace. Most desirable of gifts is it, and we can have it if we will accept it.

"Peace, peace, sweet peace,
Wonderful gift from above;
Oh, wonderful, wonderful peace,
Sweet peace, the gift of God's love."

SUGGESTIVE TEXTS AND THEMES

The Open Mind: "Let Jerusalem come into your mind." Jer. 51:50.

Limitations in Life: "He hath hedged me about, that I cannot get out." Lam. 3:7.

The Aftermath of Sin: "They shall loathe themselves for the evils which they have committed." Ezek. 6:9.

The Base Line: "Begin at my sanctuary." Ezek. 9:6.

The Divine Mind Reader: "I know the things that come into your mind." Ezek. 11:5.

The Wisdom of Faithfulness: "Who then is the faithful and wise steward?" Luke 12:42.

Faithful Among the Faithless: "Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints." Hos. 11:12.

A Rich Living and a Rich Life: "A man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

Public Spirit: "He loveth our nation, and he hath built us a synagogue." Luke 7:5.

Moral Atavism: "They are turned back to the iniquities of their forefathers." Jer. 11:10.

THE SUNDAY SCHOOL LESSON

TITLE: *Rebuilding the Temple.* Ezra 3:1–6:22; Ps. 84: 1-12.

GOLDEN TEXT: "I was glad when they said unto me: Let us go into the house of the Lord." Ps. 122:1.

Teaching the Lesson

There is great significance of the church in the life of any community. "In the pioneer days of the West," said Theodore Roosevelt, "we found it an unfailing rule that after a community had existed for a certain length of time either a church was built or else the community began to go down hill." The first thing the returned captives from Babylon did was to build the temple. Religion is, or should be, a uniting force. I. In the rebuilding of the temple the Jews *are again heartily united in action.* "They gathered themselves together as one man in Jerusalem." II. *They made a right beginning of their work.* They began with an altar. Both reverence and union had been developed by captivity. They set up an altar and offered the daily sacrifice. It was a wise beginning. Their task was hard and they did well to begin with God. They made also a right use of fear when it stirred them to religious duty. III. In the form of their worship *they returned scrupulously to the pattern on the mount.* They not only offered burnt offerings, but they offered them "as it is written." IV. The worship of the people *was accompanied with their gifts.* "They gave money also unto the masons and to the carpenters." Captivities are not in vain when they thus revive the grace of self-sacrifice. V. *Behold the holy joy with which they finally laid the first stone.* It was a just and well-earned joy. It was not the joy of pride, for to themselves they took no praise. It was a tuneful joy, for they sang together by course in praising and giving thanks to God. It was a hearty joy, for all the people shouted with a great shout. This holy jubilee marked the break of a new day in the history of Israel. Weeping had endured for the long night of seventy years, but the joy of the morning was all the brighter for the shadows that lay behind it. The joy that follows discipline and is earned by repentance and obedience is perhaps the sweetest joy known to men in this world. Lessons: A working church. All at it. "The people gathered themselves together." All working in unison—"as one man." A massed force is a winning force. All working obediently—"as it is written in the law." All working unceasingly—"as the duty of every day required." "The daily performance of Christian duty leaves no arrears."

ILLUSTRATIONS

Team Work in the Church

The question was asked, how it happened that a certain church seemed to accomplish so easily whatever it attempted to accomplish. The reply

was, "that the membership of the church were like the trained horses of the fire department; as quick as the bell rang every one jumped to his place." The success of church work depends upon the promptness with which every one is willing to do his part.

Coöperative Work

There is work for all and all can work. Take for suggestiveness the building of Solomon's temple at Jerusalem. The plan of the building was given by God himself and committed to masterbuilders of his own choosing. Their business was to see how every stone was laid, and that all the vast multitude employed did their work faithfully. But all the people were enlisted in the work. Some were cleaning off and leveling the foundation; others were on the mountain-sides quarrying the rocks; others were squaring them to the size directed; others were engaged in hauling them to the building; others were raising them to the appointed place; others making mortar and carrying it to the builders, while even the women and children were doubtless engaged in combing the wool and camel's hair and making the curtains and fringes. The whole church was at work, coöperative work, all energies directed to accomplish the one great object. The result was one of the most magnificent buildings the world has ever seen. It is only as every man finds his work and strives to do it that the Church will go forward.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Glorying in the Cross.*

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6: 14.

The cross of Christ is the central fact of Christianity. It is our hope. It is our peace. It is our summons to service. In it we glory. I. In the cross of Christ I glory, in the first place, *because it saved me.* At the foot of the cross I found redemption. II. In the cross of Christ I glory *because it is the sign of Christ's love.* It tells the fact and the measure of Christ's love. III. In the cross of Christ I glory *because it is the banner under which complete victory over sin and the world is to be won.* "With the cross of Jesus going on before" I have guidance, leadership and certainty of victory. IV. In the cross of Christ I glory *because of the light it throws upon the unknown future.* Christ's cross is luminous. It is like a sign in the heavens. It throws a light along the path I am to go, so that even the valley of the shadow of death has no terrors. Therefore "God forbid that I should glory save in the cross of our Lord Jesus Christ."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

August 25. Are Missions Proving Successful? Rom. 10: 9-16.

(Covering the activities of missionaries on the field. Changing emphasis in missions. What are missions trying to do?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Everything about the Church is calculated to inspire you to right thinking.

The most practical way of supporting the Church is by regular attendance.

Truth in one sphere does not contradict the truth in another sphere. Truth is one and in harmony with itself.—A. E. Truxal.

Don't try to be neutral towards Christ; it's impossible.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: SEPTEMBER FIRST

THEME: *The Moral Value of the Daily Task* (Labor Sunday).

SUGGESTED SCRIPTURE READING: Prov. 22:1-29.

SELECTED HYMNS: "Jesus, thou divine companion."—Henry van Dyke. "I thank thee, Lord, for strength of arm."—Robert Davis. "O brother man, fold to thy heart."—John G. Whittier. "When with joy thy heart o'erflowing."—T. C. Williams. "Work, for the night is coming."—A. L. Coghill.

SALUTATION (or Call to Worship): "Draw nigh unto God and he will draw nigh unto you."

INVOCATION PRAYER: O God, of whom every fatherhood in heaven and on earth is named, we thank thee that we belong to thy great worldwide family, redeemed unto thyself out of every tribe and nation and people and tongue. Save us from all narrow thoughts of thy purpose: grant that we may not limit thy love by the measures of our own minds. Help us to claim as our brothers and sisters all who do the will of God. Help us to love all who love our Lord Christ in sincerity, and to keep with loyal hearts the Master's new commandment. Help us to be one in faith and service with all who believe in thee, and who are working to lift the world towards its true destiny. So may we know that we ourselves are compassed about with many comrades and helpers, and are no more strangers and foreigners but fellow-citizens with the saints and of the household of God. Amen.

THE SERMON

TITLE: *The Moral Value of the Daily Task* (Labor Sunday).

TEXTS: "My Father worketh hitherto, and I work." John 5:17. "Six days shalt thou labor." Exod. 20:9.

THE SERMON OUTLINE

INTRODUCTORY: No feeling is more common than that of impatience at the regular and uniform recurrence of one's daily work. To do almost the same tasks—and most of them commonplace tasks—is likely to become irksome, and to give rise to depreciation of one's work. But there is another and brighter side to the matter. The daily task is one of the greatest blessings of life.

I. One of the advantages of its regular performance is that it gives

zest to our recreations and diversions. It makes the holiday or the vacation a real boon, and enables the worker to enter into its best uses and to reap its best rewards. What enjoyment of a holiday does a man ever know who can never tell on any morning what he is to do that day? There can be no enjoyment of vacation to one whose whole life is a vacation. People who do not work do not know what rest is. Those who have no regular employment find their leisure a burden, and their life is full of ennui and restlessness. A daily task is a sure preventive of such a result. It is, in great part, the divine ordinance of six days' work which makes the day of rest so great a blessing to man.

II. Then, too, the daily task is a great aid to virtuous living. Idleness and vice have very close affinities. The vicious and criminal classes are not recruited, in any great measure, from the ranks of the regularly employed. They are made up of the lazy and shiftless, whose work is at most an occasional odd job. If the physical and mental powers are steadily employed in the performance of some daily task, there is little of time and energy left for the pursuit of those indulgences to which idleness is so favorable. Moreover, the necessity of doing the daily work of life operates as a warning against even occasional lapses into dissipation and its attendant vices. All the interests which are bound up with the daily task—and they are among the greatest interests of life—thus utter their protest against sinful and harmful indulgences which becloud the brain and enervate the physical powers.

III. The daily task is also a great blessing because it affords an outlet for the energies. The forces within us must find some expression and employment. If they do not find it in anything that is useful they will pretty surely find it in something that is useless or worse than useless. The bodily powers, for example, must be employed if they are to be restrained from falling a prey to temptation and vice. Just here is found a main reason why so many experienced educators are led to approve of a devotion to athletic exercises and contests among college students which to many seem to involve an excessive outlay of time and strength. This is very probably the case in some instances. But those who know from observation the temptations to which large numbers of young men are exposed, in consequence alike of their energetic youth and of their aggregation together, are led to look with more favor upon the numerous outdoor sports and contests which are now prevalent than would those who do not appreciate the facts. It is a fact that athletics has greatly diminished what is often called—and not altogether inappropriately—college vandalism.

IV. These considerations illustrate an important point connected with the moral value of the daily task. Vigorous and constant employment is a great protection against the misuse of our energies. Its value is thus distinctly moral. Our daily work is not merely useful because it yields us a living in the sense of enabling us to exist. It is useful because it tends to make life worth living—because it gives to existence some meaning and worth. Nor does it do this merely negatively, by holding the life back from vicious employments. It does so positively by giving to each life a sense of accomplishing something of the work of the world—the sense of doing a man's part in the support and improvement of human life.

It would certainly be incorrect to suppose that all workers actually asso-

ciate this meaning with their daily work. To many their work is mere drudgery, and it is so largely because they have no sense of its meaning and use either for themselves or for others. But this does not invalidate the claim that it is the worker's privilege to feel that his work is a part of the great world's busy life and that in doing it faithfully and well he is contributing his share to the well-being of his fellow-men, as well as securing his own.

V. But the moral value of the daily task is also clearly seen in its disciplinary effect upon character. A regular employment has a great steadying power; it trains and directs the energies and develops the habit of application and persistence. A part of the discipline of the student life is found in the daily recurrence of a set task. This tends to fix the habit of doing every day's work as it comes. The daily task is the foe of procrastination and caprice in the doing of one's work. Its value is seen when one observes the way in which men, so soon as left to themselves, often cease all regular and systematic work and become the creatures of their impulses and moods. To most persons the requirement which must be met each day is necessary to hold them to any constancy in work; the task must be imposed by others and its performance enforced by constant watchfulness. Even to such the requirement is a blessing because it operates as a constraining force to hold the man to some useful employment. But only those gain the truest benefit from the daily task who have learned to impose it upon themselves, or at least to acquiesce cheerfully in its requirements. No doubt every man's daily work is a good thing for him, whether he sees it to be so or not; but if he has arrived at that view of his work which enables him to go to it every day in the spirit of appreciation and freedom, if he is able clearly to see its value and use as a means of developing his powers, the work has certainly assumed a new importance for his life which it could not otherwise have had.

It is a great gain for any man to see that his daily work is not merely a means of living, but that if it is well done it is living; that life, in any proper meaning of it, consists in the development of qualities which give it worth and usefulness, and that this development is largely accomplished by the doing of one's daily task. Perseverance, industry, and economy are not mere commercial or prudential qualities in a man. They are moral qualities; they are elements of character; and it is in these virtues that the daily work of life is constantly schooling us. Let no man despise his work, if it is honest and faithfully done. By despising it he is casting discredit upon himself; for it is certain that this daily work has done its full share in making any manhood which he possesses.

COMMENDATORY PRAYER: Help us, our Father, to be workers together with thee. May we do all our work in the spirit of being copartners with thee in forwarding thy great purposes in the world. Through Christ we ask. Amen.

OFFERTORY SENTENCE: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

OFFERTORY PRAYER: Out of thy fullness have we all received, and grace for grace, one measure of blessing upon another. Accept our thanks and the offerings we bring to aid thy cause and kingdom. Through Christ we ask. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

The Day Itself

Dubiously as one may regard the enlargement of the modern church calendar, it is hard to resist the alluring contemporaneous claims of "Labor Sunday." A pastor in the least susceptible to the flattering reputation of being "up-to-date" will scarcely dare to pass it by, while in more serious moments, when the sense of opportunity eclipses every thought of the preacher's own repute, the chance of speaking on a topic so living and actual to an audience likely reaching beyond his accustomed range of influence, will appear an invitation nothing less than imperative.

Moreover, there is this good distinction about "Labor Sunday"—a church and its pastor may observe the day very emphatically without departing from the sphere of religion. There are, indeed, numberless paths by which they might wander off together into economics, sociology, or even politics, but such vagrancy would not be for want of room to think and preach and pray about the labor problem within religion's proper scope.

Insane from Idleness

It is reported that seven men were removed from the King's County penitentiary to insane asylums in one week who were driven mad by the lack of employment. Work is a sweet refuge for man, physically, mentally, and morally. To bend one's mind and heart to performing a task worth doing is the surest path to peace. In good, honest work, needed for the advancement of humanity, one comes into close fellowship with him who ever works, and who is "the Lord of Peace." Christ put the crown on the head of the worker when he said: "My Father worketh hitherto, and I work."—Louis Albert Banks, D.D.

Ad Infinitum

Two men stood watching a steam-shovel at work. With a clatter and a roar the shovel bit into the steep bank, closed on a cartload of earth, and dumped it on a waiting flat car.

"It makes me wild," said the first onlooker, "to see that monster taking the bread out of good men's mouths. Look at it. Why, it's filling up those wagons faster than a hundred men with picks and shovels could do it!"

The other shook his head and answered:

"See here, mister; if it would be better to employ a hundred men with picks and shovels on this job, wouldn't it be better still, by your way of thinking, to employ a thousand men with forks and tablespoons?"

A Good Time Working

Some time ago the principal of a large high school was surprised by having one of his brightest pupils say to him in a convincing tone, "Professor Blank, I believe I am not quite normal." "Why do you think that?" asked the professor, plainly puzzled. "Because," answered the boy, "I like to work."

The professor laughed, but the remark stayed by him, and he began to study the pupils of the school to see how many of them "liked to work." He found that a large number considered studying a "grind" and avoided doing any more than would enable them to pass and avoid open disgrace. And he began to wonder if these pupils really made up the "normal" class.

But he found out one very interesting thing, and that was that the boys and girls who liked to work were the ones who got the real delight in life. They were the pupils who were bound to achieve success in the future, to make something of themselves. And the fact was borne home to him that the care-free and easy-going boy or girl of to-day becomes the burdened and discouraged toiler of to-morrow; while the boy or girl who works with enthusiasm—who has a good time working—achieves success and freedom from burdensome toil.

Labor a Necessity

Passing a mill one day, Gotthold recollected the wise observation of a certain prince: "Man's heart is like a millstone. Pour in corn, and round it goes, bruising and grinding, and converting it into flour; whereas give it no corn, and the stone indeed turns round but only grinds itself away, and becomes even thinner and smaller and narrower. Even so the heart of man requires to have always something to do." The best remedy for despondency is activity. The most miserable people in the world are those who have nothing to do.

Understanding Will Bring Peace

A story is told of the New York draft riots of 1863. A reckless and desperate leader led a mob to loot the residence of a prominent citizen on Murray Hill. As he rushed up the front steps the door was opened by a sweet-faced woman, who asked him what she could do for him. A moment the two faced each other—the desperate man and the gentle woman—and then the man turned, pistol in hand, and, addressing the mob, said: "I will kill the first man who puts his foot on those steps. Ready, forward, march!" And they marched away. When the mob had somewhat recovered from its surprise the leader was asked the meaning of his sudden change of purpose. "Well," said he, "I recognized that woman. When my wife was sick she visited us. She got food for my sick wife and clothing and food for my sick children, and when I was discouraged and idle she got work for me. I will lay down my life for her."

QUOTABLE POETRY

Shall I Not Work?

No man has a right to enjoy the good things of this world and make no return for them. The accident of inherited money cannot save such a man from being a pauper. Charlotte Stetson places the duty of work very clearly:

Shall I not work?
Shall it be said—"He took from all the world,

Of its accumulated countless wealth,
As much as he could hold, and never gave"?
Spiritless beggar! pauper! parasite!
Life is not long enough to let me work
As I desire; but all the years shall hold,
Shall I pour forth. Perhaps it may be mine
To do some deed was never done before,
And clear my obligation to the world.

Dignity of Work

Who puts back into place a fallen bar,
Or flings a rock out of a traveled road,
His feet are moving toward the central star,
His name is whispered in the gods' abode.

The Noblest Men

The noblest men that live on earth,
Are men whose hands are brown with toil;
Who, backed by no ancestral graves,
Hew down the woods and till the soil;
And win thereby a prouder name
Than follows king's or warrior's fame.

The workingmen, whate'er their task,
Who carve the stone or bear the hod,
They wear upon their honest brows
The royal stamp and seal of God;
And worthier are their drops of sweat
Than diamonds in a coronet.

God bless the noble workingmen;
Who rear the cities of the plain;
Who dig the mines, who build the ships,
And drive the commerce of the main!
God bless them! for their toiling hands
Have wrought the glory of all lands.

—*Teachers' World.*

The Carpenter

Never in a costly palace did I rest on golden bed,
Never in a hermit's cavern have I eaten idle bread.
Born within a lowly stable, where the cattle round me stood,
Trained a carpenter in Nazareth, I have toiled and found it good.
They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God.
Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone.
I, the peace that passeth knowledge, dwell amid the daily strife.
I, the bread of heaven, am broken in the sacrament of life.

—Henry van Dyke.

FURTHER THEMES FOR DEVELOPMENT

The Law of Labor (1)

"Six days shalt thou labor." Exod. 20:9.

The text is the divine recognition that the welfare of human society demands that all shall work six days in the week. The Bible and Christianity magnify the necessity for and the dignity of labor. The greatest of all workers is God. "My Father worketh hitherto."

I. Men can not have a Sabbath except in a working, industrious community. A day of rest is practicable only after days of toil; a day of worship only after days of work. One of the rewards of toil is the sweet sensation of resting while the laborer looks back over his efforts and enjoys the thought of having tried to feed the hungry, educate the ignorant, and bring sunshine into shadowed lives.

II. Labor is the condition of all the higher elements of life: 1. Education. "There is no royal road to learning." 2. Refinement. It is the idler who becomes coarse and dissolute. 3. Home. The home ordinarily is secured and maintained by labor. 4. Affection. We love best those for whom we work most. 5. Benevolence finds expression in gifts; but gifts mean possessions and possessions are the fruit of toil.

III. An industrious life makes a place for religion. Only the man who toils in the fear of the Lord can lay aside his work and draw near to God. Thomas Carlyle said: "Labor, wide as the earth, has its summit in heaven."

"Droop not, though shame, sin, and anguish are round thee;
Bravely fling off the cold chain that hath bound thee;
Look to yon pure Heaven smiling beyond thee;
Rest not content in thy darkness—a clod.
Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor! all labor is noble and holy;
Let thy great deeds be thy prayer to thy God."

—Edward M. Deems, D.D.

Labor Sanctified (2)

"Diligent in business, fervent in spirit, serving the Lord." Rom. 12:11.

I. Christ came into the world to sanctify all forms of honest human toil and all tasks of vital human effort.

II. Christ came into the world not to separate men from life, but to bring a larger, richer life unto men.

III. Christ came into the world to consecrate humanity to a holy priesthood, serving God in the ritual of the common life. The activities that mar and weaken and destroy humanity, he would check and crush out. The activities that develop true manhood and womanhood and make the world a better place to live in, he would encourage and enlarge.

IV. He came to break down the false distinction between the sacred and the secular. There is no clean and honest work in this world which may not be done in Christ's name, and done a little better because the workman calls Jesus his Master.—Rev. Henry van Dyke, D.D.

SUGGESTIVE LABOR DAY TEXTS AND THEMES

The Employees' Right: "If I have despised the cause of my man-servant or of my maid-servant, when they contended with me; what then shall I do when God riseth up? And when he visiteth, what shall I answer him? Did not he that made me in the womb make him? And did not one fashion us in the womb?" Job 31:13-15.

Woe to Labor's Oppressors: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him naught for his work." Jer. 22:13.

Prompt Payment of Labor: "Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning." Lev. 19:13.

The Glory of Work: "If any would not work, neither should he eat." 2 Thess. 3:10.

Sweat and Bread: "In the sweat of thy face shalt thou eat bread." Gen. 3:19.

The Christianizing of Commerce: "Her merchandise and her hire shall be holiness to the Lord." Isa. 23:18.

A Man and His Brother's Burden: "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens." Exod. 2:11.

A Servant Who Was Dear: Luke 7:1-10.

The Labor Principle: "To each one his work." Mark 13:34.

The Industrial Conflict: "What hath a man for all his labors?" Eccles. 2:22.

The Church and the Workingman: "Is not this the carpenter's son?" Matt. 13:55.

Greatness Through Service: "Whosoever will be chief among you, let him be your servant." Matt. 20:27.

Labor's Great Champion: "I have called you friends." John 15:15.

Resource and Responsibility: "How many loaves have ye?" Matt. 15:34.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Cross Cuts.*

In the land of Somewhere there is a wondrous city Fair, and in the midst of the city is a Park Beautiful. Now this park is square; each side of equal length, and each of its four corners is fringed with beauteous green. In fact, much of the charm about this Park Beautiful consists in its square corners and untrampled fringe. But sometimes little boys and girls hurrying to school or on errands and thinking themselves late will cut across the corners square and mar the Park Beautiful with the prints of their little feet. It's easier, they think, to clip corners, but not if a policeman sees you!

And now, with your help, I am going to name the corners of the Park Beautiful in the city Fair. One is Truth, and as I am admiring it I seem to see little footprints just inside the angle and as I examine them more closely they seem to spell a word, yes, here it is quite plain now—l-i-e.

Too bad! Some one has failed to observe the square corner Truth, and what is worse, I hear that Officer Conscience is after them!

Then I examine another corner of the beautiful park to see if any thoughtless soul has marred that, and lo, sure enough, across the corner Work I find little footprints which spell upon close inspection—s-h-i-r-k. Instead of going around some careless little body has cut across the corner Work so that the park is marred.

And likewise the corner Patience has been cross-cut by a little zig-zag trail which seems to spell t-e-m-p-e-r, and if this sort of thing continues our park will be no longer beautiful or square.

Yet one corner remains to be named, and that is for you to do, remembering your own cross-cuts, for your life is a park and God intends it to be ever beautiful with the help of Officer Conscience, for in no other way can we be square or our city fair. It is the lives of its citizens which make or mar.—E. C. Clapp.

FOR THE EVENING SERVICE

TITLE: *Treasure in Earthen Vessels.*

TEXT: "We have this treasure in earthen vessels." 2 Cor. 4:7.

THE SERMON OUTLINE

INTRODUCTORY: What treasure? The "light of the glory of God." But why put such a resplendent treasure into commonplace earthen vessels? In order that we may not think more of the vessel than we do of the treasure it contains. It is possible for a man to think more about the binding of a book than of the truth which the book reveals; and so God often enshrines his truth in books of very poor and unattractive binding. God likes to show his loveliest flowers in very plain and commonplace pots. He likes to put a handful of his jewels into an almost forbidding casket. He likes to kindle the light of his glory on very ungainly lamps. And why? That the treasure may not be eclipsed by the fascinations of the vessel which holds it; that the truth may not be obscured by the personal or social grandeur of the man who proclaims it; that the divine may not be lost in the boastful protrusion of the human; "that the exceeding greatness may be of God, and not from ourselves." Let us look for examples of this method of Providence in the broad field of human life.

I. God puts his treasure into earthen vessels when he kindles the prophetic fire in the heart of a nobody. How innumerable have been the instances where God has chosen a nobody to be the prophet of his time! Look back. Away yonder, far back in the history of Israel, the nation is riotous and full of sin, abounding in cruelty and injustice and superstition. Into this people must be brought the consuming fire of the divine soul. Who shall be the vessel to bear it? On the hills of Tekoa there wanders a lonely herdsman following his flock. He is unknown to the grandees of the metropolis, and when he shall stand in their spacious squares his appearance will betray him as a greenhorn from the country. Yet this rough and un-

kempt herdsman, made of very common clay, was chosen to be the bearer of the treasure of the Lord.

Take the Book of Revelation, through which you get glimpses into the very heart and home of God. In what kind of magnificent casket were these magnificent visions reposed? In the heart of a fisherman named John, who had one day been found by the Lord, "with James his brother," as they were in the ship, "mending their nets." He was chosen to be the bearer of revelations whose deep and far-reaching splendors have even yet not been all disclosed. The treasure was put into an earthen vessel.

In the last century, and especially in its early years, our own nation was deeply sunk in moral apathy and spiritual death. Yonder at the Bell Inn, Gloucester, standing behind the bar as a common drawer, is a young fellow named George Whitefield, and he is the chosen vessel to bear the treasure of prophetic truth. Truly a very earthen vessel of very common clay; but in him was kindled the fire of the Holy Ghost, by whose burning the iniquity was consumed in innumerable hearts.

II. The Lord puts his treasure into earthen vessels when he puts the power of the Holy Ghost into so-called foolish and contemptible speech. It is possible to have a golden casket of eloquence, and yet for that golden casket to contain no treasure, no power of the Holy Ghost. Eloquence may be a wind-bag. Stammering lips may be burdened with the very fullness of God. I do not wish to disparage the great ministry of eloquent speech; I believe that God often puts his apples of gold into pictures of silver, and his beautiful revelations into beautiful speech. But I wish to emphasize the peril that the golden vessel may draw attention to itself, and fix the admiration there. Eloquence may point to itself, while "contemptible speech" may point to God. Some of our Easter cards have pictures of the cross all wreathed in exquisite flowers. You think more of the flowers than you do of the cross. And a speaker may bury his Lord in flowery language, so that we pay compliments to the speaker when we should be worshiping his Lord. Thus the Lord chooses the plain, unlettered man, who cannot paint flowers and speak them, the rough, uncultured man who can just put out his finger and point to the King.

III. The Lord puts his treasure into earthen vessels when he puts his strength and beauty into bodies of decrepitude and weakness. Paul was satirized as having a "bodily presence" which was "weak." It was a characteristic criticism from a nation of athletes. God sent to the Greeks a diminutive-looking Jew, small and insignificant. The treasure was put into a most frail and ungainly vessel. How often it happens that "the light of the glory of God" shows most splendidly through the invalid of the family! What an amazingly beautiful treasure was put into the frail vessel of Frances Ridley Havergal!

The Lord loves to use "the weak things," and "things that are despised." He loves to put the treasure of his grace into the feeble, that the world may be compelled to ask, "Whence hath this man this power?"—J. H. J.

THE SUNDAY SCHOOL LESSON

TITLE: ***Ezra's Return to Jerusalem.*** **Ezra 7: 1-8; 36.**

GOLDEN TEXT: "The hand of our God is upon all them for good that seek him." Ezra 8: 22.

Teaching the Lesson

Nearly sixty years had elapsed between the events recorded in the previous chapter and the mission of Ezra here described. We have no history of this long period. Zerubbabel passed into obscurity without leaving any trace of his latter years. The puritan vigor with which the returned exiles had a church among the ruins of her political greatness had been relaxed, so that now the one distinguishing feature of the humble colony was in danger of melting away in easy and friendly associations with neighboring peoples. When it came the revival of zeal did not originate in Jerusalem, but sprang up among the Jews in Babylon. It originated in the experience of captivity, in the sense of humiliation and loss, in brooding over the meaning of the great captivity. The chronicler introduces Ezra with a brief sketch of his origin and a bare outline of his expedition to Jerusalem. Ezra is pointed out as a man of deeply devout nature. His aim was three-fold. I. First, *he would "seek the law of the Lord."* Every teacher must begin with an understanding of the truth. This may involve much anxious searching. II. Second, *his aim was "to do it."* He would not attempt to preach what he had not tried to perform. He would test the effect of his doctrine upon himself before venturing to prescribe it for others. III. There was another side to Ezra's preparation for his great work. *It was providential.* Ezra's request to be permitted to go up to Jerusalem with a new expedition is said to have been granted him by the king "according to the hand of the Lord, his God upon him." The expression gives us a distinct indication of the Divine activity. The hand of God is not only moving and acting; it is upon Ezra. God touches the man, holds him, directs him, impels him. It is also shown that Ezra is conscious of this influence. The book describes the conduct of the successive kings of Persia and ascribes all to the immediate action of God. The man of true religion is he who has the hand of God resting upon him, he whose thought and action are inspired and swayed by the mystic touch of the Unseen.

ILLUSTRATIONS

Ezra the Distinguished

Consider Ezra as a man of distinguished ancestry. As a man of distinguished attainments. As a man in the enjoyment of distinguished favors. As a man of distinguished influence. As a man of distinguished success. As a man of distinguished aim. He aimed at the acquisition of, the practice of, and the impartation of the highest knowledge.

Providence in Life

A distinguished artist lately speaking to some students on artistic composition, declared it to be a wrong thing pictorially to have a picture of

woodland or forest without showing a path leading out of it. When the true artist paints a landscape he invariably gives some suggestion of a path which can carry the eye out of the picture. Otherwise the tangle of trees and undergrowth would suffocate us, or the wide trackless spaces dismay us. So God ever provides a way for his children.—*Sunday at Home.*

Trusting Providence

I asked a hermit once in Italy how he could venture to live alone, in a single cottage, on the top of a mountain, a mile from any habitation. He replied that "Providence was his very next-door neighbor."—Sterne.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Church That Succeeds.*

"Thou shalt have good success." Joshua 1:8.

The Church of Christ has as much right to look forward to spiritual success as any business has to expect commercial success. God promises his people success if they will but fulfill the conditions which make for it. The church of Christ is facing the greatest opportunities of its history, and in this new age the church that succeeds must be: I. First, *a church which preaches the truths of the gospel.* We do not need a new gospel, but we need the old gospel anew—the gospel in which the fundamental truths are emphasized and men once again are told that Christ came to save them; that through the shedding of his blood they can have remission of sin, and that above us is a God who loves and cares for all. II. Second, *the church that succeeds must live the truths that it believes.* The truths preached from our pulpits must be lived by the people in the pews. Truth must be put into action. What the truth needs to-day is life and an opportunity to express itself in deeds. III. Third, *the church that succeeds must have a humanitarian love for the people.* When Christ was here he fed the multitudes and cared for the people. The work which he did he left the church to carry on. Human interests must come before material interests. The people of God must have a saving love for the people that are lost. IV. Fourth, *the church that succeeds must be a soul-winning church.* The great thing after all for which Christ left his church in the world was to save the world. It is not only true that the individual who wins souls is wise, but the church which wins souls is wise. The church must reproduce itself; and the only way it can do this is through the new lives which are born again into the kingdom of God.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Theme for the Month: *Loyalty.*

September 1. Being Loyal to Our Work. Matt. 16:21-25; Neh. 6:1-3. (What do we think of our job? Love it or hate it? Do we give our best service? Do we waste goods? Do we waste time? Are we doing our very best?)

SUGGESTIVE BULLETIN BOARD SLOGANS

There is no sweeter repose than that which is brought with labor.

A man's job is his life preserver.

A living wage is one that permits the employer's soul to live.

A day's work should be a perfect cube, no longer in hours than broad in plan and deep in purpose.

If you don't believe in coöperation, just observe what happens to a wagon when one wheel comes off.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: SEPTEMBER EIGHTH

THEME: *Where Is Zebedee?*

SUGGESTED SCRIPTURE READING: Matt. 20: 17-34.

SELECTED HYMNS: "I love thy kingdom, Lord."—Timothy Dwight. "How charming is the place."—Samuel Sennett. "O God of hosts, the mighty Lord."—Anonymous. "Lord of the worlds above."—Isaac Watts. "The Church's one Foundation."—S. J. Stone.

SALUTATION (or Call to Worship): "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

INVOCATION PRAYER: Almighty God, our heavenly Father, we thank thee for the return of the Sabbath, and for all its inheritance of grace and communion. Help us to appreciate our riches in Christ Jesus and to approach thee with hungry desire for the things of thy house. Create in our souls a deep craving for the life divine, and graciously cool our thirsting passion for the passing life of the world. Deliver us entirely from the heat of unclean desire and fix our inclinations upon the things that most concern our peace. We have been in the world and we are dust-soiled by its roads. We have been in worldly fellowship and our garments are stained. We have been tempted and have suffered defeat. We have been in difficult places and we have played the coward. We have been in the ways of sorrow and we have not sought the springs of salvation. We have sinned against thee by lack of love as also by actual transgression. But here and now we ask thy pardon and help to serve thee better in the days to come. Here in thy house we pray for one another and ask the strengthening comforts of thy grace. Meet us all, and one by one, and impart to us the very gifts we need. Let thy forgiveness remove our defilement. Let thy Spirit make us valiant for the truth. Restore unto us the joys of thy salvation and uphold us with thy free Spirit. We ask in the name of Jesus Christ, our Lord. Amen.—H.

THE SERMON

TITLE: *Where Is Zebedee?*

TEXT: "Then came unto him the mother of Zebedee's children with her sons, worshipping him." Matt. 20: 20.

THE SERMON OUTLINE

INTRODUCTORY: Where was Zebedee? Supposing him to have been alive during those eventful years, why was it that he did not openly identify himself as did his wife and sons as the avowed follower of Jesus Christ?

There are large numbers of men whose wives and children pursue a course of conduct in relation to spiritual interests which is in marked contrast to their own. I have a sincere appreciation of the earnestness and zeal, the devotion and fidelity, the intelligence and consecration of the noble women in our churches. I am profoundly glad that there are so many good and true Salomes. What troubles me is that the Zebedees are in such marked and unaccountable minority.

The instances are rare in which the mothers and children are not identified with the cause of Christ, but where are the heads of the households? Where are the Zebedees? A pew with Salome and the children may present a tolerably good appearance, but it is not what it should be without Zebedee. Happy is the family in which there is a common fellowship and enthusiasm in all such matters.

I am to speak, however, more especially of the absent Zebedees. Where are they? What are they doing? Why are they so indifferent to the claims of religion? What can be done to win their confidence and sympathies?

I. The Sabbath is a very convenient time to indulge. After the toils and anxieties of the week, the mind and body very easily relapse into a lethargy which is not readily shaken off. There are instances in which it has developed into a chronic malady. I have known remarkable specimens of good health who on Sabbath morning were so thoroughly prostrated as not to be able even to leave their beds. It must be a great blessing for such persons that Sunday only comes once a week. What a fearful rate of mortality there would be in some of our congregations if it were otherwise.

II. There are those who assure us that they use the sweet and inviting quiet of the Sabbath for meditative purposes. But what do they think about for the most part? About their souls? About the great interests of the future? About the world to come? Oh, no! What, then, are their earnest thoughts about? Why, of course, about their business, about the world that now is. They are glad of the Sabbath quiet because of the facilities which it affords to work out their plans of enterprising activities, and perfect their schemes for material aggrandizement. They would righteously disapprove of persons going out into the fields with plow and sickle, or into the workshop with plane and saw, or into the office with day-book and ledger—but they are engaged in a work which is equally secular. They are thinking about the difficult problems that eluded them in the rush and hurry of the week. They are mending their nets for tomorrow's haul. They might just as well throw off all sham and hypocrisy and go down to the office or the store, for they are really there in spirit.

III. There are others who justify their absence from the services of God's house on the plea that they are more profitably employed. They tell us that they occupy the time in reading good books—especially homilies and sermons by the great preachers of this and other ages. There might be some measure of plausibility in such a subterfuge if the main or even a great part of the sanctuary service were intended as an exhibition of sacred oratory. Those who go to church for the sole purpose of hearing sermons have certainly missed the primal purpose of the sacred institution.

But we need further to inquire why the sanctuary services are so

lacking in fascination; why the women have a more sincere appreciation of such privileges than the men.

Is it because religion is too sentimental to appeal strongly to their more robust intelligence? Piosity is not piety. Goodiness is not Christianity. These irreligious Zebedees, however, are not to be let off so easily. However much we may sympathize with their abhorrence of sham and cant and religious insipidity, we frankly charge them with dishonesty in fastening their attentions upon such ungainly specimens. There are Christians who are true and noble, broad-natured and unselfish, commanding respect and inspiring affection wherever they may happen to abide. Strange that the irreligious Zebedees do not see them. And above all, there is Jesus Christ; is there any defect or effeminacy or namby-pambyism in him?

IV. There are also individuals not a few who stand aloof from an open and avowed Christianity because they have persuaded themselves that it is the manly thing to do. They have been wont to regard the professed followers of Christ as having given up their independence. They decline to submit themselves to the yoke of bondage; they love their liberty too well. Such reasoning I apprehend is not uncommon, but it is absurdly fallacious. Christianity, instead of being a bondage, is the highest kind of liberty. True freedom is only possible in the repression of self. As the ox cannot be made serviceable except by being brought under the yoke, man cannot be made of any use either to God or to himself except as his natural freedom is restricted. Freedom can only be attained by keeping the law. The most pitiable slave on God's wide earth is he who has permitted his appetites and passions to obtain the mastery of his life.

V. There is, furthermore, a rationalistic tendency into which men are more easily drawn than women. They want to know the why and wherefore of everything. I have no fault to find with intelligent inquiry; Christianity courts the light. I would not have faith in a religion that dwelt in the obscurities. But it is absurd to expect a perfect understanding of all religious phenomena. In the very nature of things there must be mystery. Sin is a fact. Redemption is certainly not such a revelation as to be utterly incredible, for it meets our deepest and profoundest needs. "If we do his will, we shall know of the doctrine."

I want now to address a concluding word to any of you who are not amongst the open and avowed followers of Christ, for any of the reasons which I have indicated. I desire to appeal to your judgment and conscience. Are your excuses tenable? Will they stand the test of fair and honest scrutiny? You are glad that your wife is a Christian, and that your children are being trained up in that way; why is it that you withhold from them your sympathy and support? Does such a course command the approval of your better nature? Is it right? Is it honest? Is it manly? You give mental assent to the claims of Christianity. Why not come out openly and declare your allegiance? For your wife's sake and for Christ's sake, I plead with you to cast your excuses to the winds and perform the part which reason and conscience and all the sacred interests intrusted to you demand.—B. D. T.

COMMENDATORY PRAYER: May we be able sincerely to say, I love thy kingdom, Lord, the house of thine abode. And may we be willing

to spend and be spent in the service of thy cause. Give us to-day a new consecration to thy kingdom. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

OFFERTORY PRAYER: Accept, O Lord, the offerings of thy people. We desire its blessing unto the extension of thy kingdom in the world. So be pleased to use these gifts. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Christ's Love for His Church: I. The love of the Heavenly Bridegroom for his Church. 1. Came to save it; 2. His love is persevering; 3. His love is tender; 4. His love is fervent. II. The Bridegroom's gift. III. The Bridegroom's treatment of the Church. IV. The Bridegroom's ultimate purpose.

Christ's Love for His Church: I. The person that loveth—Christ. II. The person loved—the Church. III. The fruit of his love—"gave himself for it."—T. M.

Example in Church Attendance: Said one man: "I do not know why I cannot make my boys go to church." "Do you go yourself?" "Not often; business and one thing or another interferes, these days." "Well, say nothing to the boys, but start going again yourself, and see what the result will be." Later, the father said, one of the boys dropped in, and, finding his father, he told the other boys, and the next Sunday several came, and now the pew is full every Sunday.

CHOICE ILLUSTRATIONS ON THE THEME

Strangers to God's House

A little girl had been taken to church for the first time, and she was somewhat surprised by the general style of the building, which was quite unlike anything she had previously seen. "Whose house is this?" she asked. "It is God's house," her mother answered. The child took another critical view of the building. "It is a very nice house," she finally solilo-quized. "We have never called here before."

But I Go to Church

In 1794, Grant Thorburn, a young Scotch immigrant, landed in New York. His fortune was three cents and the tools of his trade. He could read and write; otherwise he had little education. But he was well equipped for the struggle before him, since in his Highland home he had been taught to love the Bible, to honor God, and to keep the Sabbath. He landed on Monday, and went to work the next day. When he had leisure to walk about the city he located the Scotch church. One Sunday morning several young men—who had been fellow-passengers—called on him, and asked him where he was going. When he told them of his plan to attend church

they made sport of him, and proposed a trip to Long Island, on the plea that health required the jaunt after the long confinement on shipboard. Young Thorburn's answer is recorded in a quaint little autobiography, now out of print: "You may go where you please, but I go to church. The last words my father spoke, as we parted on the shores of Scotland, were, 'Remember the Sabbath day.' I have not so soon forgotten."—Rev. John T. Faris.

Church Attendance

A girl named Nyangandi, who lived near the Ogowe River, West Africa, one Saturday came in her canoe with two bunches of plantains to sell to the missionary. When she was going away Mrs. Batchelor, the missionary's wife, said to her: "Now, you must not forget that to-morrow will be the Sabbath Day, and you have already promised to come every time." "Yes," said the girl, "I will surely come if I am alive." And so she did, but no one knew how she got there, until, at the close of the service she told the girls that in the night her canoe had been stolen, and none of her friends would lend her one; but she had promised to come to church, and so she felt she must. She swam all the way!

If this heathen girl, who knew only a little about the gospel, could take so much pains to keep her word and come to the house of prayer, how much more should more favored people not forsake the assembling of themselves together.

PASTORAL PRAYER: O God, we pray for thy Church, which is set to-day amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition. Oh, baptize her afresh in the life-giving Spirit of Jesus! Grant her a new birth, though it be with the travail of repentance and humiliation. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Put upon her lips the ancient gospel of her Lord. Help her to proclaim boldly the coming of the Kingdom of God and the doom of all that resist it. Fill her with the prophets' scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light to recognize the bleeding hands of the Christ. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Right Kind of Life.*

TEXT: "As the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

This is the kind of life I would wish for you; this is the sort of path which I hope yours to be—"the path of the just," or righteous. By these are meant those who are trusting Jesus, and becoming more like Jesus day by day.

The life of such, we are herein reminded, is

I. A bright life. It is set in opposition to the way of the wicked which is as darkness. The two are as unlike as day and night. Once the Christian, too, was in darkness. But now he is light in the Lord; and his is a bright, joyous, gladsome life. But, further, it is

II. A helpful life. The sun does not shine up in the sky for himself. He shows forth the glory of God, and he does, at the same time, good to men. So, if your path is to be "as the light of dawn," you will not be shining only for yourself but for others. God will be glorified in you, and others blessed. Your cheerful radiance will shine out upon a world of sin. Yours will be a gladdening, light-giving life. You will be among the joy-bringers. And, then, we are here taught that the Christian life is

III. A growing life. Just as the light of dawn shines more and more unto the perfect day, so your life should grow in beauty and in splendor with the years. It should be like the path of the sun as he mounts upward to the meridian of his strength.

IV. But at this point the figure fails. For the sun, as we know, begins to decline again, when the zenith has been reached. But whatever may be said of his outward bodily life, the inner life of the Christian—the life of his soul should never know decline. "I will constantly go on," should be his motto. "From glory to glory," should be his path of happy progress. His is a life that leads to the perfection of beauty—where God shines. There is no night there, and no possibility of even the most short-lived eclipse. May the good Spirit lead you on to that land of uprightness!

FOR THE EVENING SERVICE

TITLE: *The Comfort of the Truth.*

TEXTS: John 14:16-17; Rom. 15:4.

THE SERMON OUTLINE

INTRODUCTORY: One's first reaction on hearing this theme announced is likely to be toward a doubt as to whether truth is really a comforting thing. We all know how disturbing and uncomfortable a thing truth can be at times. We have felt truth's alarming or reproving or convicting power so often that we come to think of the production of such effects as being largely the mission of truth. But in the first passage we have chosen it is made perfectly plain that the means the Holy Ghost uses in his mission of comfort is the truth. He is expressly called "the Spirit of truth." We are liable to think also of the Scriptures as having almost exclusively a mission to tell us the inevitable results of sin, to reprove and to exhort, to awaken and to restrain us, forgetting such plain statements as this of our second text that "whatsoever things were written

aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

I. For real comfort truth is preëminent. There is nothing else like it or that can compare with it in comforting power. It is the mission of the Holy Ghost to bring truth in contact with our minds, and it is by this means he proves to be "the Comforter." What multitudes have sought God's word in time of trouble! They found it full of consolation and comfort. All the help and encouragement and comfort was the direct result of truth brought to bear upon the mind and soul.

1. This shows the folly of ever seeking refuge in ignorance. Ostrich-like hiding our eyes from truth can never give real comfort.

2. It shows the folly also of our ever resting upon half-truths. Half-truths are whole lies; and nothing can be more discomforting and disappointing than the taking refuge on the yielding soil of deceptive appearances.

3. Christ knew the truth, the whole truth, and was yet comforted. Indeed it was because he knew the truth in its fullness that he was so calm and cheerful and hopeful at all times. He knew the truth; he knew the power of truth; he knew the fruition of truth so fully that his very knowledge was the cause of his calm. If we knew the truth we should be comforted. The more truth we know the more filled with comfort shall we be. Therefore let us seek the truth.

II. Let us estimate as we ought the comfort-bearing power of truth as we have it in God's word. It is no wonder Christians have fed upon such passages of God's word as the twenty-third Psalm, and John fourteen and fifteen, and Romans eighth chapter, and the epistles of Peter and John, and innumerable other passages in the Bible laden with consolation and comfort. This blessing is by the truth. The Bible teaches us that God is love. What a source of comfort it is to know that one fact that God loves us! The Bible teaches us that God is wisdom. What a comfort it is to know that our Divine Pilot is not only infinitely loving, but infinitely wise as well. His love is guided by wisdom. All his ways of dealing with us are wise, and his wisdom is guided by love. How well we can afford to trust him! The Bible teaches, too, that God is power. Some might be loving, but not know how to help us when in trouble. Some might be both loving and wise, but lacking entirely in power to aid us. But not so with God. He is loving, and so disposed to help us. He is wise and knows best what to do for us. He is also strong and able to deliver, or make things work together for our good. It is such truths as these the Bible gives us. No wonder Christians find in them comforting power. The more truth we know the more comforted we shall be.

III. Let us estimate as we ought the comfort-bearing mission of the Holy Ghost, and encourage his presence and indwelling within us. He takes of the things of Christ and shows them to us. He leads us into the truth. He teaches us how to reject things that are false, how to detect the destroying error in half-truths, and urges us to grow upward out of ignorance. He is the Spirit of truth; and it is by bringing truth into contact with our souls that he proves himself preëminently our Comforter.

1. Do we want to be a blessing to the world? Then let us make our business that of spreading the truth.

2. Would we be impelled to greater earnestness in this work? Then let us think of the great need there is throughout the world for this comfort. How much of error there is! How many there are who sit in the darkness of ignorance or surrounded by the mists of half-truths! Let us be deeply convinced of the comforting mission of truth and endeavor by every means in our power to be truth seekers, truth lovers, truth spreaders.

SUGGESTIVE TEXTS AND THEMES

Might and Right: "Their might is not right." Jer. 23:10.

Successful Seeking: "And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:13.

Prayer and Politics: "And seek the peace of the city . . . and pray unto Jehovah for it." Jer. 29:7.

Sins of Omission: "They have done nothing of all that thou commandedst them to do." Jer. 32:23.

True Ambition: "Seekest thou great things for thyself? seek them not." Jer. 45:5.

The Lesson of Law: "For his God doth instruct him aright, and doth teach him." Isa. 28:26.

Satisfaction from Self: "Drink ye every one the waters of his own cistern." Isa. 36:16.

Habitual Heroism: "They shall walk, and not faint." Isa. 40:31.

Residual Religion: "And the residue thereof he maketh a god." Isa. 44:17.

THE SUNDAY SCHOOL LESSON

TITLE: *Nehemiah Rebuilding the Wall of Jerusalem.* Neh. 2:1-7; 4.

GOLDEN TEXT: "The people had a mind to work." Neh. 4:6.

Teaching the Lesson

Here was team-work, coöperation in religious work. I. *They built it, the wall of Jerusalem, notwithstanding sneers.* "What do these feeble Jews?" said Sanballat. The Sanballats are not all dead yet. Attempt some new or difficult work for Christ, even to-day, and you will find the Sanballats standing round with sneers. II. *They built it notwithstanding active opposition.* They kept right on steadily building. A plodding persistence in the face of almost any opposition is sure at last to triumph. III. *They built the wall notwithstanding despairing friends.* IV. *They built the wall by prayer.* V. *They built the wall by working together.* Notice that "we." "So we built the wall." One is worth much, but two are worth more than two times one. Many working together, coöperating, are worth immeasurably more. Fellowship is worth more than individualism in all noble service. They built the wall by willingness on the part of each to do whatever he could. Sometimes they bore burdens. Sometimes they grasped swords and spears. Sometimes they stood sentinel. There was no selfish picking and choosing. There was no mean declaring, "I

will do this but I won't do that." Each one was ready to do anything, the thing which seemed just then the thing best to be done. It is no wonder that the wall went steadily and triumphantly up. VI. *They built the wall by courageous trust in God.* Said Nehemiah, "Be not afraid of them; remember the Lord." Consider the duty of work, the privilege of work, the mind to work, the results of work.

ILLUSTRATIONS

Coöperative Workers

Some Christian workers are like an old-fashioned clock; they will not work unless they are placed precisely to their liking. But the more useful workers are like watches; they will work equally well in any position.—*Forward.*

There Is Work for All

Four children were walking along the shore of a lake, when the youngest, a girl of five years, tried to pluck a flower and fell into the lake. The eldest, a boy of twelve, jumped into the water and succeeded in saving his sister. When the father of the children heard of the occurrence, he said to the third, a lad of ten: "Did you help save your sister?" He replied: "Yes, when Martin got near to the shore, I took hold of his coat and helped pull them out." "Well done!" said the father; "and did you help too?" he asked the fourth, a boy of six. "Oh, papa," said he, the tears still flowing over his cheeks, "I screamed!"

In the work being done for the salvation of men we may not be able to jump in and save them, nor may we be able to draw them out, but surely every one, even the weakest, can unceasingly cry to God for them!

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Elements of Church Strength.*

"Awake, awake, put on thy strength, O Zion." Isa. 52:1.

Some elements of a successful church in our times: I. *Loyalty to God's Word.* Bible teachings respecting salvation, character, and duty are the standard by which the church is to be governed in accomplishing its mission. A church faithful to truth will be blessed by the truth. II. *Intelligent Christian living.* It is good to have and believe the truth. It is better to live it. The church that lives well will succeed well. III. *Activity in service for Christ.* The church becomes strong by practice. Putting forth strength is the way to gain strength. The church that serves God, God will honor. The working church wins. IV. *Fidelity to the church,* its worship, work, officers, membership, and its good name. V. *Unity.* "In union there is strength." If unity and brotherly love prevail the church is irresistible. VI. *Systematic and liberal giving.* A church that gives will get. A liberal church is likely to be strong spiritually and in every other way.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

September 8. What Does Our Church Ask of Us? Rom. 12:4-8.

(What does our church in fact ask? What services may young people render in our church? Church asks loyalty, service, time, talents, money, attendance, originality, etc. How coöperate with the church. Service in Sunday school. Study the church covenant.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Love is the lever of life.

It pays to listen to the critic—he may be right.

When man's conscience is asleep, he has no alarm clock.

What would life, property, or business be worth without the church? Are you giving the church a square deal?

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: SEPTEMBER FIFTEENTH

THEME: *Fag-end Religion.*

SUGGESTED SCRIPTURE READING: Rom. 12:1-21.

SELECTED HYMNS: "Awake my soul, stretch every nerve."—P. Doddridge. "Am I a soldier of the cross."—Isaac Watts. "Soldiers of Christ, arise."—C. Wesley. "Go labor on; spend, and be spent."—H. Bonar. "Lead on, O King Eternal."—E. W. Shurtleff.

SALUTATION (or Call to Worship): "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

INVOCATION PRAYER: Almighty God, our heavenly Father, we bless thee that by thy providence we are privileged to meet again in thy house of prayer. May we come into thy presence in the multitude of thy mercies. Tune our hearts to sing thy praise. Quicken all our powers so that the full strength of our being may be used in thy holy worship. Deliver us, we humbly pray thee, from all pretense, and from being contented with the mere appearance of devotion. Let thy light fall upon our souls and reveal to us the depth of our need. Forgive our sins. Cleanse our hearts. Exalt our aims. Strengthen our purposes of good. Unveil to us also the glory of our inheritance that we may see the height of our calling. May thy Spirit minister to us so that our penitence may be sincere and our aspirations fervent. We thank thee that in this house men and women have been born again. We bless thee that here blind eyes have been opened, the faltering have been steadied, and the troubled have found consolation. May these miracles of thy grace be repeated to-day. We ask in the name of Christ, our Lord. Amen.—H.

THE SERMON

TITLE: *Fag-end Religion.*

TEXT: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

THE SERMON OUTLINE

INTRODUCTORY: I have read of two young men, high-minded, manly, and intimate friends, who enlisted together in the army. One of them, an earnest and devoted Christian, often urged his friend to yield his heart and life to Christ. But the friend put him off from time to time. In a bloody battle the friend was sorely wounded. The surgeon who came to him at the temporary hospital told him that he had at most only a few days to live. Then the young man who was a Christian redoubled his

persuasion to have his young friend yield himself to Christ. But his friend replied: "No, I cannot now, with only a few days to live. I am too much of a man to fling the fag-end of my life in the face of the Almighty."

The young man was wrong, and had a wrong idea of what God would have of him. The only right thing was to yield himself at once, penitent for past delay, to the Saviour, who was waiting, longing to be gracious and to give him a blessed hope of eternal life.

While this is true, yet there was a certain sense of honor and justice in the young man's attitude. God was not waiting to be just, but waiting to be gracious. Yet we ought to be impressed with our meanness when we deliberately plan to give only the fag-end of our lives to God. There are a good many people who really wish to get to heaven, who intend to attend to the matter by-and-by; but they plan to enjoy the pleasures of sin for a season first. It is true that the Christian life is the happiest life, that "godliness is profitable unto all things," but these people do not realize it, and so plan to give God only the fag-end of their lives, of time and thought and energy and service. They intend to give that, for the sake of safety. But they do not intend to do more than the least that is absolutely necessary.

There is fag-end religion also even in the church of Christ, men and women giving but the fag-end of their time and energy and interest and support to the Lord and his work. That is what is the matter with too many of our churches, as also with many a Christian who wonders why he does not experience more joy and comfort in his religion. What is left, after all other needs and desires are satisfied, or nearly so, is given to the Lord; what is convenient for him to do he does, what is convenient for him to give he gives, and nothing more.

These Christians seem to expect the full reward of the redeemed. They are Christians, they would claim, and has not the Lord promised to crown them with the reward of heaven—a "mansion in the skies"—not the fag-end of heaven, but with a reward equal with the best? Yet they act as if the work of the Lord here on earth can have no claim upon them which they are bound to respect. So when time, or thought, or service, or gifts are asked of them they begin at once to make excuse. The simple fact is, and there is no wisdom in giving it a better name, that their religion is just fag-end religion. They do not present themselves living sacrifices unto God. They do not regard this as their reasonable service. They are not out-and-out, through-and-through Christians. The great, sad question is, whether they are really Christians at all. But if they are Christians, they are only fag-end Christians. If they have any religion, it is only fag-end religion.

I. Fag-end religion manifests itself in the grudging way in which many people give their time and thought to Christ and to his cause. They do not put first things first. They do not "seek first the kingdom of God and his righteousness." They do not love Christ for Christ. They do not put him first in regard, or even in thought. They think of the world first, of money-getting first, of honor-getting first, or pleasure-getting first. Their time and thought are taken up with these things. If Christ gets any of their thought, it is the fag-end of their thought. If Christ gets any of their time, it is the fag-end of their time. If they have any

religion, it is fag-end religion. That is the best that can be said of them or their religion.

II. Fag-end religion manifests itself also in the grudging way in which many people give of their means and energies to Christ. They put energy into their business. But they do not put energy into the "King's business," their "Father's business." They put energy into their secular profession, as lawyers, doctors, teachers, etc., but practically none at all into their profession as Christians.

We know a Sunday school teacher who was gently chided for being so frequently absent from her class. She replied, "But you know I only have four or five little boys!" Four or five little boys! Four or five immortal souls entrusted to her care! Why, she was only playing at Sunday school teaching, like little girls play with their dolls. Who can tell how much depended upon her attitude and faithfulness toward those boys? She may have had a Knox, a Wesley, a Whitefield, or a Moody among those boys. Anyway, she had four or five immortal souls to train for eternity. Well might she have enlisted with all her heart and power in the work. She did not realize it, but she belonged in a class of those who have only fag-end religion.

The same thought might be applied to the way people give to Christ and his cause. Think of the way in which men invest capital in worldly schemes and undertakings. Do many men invest capital in that way for God? No, they give what they can spare without even feeling it.

III. Fag-end religion reveals itself largely through the question of interest and affection. The root of the evil is largely in the heart. Some people can be excused from giving much time, or energy, or money to Christ, on the ground that they do not have these at their disposal. But every one can give love.

We recall once reading of Ellenthorpe, the hero of the Humber, who had rescued many from drowning. He was on duty on his ship when a cry was heard, "A child overboard!" In an instant he was in the sea, and soon both were on the deck. Next day the mother took the child up to the brave man and said: "This is the gentleman who saved you from the sea; what are you going to give him?" For a moment the child was speechless, not knowing what to answer. But suddenly she put out her hands and said: "If you please, I have nothing else; I will give you a kiss." The rough sailor had received many valuable presents, but he declared that the child's kiss was more than all else beside. Why? Because she had given him all she had—her love.

Oh, fag-end Christians, become aware of your real lack. It is a lack of love. Give love and you will give time and thought and energy and money—yourself. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies—your whole selves—a living sacrifice, wholly, acceptable unto God, which is your reasonable service."

COMMENDATORY PRAYER: Lord, nourish our souls abundantly with truth. Give us grace to listen. Let every distress work vital profit to us, every joy, every hour of peace and quiet. Lay on the flail—when necessary. By pain and pleasure, by poignant sorrows, by our sharp disappointments, and by every surprise that greets us on our way, keep us alive and growing. Purge us of willfulness. Fuse us in divine sympathy with

our fellows. Lord Jesus, link us with thyself in the task of conveying blessing, rather than hoarding comfort. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "Honor the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

OFFERTORY PRAYER: Thou giver of every good and perfect gift, to thee we bring our offerings this morning. We pray that thou wilt graciously accept them, use them for the advancement of thy kingdom and accept us as we bring them. We ask in the name of Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

A Living Sacrifice: I. The motive of the sacrifice: "The mercies of God." Most cogent motive that can influence a Christian soul. II. The method. It is to be an act of presentation: "Here am I, send me." Make what use of me thou canst and wilt. III. The subject. "Our bodies." IV. The object. "Acceptable to God."—W. H. A.

A Living Sacrifice: I. Something to be done. II. A strong motive by which to do it. 1. "The mercies of God." 2. The "reasonable" service.—S. M.

Bodily Consecration: I. The persons addressed. "You, brethren." Church members. Run. Strive. Fight. Grow. II. The duty enjoined. "Present your bodies." Body and soul must go together into God's service. III. The state or condition of the offering. "A living sacrifice." 1. "Holy." 2. Therefore "acceptable unto God." 3. "Reasonable." Nothing more reasonable. IV. The motive prompting the sacrifice. "The mercies of God." This motive is: 1. Strange. Other religions do not present love as a motive. 2. Winsome. 3. Adequate. None better.—T. K.

CHOICE ILLUSTRATIONS ON THE THEME

Entire Consecration

There was a dramatic moment, a great crisis in the world's history, when General Pershing placed the American army under the command of General Foch, who had just been made commander of all the allied forces, but none of the phrases that General Pershing used were widely quoted as epigrammatic. One which might so have been selected was the words, "Infantry, artillery, aviation, all that we have are yours. Dispose of them as you will."

God wants to hear the church in America make such a consecration as that. It will then be as irresistible as "an army with banners."

Consecration with Exceptions

"When the people of Collatia would surrender to Rome they were asked, 'Do you deliver up yourselves, the Collatine people, your city, your friends, your water, your bounds, your temples, your utensils, all things

that are yours, both human and divine, into the hands of the Roman people?' They replied, 'We deliver up all,' and were received."

Some professing Christians seek to say to Christ, "I surrender all but—" And then follows space for a lot of exceptions. If not fag-end religion it is very incomplete.

A Chinese Consecration

Many years ago a Christian Chinese, moved with compassion for the coolies in South American mines, sold himself for a slave for five years, and so carried the gospel to his countrymen working there. His was no fag-end religion.

Consecration Complete

Baron von Welz, who renounced his title and estates and went as a missionary to Dutch Guiana, where he filled a lonely grave, said as he gave up his title: "What to me is the title 'well-born' when I am born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What is it to me to be called 'Your Grace' when I have need of God's grace, help, and succor? All these vanities I will away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving him aright."—*Onward.*

PASTORAL PRAYER: Father in heaven, we bow our hearts in reverence before thy love. There is no day without its reminder of thy care and never a twilight that does not bring the healing of thy peace. Continue thy mercy towards us, we beseech thee. Help us when we come into temptation that it may not be an occasion for stumbling but a proving of our loyalty. Let the beauty and the fragrance of the world be thy servants to woo our wandering hearts to thee again. May no evil passion defile the place of thy Presence. Sweeten the jealous spirit with the oil of thy gladness, cleanse our lustful minds, awaken us from our sloth, take away from us the idols of selfish desire, scatter the dreams of vanity, wash from our tongues the stains of lying and from our lips the bitter sneer. Show us the shamefulness of pretense, and put into our hearts a great resolve to follow after the example of Jesus. May we never grow weary of the service into which he calls us. For our despair give us his hope, for sorrow his joy, and for failure his conquest. Help us to feel in him our fellowship with all who strive to be better and who dare to make life more worthy of thy love. May the vision of thy Kingdom never grow dim within us and grant us increasing joy in the triumphs of thy truth. Through Christ our Lord. Amen.—R. M.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *About Touchy People.*

Many boys and girls have seen the "sensitive plant." When a leaf is touched it wilts; and much of this rough handling injures the life of the plant. Some people are "touchy"; and it is most uncomfortable both for the "sensitive" and those that accidentally "run against" them. Young friends, you should early in life learn how foolish it is and how harmful

to be easily offended. This is no kind of a world for the "touchy." They would "fit in" on a lonely island, with Robinson Crusoe, but not around here.

Out in Idaho they have a sensitive plant that grows to the height of eight feet. At night it closes up its leaves, so that they look like the hair of a little girl when rigged for bed in "curling kids." When thus fixed for the night, this tree is irritated when it is touched. It trembles; and, if further disturbed, it emits a sickening odor.

Some hunters camped beside such a tree one night, and threw their canvas over its branches. The odor was so disagreeable, that they moved their tent to a sweeter spot. The next day they examined this strange bush, and found out its characteristics. They called it the "anger tree."

When children get angry, it hurts them inside. We older people know how it is with us. Our feelings are stirred up into such turmoil that we feel uncomfortable. Our food cannot digest when we are angry, and our health is injured; and other people are made uncomfortable.

Look out, boys and girls, don't be "touchy." Don't get angry easily. It is bad for your body, bad for your mind, and bad for your character. Yes, and it is also disappointing to God, who loves us and wants us to be happy.

FOR THE EVENING SERVICE

TITLE: *Spiritual Sensitiveness.*

TEXT: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3.

THE SERMON OUTLINE

INTRODUCTORY: By the phrase "signs of the times" we are to understand the meaning and trend of current events. These have their significance. What is it? One who observes passing public occurrences with a view to learning the probable future of human history has engaged in a study of deep interest and one that may result in much benefit to himself and to others.

I. Our duty of spiritual sensitiveness in discerning the signs of times. The first duty in view of the signs of the times is rightly to discern them. Not to do so is alike sinful and foolish. The proud Pharisees and Sadducees failed to discern the signs of Messiah's advent, simply because the love of sin blinded them. The consequence was that they failed to enter into the kingdom of heaven. There are people yet who fail to enter the kingdom of God because they fail to discern the signs of the times, their day of opportunity. There are churches that miss the blessing they might receive because they lack in this discernment, and in the grace of spiritual sensitiveness.

Some men's minds are like the sensitive receiver of the wireless telegraph apparatus, so they get news far ahead of others. There are business men who seem to have this sensitiveness. They seem able to discern in advance, in advance of others, how the markets are going to turn. They

seem to know when to buy and when to sell. They have a sort of power to interpret the signs of the times in the business world. They possess a peculiarly acute business sensitiveness. There are politicians also who have this power. They seem to judge in advance of others the coming currents of political opinion. These men seem peculiarly sensitive to the beginnings of things. Such sensitiveness is a great advantage in commerce, in art, in business, in politics. Not to possess such sensitiveness could scarcely be called a moral fault. But it is not the same in the spiritual world. To be without spiritual sensitiveness, to be without a sensitiveness to the beginning of things in great spiritual movements, is indeed a moral fault. The Pharisees and Sadducees failed to discern the times of Christ's advent, but there were many who were not so dull. Some were ready for the coming of Christ, such as Mary, his mother, and Elizabeth and Zacharias and Mary and Martha and Lazarus.

No one sensitive to the spiritual atmosphere can fail to notice the many present signs of spiritual awakening. Evangelistic committees have been appointed in nearly all the leading denominations. Conferences are being held for the promotion of the evangelistic spirit. Pastors are preaching more earnestly and with more effect. Are we alert to the signs of the times? Are we spiritually sensitive? Have we quick ears to hear the sound of a going in the tops of the mulberry trees? It is our duty to be spiritually alert, to make ourselves like the receiver of wireless messages. Spiritual sensitiveness is a Christian duty. Let us be in an attitude to receive the vibrations from a spiritual impulse. Let us put away our sins. Let us pray. Let us pray more and more earnestly. Let us welcome and be ready to receive the blessing that may be ours in the coming revival.

II. A second direction in which we should manifest spiritual sensitiveness is in quickness to detect the wrong. A sensible yet sensitive conscience is a most valuable possession. We have read that on a new ocean liner, said to be the largest ship now afloat, there has been installed on the bridge an "electrical indicator" for the prevention of collisions. The instrument indicates the exact position of any other vessel entering its magnetic zone. A dial similar to a compass-card carries a needle on its face. When—even at a distance as great as five miles—another vessel enters the magnetic zone, the needle revolves and points directly toward the vessel, indicating its precise location. The instrument is said to be extremely sensitive, so that even the screw revolutions of the approaching vessel are registered by the wave vibrations. With this precautionary device installed on a steamer's bridge it is said to be absolutely impossible for another vessel to creep up in foggy weather or under cover of darkness without the officer on watch being made aware of its approach.

A sensitive conscience is a kind of electrical indicator in the realm of morals, instantly giving warning when an enemy of the soul or a foe of its higher life enters within the spiritual zone that surrounds the genuine believer like a magnetized area. It is our duty to be spiritually sensitive in the region of conscience. A Christian who lives near his Saviour, who prays, who reads the Word of God, who covets earnestly the best gifts, will inevitably detect, by some subtle disturbance of his spiritual sensibilities, the approach of some worldly-minded person, of a character not attuned to his, whose coming may do him harm religiously. Tempta-

tions are discovered in the same way, and in time for escape or for spiritual preparation to meet them. When the sensitive indications of conscience are thus aroused the child of God receives fair warning, and like the captain on the bridge of an Atlantic liner when the needle of the electric indicator points dangerwards, he may alter his course accordingly.

These, we believe, are two exceedingly important possessions to every Christian, sensitiveness to receive spiritual impressions, and sensitiveness to detect the approach of spiritual danger.

SUGGESTIVE TEXTS AND THEMES

The Statue of Liberty: "I will establish my justice for a light of the peoples." Isa. 51:4.

The Unexpected God: "Thou didst terrible things which we looked not for." Isa. 64:3.

The Call of the Wild: "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" Jer. 2:21.

The Lordship of Jesus: "Ye call me, Teacher and Lord: and ye say well; for so I am." John 13:13.

Divine Discontent: "Now they desire a better country, that is, a heavenly." Heb. 11:16.

Divine Guidance: "He will keep the feet of his holy ones." 1 Sam. 2:9.

Faith and Joy: "Then believed they his words; they sang his praise." Ps. 106:12.

THE SUNDAY SCHOOL LESSON

TITLE: ***Teaching the Law of God.*** **Neh. 8:1-18.**

GOLDEN TEXT: "The entrance of thy words giveth light." Ps. 119:130.

Teaching the Lesson

Every great revival of religion has had its beginning in a hunger for God's Word. This was a time of revival in Israel. "And all the people gathered themselves together as one man." It was to hear God's Word. It was a large gathering. It was an open-air gathering. It was a protracted gathering. It was an attentive gathering. It was a devout, earnest and reverential gathering. It was an intelligent and well-instructed gathering. I. *It was a full assembly.* "All the people gathered themselves together as one man." They were all there and they were there of one heart. II. *It was an earnest assembly.* "They spake unto Ezra the scribe to bring the book of the law." They were in earnest to hear what God would say. III. *It was an attentive assembly.* "Ezra the priest brought the law . . . and read from morning until mid-day . . . and the ears of the people were attentive unto the book of the law." It is inattention that takes away the power of the Word. It is not easy for an arrow to strike a bird on the wing. IV. *It was a devout assembly.* "Ezra blessed the Lord, the great God, and the people answered Amen, Amen, with lifting up their hands; and they bowed their heads and worshipped." A devout frame of mind

is essential to full spiritual profit in worship and hearing the truth. Here was exposition. "So they read in the book of the law distinctly, and gave the sense." The instruction also included exhortation to present duty. "By the law is the knowledge of sin." "All the people wept when they heard." But Ezra proved to be a son of consolation, and the Word read and heard proved a blessing beyond compare.

ILLUSTRATIONS

The Bible Applied

I would that every student of the Bible would take the motto which Bengel took for his guidance in study: "Apply thyself wholly to the Scriptures, and apply the Scriptures wholly to thyself." Some are applying themselves wholly to the Scriptures with microscopic intensity of search and research, but they neglect the other half.

A Busy Bible

A Japanese has been in the habit of posting on his door this notice when he leaves home for his work in the morning: "I am a Christian; and if any one likes to go in and read my good Book while I am out, he may."—*East and West.*

Bible Brings Community Good

A young lawyer, an infidel, boasted that he was going out west to locate in some place where there were no churches, Sunday schools, or Bibles. Before a year was out he wrote to a classmate, a young minister, begging him to come out where he was and start a Sunday school and preach, and "be sure to bring plenty of Bibles," closing the letter with these words, "I have become convinced that a place without Christians and Sabbaths and churches and Bibles is too much like hell for any living man to stay in."—*Record of Christian Work.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Best of Teachers.*

"Learn of me." Matt. 11:29.

Nicodemus was right when he said, "Rabbi, we know that thou art a teacher come from God."

Christ was a teacher come from God, and he meant to let us all know that he was when he spoke these words of conscious leadership, "Learn of me." I. *Learn from his devoted consecration.* Christ had a work to do and gave himself wholly to it. He was in earnest about it. "Wist ye not that I must be about my Father's business?" "He pleased not himself." "He went about doing good." Learn from his devoted consecration to his work. II. *Learn from his loving sympathy with the needy.* He was always kind, sympathetic, approachable. Let us learn from him the art

of winning souls in a winsome way. III. *Learn from his habits of prayer.* He began, carried on and followed all his work with prayer. How often we read of his going to the mountains, or the desert places, or alone to pray! If God's own Son felt the need of prayer, how can we poor, weak mortals expect to get along in our work without it? IV. *Learn from his unwavering faith.* If Christ knew that he should finish the work God had given him to do, if in the darkest hours he was still conscious that the kingdom he was founding was to be an everlasting kingdom, if he knew that the gospel he was proclaiming was destined to conquer the world, then as laborers together with him in the same work have we not reason for faith? Let us sit at the feet of our Great Teacher and learn of him, attend to his words, study his methods, drink in his spirit, and share in his faith.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

September 15. Putting God into the Budget. 2 Cor. 9:6-8; 1 Cor. 6:20. (What is a budget? How made? How arrange a personal budget? What is stewardship? What claim has God on our money? What proportion of income do we give to God? What is tithing? Why tithe? etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

"Good enough" is not good enough.

The fellow who is pulling on the oars hasn't time to rock the boat.

The man who wakes up and finds himself famous hasn't been asleep.

Don't let laziness keep you from church—idle men are a temptation to the devil.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: SEPTEMBER TWENTY-SECOND

THEME: ***Two Pictures:*** **"Morning" and "Evening."**

SUGGESTED SCRIPTURE READING: Mark 1:23-38. Matt. 14:15-23.

SELECTED HYMNS: "I love to steal awhile away."—P. H. Brown. "Lord, in the morning thou shalt hear."—Isaac Watts. "Behold the throne of grace."—John Newton. "Lord, when we bend before thy throne."—Joseph D. Carlyle. "My dear Redeemer and my Lord."—Isaac Watts.

SALUTATION (or Call to Worship): "Blessed are they that dwell in thy house, they will be still praising thee."

INVOCATION PRAYER: Almighty God, our heavenly Father, we thank thee for the means of grace. We bless thee for the ministry of prayer and the priceless privilege of communion with thee. May we this morning have that lowliness of spirit which will permit us to enter into the vast inheritance of thy grace. May we lay aside all feelings of pride and self-sufficiency. Help us to come to thee like thirsty pilgrims who have found the springs. Wilt thou graciously give us the water with thine own hands. Unveil to us the glory of Jesus Christ our Lord. May our souls be kindled into new surprise as we contemplate his sacrificial love. May his truth gleam upon our eyes with more attractive radiance. May his statutes be our delight. Forgive the guilt that clings to us even while we pray. Break the evil habits which hold us in bondage. Help us to leave behind the things that spoil our peace. Help us to carry forward the things which will aid us in seeking the likeness of our Lord. And make us here and now tenderly mindful of one another. May we not forget our brother in seeking thy salvation. As we are companions in need may we share together the riches of thy grace. May thy Holy Spirit bind us together as a fellowship of saints who have one Lord, one faith, one love, one service. Forgive us our sins. Cleanse our hearts. Exalt our aims. And accept us all. We ask in the name of Christ our Lord and Saviour. Amen.—H.

THE SERMON

TITLE: ***Two Pictures:*** **"Morning" and "Evening."**

TEXTS: "And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed." Mark 1:35. "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." Matt. 14:23.

THE SERMON OUTLINE

INTRODUCTORY: If it were possible to arrange in some gallery the many scenes from the life of Jesus, it would be a display well worth seeing. The great gallery of these matchless scenes would embrace such a variety of subjects as would disclose the deepest sufferings and the highest joys of the heart. But one of the many departments would have written over its entrance the word "Prayer." Passing through this doorway into the great salon of scenes divine there would be two pictures here that would catch the eye and rivet the attention. For upon entrance into this department of prayer, one could not help but feel the tremendous emphasis Jesus placed on praying.

In many of the pictures in this collection of prayer, there would be seen the solitary figure of a man, going "apart to pray." And in the picture all would seem solitary and undisturbed, "far from the busy haunts of men." But two of these pictures stand out so boldly among the others, that they at once demand interest. We look to see the names of the pictures. Under one is written "Morning," under the other is written "Evening." While we stand in the gallery of prayer, look at these two pictures.

I. Morning. "And in the morning rising up a great while before day, he went out and departed into a solitary place, and there prayed." Look at the picture. It is yet dark, a great while before day. He is leaving the city, and wending his way in the dark hour before day through the streets of the city, while all the city is asleep. We look again at the picture, and can scarcely see, as the first gray of the dawn appears, the lonely figure of a man in prayer. Yonder asleep is the city. And in that hour, a great while before day, a lonely figure is prostrate in prayer. The dawn is breaking, the sky is becoming gray, and yonder is the lonely figure. Already the tops of the mountains are taking on color, the placid Gennesaret is reflecting on its bosom the glory of the advancing day. And still yonder the lonely figure in prayer. What did it mean for him?

1. It meant preparation for the day's toil. For the task of the day he must be ready. As he viewed the day in prospect, with its task and toil, he must be ready against its every demand, and finds his best preparation in the sweet communion of the hour a great while before day.

2. It meant strength for the day; for the day and its demands. There must be strength and courage and hope; vigor for the attack, and strength to perfect it. So, like him, we must seek this early hour of communion and lay up a spiritual reserve against the day and its demands, and out of this prayer secure our daily strength.

3. It meant that he found and gave to the day a tone-spirit. Every day has its atmosphere, its tone-spirit. Each day has its color. Some are called blue Mondays, some are called black Fridays. But he had none of these, for every day had a tone that was ringing true, a color bright and lustrous, a spirit invincible.

Another look at the picture. The city is wakening up. Everything is astir. Up and down the streets go the disciples, looking for Jesus. They cannot find him. All join in the search. Yonder Peter, who knew every road and by-path to the lake, comes out of the city with his companions. And still, outlined against the sky of the glorious morning, with its light

already covering the hilltops with silver, is seen the solitary figure of a man in prayer.

II. Evening. "And when he had sent the multitudes away, he went up into the mountain apart to pray; and when the evening was come he was there alone."

Look at this picture of prayer, it is marked "Evening." Look again; there is a mountain, there is a lonely figure, that same companionless man. It had been a busy day. The shore of the lake had been crowded with men and women and children. They had come to see and hear this prophet mighty in word and deed. They had been hungry and he had given them a bountiful feast with five loaves and two insignificant fishes. He urges the disciples to go away and leave him for awhile.

Then up the mountain, whose great, long shadow the receding sun is casting, goes that solitary figure. The disciples are far away in the boat, the last of the multitude have gone and there looms up in the evening glare, with great long shadows all around, this solitary figure going up the mountain.

Now the shadows lengthen; the last rays of red have faded and only the evening glow remains. The bosom of the lake is golden, and in its face are mirrored the peaks of the surrounding hills. It is quiet and still. No sound save the gentle lapping of the waves on the shore. While the day is dying and the glow is fading, there is the solitary figure absorbed in prayer. What did this evening prayer mean for him?

1. It meant a recognition of God's part in the day. The day's work was done, and no part of it, nor any of its success or blessing, but that he thanks the Father for the help from above. So must we, with every closing day, thank him for his part in the work of life and give to him the glad recognition of a loving child.

2. It meant a request for the Father's blessing upon the work of the day. No matter how unpromising the day's task may have been, the Father can bless the faithful performance of it all and make it a great success. So every day can have its pledge of success by seeking upon the task performed the blessing of God, and he can make each day the best.

3. It meant a great thanksgiving for the privilege of service. Here was our Lord thanking the Father for the opportunity of service. To be a servant of the Most High is no small honor, and well might the servant thank his Lord for the honor of the service of the day. No day is good without this evening communion when he who looks down from the stars can bless his grateful child.

Once more we look, already the night is at hand. The glow in the west is gone, the sky is sparkling with stars soon to be hidden by the fast gathering clouds of a coming storm. And there on the mountain, in the quiet of the dying day and the glory of the night, is that same solitary figure in prayer.

These two pictures in the collection of prayer are so appealing. In each a solitary man praying. In each the lake near by. In one the darkness and then the glory of the coming day. In the other, the glory of the dying day and then the darkness of the coming night.

What is the lesson? Let each day begin with prayer and end with prayer. And every day will be good, and every day will be successful, and

every day will have its song, and every day will have its tone-spirit clear and true, and this solitary communion will seal its best intents.—J. H. T.

COMMENDATORY PRAYER: Lord, teach us to pray. Teach us the spirit of prayer. Give us the sense of need and the desire to pray according to our need. Both these graces are gifts that must come from thee. May prayer become to us an increasing resort and an increasing delight. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

OFFERTORY PRAYER: For every good gift we thank thee, the Giver. May the grace of our Lord Jesus Christ be with us all, and accompany these our gifts to make them strong for good. In his name we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

If we would pray well we must pray early.—M. F. S.

Christ had no conveniences for securing quiet but he made them. The hill-top was his chamber, and darkness his bolted door.—R. G.

Jesus in Secret Prayer: I. The bearing of this fact on himself. II. The bearing of this fact on us. 1. If Jesus prayed it is neither unscientific nor unbecoming in us to pray. 2. If Jesus prayed no disciple can become so strong or holy as to be beyond the need of praying. 3. Prayer has positive power with God and is more than subjective influence. 4. If Jesus prayed, all ought and need to pray. 5. Having the name of Jesus to plead, every one may be assured of being heard and answered.—D. C. H.

Secret Prayer: The nature and grounds of this duty. I. The precepts of the Scripture. II. The example of Jesus. III. The practice of saints in every age. IV. It is an important and indispensable part of true religion.—J. T.

CHOICE ILLUSTRATIONS ON THE THEME

Prayer and Power

The dweller in Toronto wakes up in the morning and wants a light to dress by. He presses a little switch and his whole room is light as day, and it is Niagara which does it for him. He goes to his bathroom and wants to heat some water for washing or shaving; he presses another switch and once again Niagara supplies his need. He wants to talk to some one in Montreal or Chicago, cities hundreds of miles away; he rings a bell, and Niagara carries his messages for him. He boards one of the trolley cars, and Niagara carries him quickly and safely to his office door. Niagara is an almost exhaustless source of power. There is another source of power we need if we are to get through life worthily, and that is moral power, and we have a Niagara of that kind of power in Christ gained through prayer.—J. D. Jones, D.D.

Prayer the Secret of Growth

In many senses the root of a plant is the most important part of it. Men do not see it. It is hidden away down under the ground. Yet in the dark it works away, preparing the life that grows up into the plant, and shows itself in trunk and branches, leaves, and fruit. So it is in the Christian life. It is not this secret prayer that men see. Yet it is in the closet that the roots of this life grow.—J. R. Miller, D.D.

Pray and Work

Carl Metz, the captain of industry and friend of the workmen in South Germany, once went by the ruins of a Carthusian monastery with a friend to whom he said: "Do you know why this monastery went to pieces the way it did?" The man gave different reasons, none of which was satisfactory. Metz then said: "I will tell you the reason with few words: in the monastery they finally prayed, but no longer worked; therefore it went to pieces. The factories will fare no better if master and men work, but do not pray." *Ora et labora,* pray and work!

Breathe to Live. Pray to Breathe

Sadhu Sundar Singh, an Oriental Christian who has been attracting attention from the whole Western Christian world, was speaking in St. Bride's Church, London, on "Prayer," when he used this novel and interesting illustration. He said that sometimes when he had been sitting beside a river he had seen fish come to the surface as if to breathe, and that he had been told that they could not live near the bottom of the river without coming up now and again to breathe. So he said it was in the world where we were working hard and with many affairs. It was necessary for the soul to breathe. It must come up into a spiritual atmosphere of prayer and communion with God or it would die in the depths.

Prayer Sweetens the Day

It is sometimes urged that prayer is mysterious. So is everything, if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force is. Gravitation is a mystery. Nobody knows what gravitation is.

Nobody knows what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical the very wisest men are not able to say. We know just one thing, that by dropping sugar into the coffee the coffee is sweetened. For most of us that is enough.

We know that by dropping a prayer into a day we sweeten the day. How this is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or flight of prayer? Why should we not be as reasonable and practical in our religion as we are at the dinner-table?—Charles E. Jefferson, D.D.

PASTORAL PRAYER: O Thou Almighty Lover of men, who art very pitiful, Father of mercies, and rich in love to all that are in necessity, hear us as we bring before thy throne of grace the tender thought of all humanity. Remember all who are in affliction, in error and sin; all

who are demented or possessed; all who are faint-hearted, or sick, or in captivity. Give them assurance of thine ever-present Providence. Comfort, console, and strengthen them. Restore and liberate them in thy time, O Lord. Remember all who are in prosperity, who have much of the world's goods and wealth, and help them to answer the cry of the needy, the hungry, and naked, understanding the greater treasure of love in Jesus Christ. Remember those who know the truth, and live in its blessed freedom, that they may be steadfast therein, enlightening others, and being an example unto all. Remember all widows and orphans, all who are desolate, forsaken, and heavy-laden with the burden of anxiety and grief. Bless all who remember them, and help all who help them. Be with the lame and the blind, the broken in body and spirit, the dumb, and the stricken in mind and understanding. Let them lean upon the Cross of Christ; and do thou raise up many who will go where these cannot walk; and say what these cannot speak; and be as eyes to them when they cannot see the way before their feet. O Lord, have mercy, and bless thy sorrowing children everywhere.

Remember the young, and preserve them, that they may be true men and women, witnesses of thy loving care. Be with the aged, whose light is growing dim, whose hopes are burning low, whose day is dying towards the setting sun. Fold them about with peace, and give them a deeper trust in thee and an earnest expectation of the life that does not perish in thine undying love. Remember all who labor with their hands, even to the poorest who tries to do his day's work well; and guide those who labor with their mind and heart, so that the fruit of their labor may be the encouragement, inspiration, and strengthening of their fellow-men. Bless all, especially, who, in pulpit or in school, in college or university, teach the truths of conduct in affairs of state; and grant them wisdom, patience and strength to influence for good all branches of our nation's life, in commerce, law, religion, politics, and literature, above all, filling all activities with the thought of thee and of Jesus Christ and his great love.

Help us to be a blessing to our neighbors in sympathy, charity, tender thoughtfulness, and gentle pity, whenever they are in need, and especially if they have none to help them, or to think of them, or to pray for them. And keep us worthy of their good thought and kind deed, on behalf of ourselves. Bless our own beloved, whom we name now, in our hearts, before thee. Keep us true to them always, in all things. Remember thy holy Church in all her branches of work and example. Keep her faith pure and her testimony true. Bless all her children, who try to give and do their best and to be ministering agents of thy kingdom. Keep our native land free and honorable among the nations. O Lord, hear our prayers, and give us an answer in thy mercy, for Jesus' sake. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *How to Make a Burden Light.*

TEXT: "My yoke is easy, and my burden is light." Matt. 11:30.

How many of you boys and girls have seen a yoke of oxen? Forty years ago when I lived in a little country village in Pennsylvania it was

a common sight to see a yoke of oxen drawing a load along the country road. They were slow but sure, and could be worked in places a horse could not go.

If you ever see a heavy ox-yoke you will be sure to shake your head and say, I do not see how that big, heavy thing could make a burden light, or how it could be easy on the neck of the ox. There is one thing that I used to see the farmer do that has helped me to understand this passage of Scripture.

Sometimes the farmer would want to move a cart, but instead of getting both of the oxen he would get but one, and after placing the yoke on the neck of the ox, he would himself take up the other end of the yoke.

Now let us get a lesson from this picture. The farmer held up the end of the yoke, and thus made it easy on the neck of the ox. The ox pulled the load and thus made it light for the farmer. The ox could not move the cart until the farmer held up the end of the yoke. The farmer could not move the cart without the ox. Only when they worked together did the work get done.

Jesus was a carpenter, and learned to make yokes to fit the neck of the ox, and by means of the yoke the burden is made light.

Yoke also means that there is a yoke-fellow. When Christ said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls," he meant that he would fit a yoke to you that would not be too small nor too large, and that he would take the other side of the yoke and then the burden would be light because the yoke would be easy.

FOR THE EVENING SERVICE

TITLE: *A Call to Heroism.*

TEXT: "Go, stand and speak in the temple to the people all the words of this life." Acts 5:20.

THE SERMON OUTLINE

INTRODUCTORY: The apostles of Christ are in the midst of persecution. An attempt is made to silence their preaching and thus stay the advancing power of the Gospel. They are cast into prison. But an angel opens the doors and bids the messengers of truth continue their work. "Go, stand and speak in the temple to the people all the words of this life."

In the word "stand" of this message is an implied summons to Christian boldness. In the words "speak in the temple" is a call to heroic action. They were called to stand at the post of duty, at the very spot where they had been arrested, at the very center of opposition. They were to speak to the people "all the words of this life." "Life" here means not the present life, not the future life, but the spiritual life, the Christian life, the new life in Christ, which was the theme of the apostolic preaching.

They obeyed. "They entered into the temple early in the morning." They went as soon as released, being back at the temple by daybreak, in

time for the morning sacrifice at sunrise. There they stood and bore witness for Christ, moved by the consciousness that they ought to obey God rather than man.

There is a call to heroism in our day. In this message and the example of the apostles we hear it: Stand! Stand!

I. "Stand" in the place of danger. The apostles had been arrested in Solomon's porch. The exclamation of their enemies was: "Behold, the men whom ye put in prison are standing in the temple." They were back in the same place. No wonder the daring of men who would go straight back to the place of their apprehension compelled astonishment. But ready for such heroic conduct should every Christian be. On the mission fields, in many lines of effort to save and serve men, there is danger sometimes to life, but more often to our peace and tranquillity; yet we should stand. Like the pilot of the burning ship guiding her to the beach; like the engineer who, instead of jumping, stuck to his engine and forced it safely through an obstruction; so should we heroically stand in the place of danger when called to it by the voice of duty.

II. "Stand" in the place of obedience.

1. The obedience of these men of God was literal. The angel said, "Go, stand," and they were found "standing." He said, "Speak to the people," and they were found "teaching the people."

2. Their obedience was very prompt. The command was, "Speak in the temple." "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

A man asking for work was bidden to take a rope and pail, draw water from a well and pour it into a sieve. The work seemed highest folly. But he continued hour after hour the long day through. As evening approached he found the well nearly dry. Then he happened to notice a bright and sparkling light at the bottom. It proved to be a ring set with a bright gem which had been dropped into the well. He had not understood before; but having been instant and faithful in obedience, he now saw the reason for the work he had been given to do. God will choose those to be co-workers with him who will do just what they are told, literally, promptly, continually.

III. "Stand" in the place of opportunity. The place where God bids us to go is the place of opportunity. The apostles found people in the temple. There they had hearers. To these hearers they carried a message, bore a testimony. Another chance to preach to the people and another chance to reach the ears of the council was their reward. In the place of opportunity let us not fear or fail to stand.

IV. "Stand" in the place of privilege. The place of danger and of obedience and of opportunity became the place of privilege. It gave them the privilege of serving God and of bringing about results in his kingdom. Duty ever enlarges into privilege. The duty of sowing the seed of the Gospel widens out into the privilege of harvesting souls. The duty of standing obediently becomes the privilege of conscious communion with God. The duty of doing hard things or dangerous things for Christ's sake brings the privilege of by-and-by hearing his "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Let us live lives that are heroic in faithfulness. Let us "stand" for

God. Let us do it wherever and whatever the place in which he put us to-day.

SUGGESTIVE TEXTS AND THEMES

Faith and Obedience: "Whatsoever he saith unto you, do it." John 2:5.

Courage the Basis of Hope: "Be strong and of a good courage, fear not, nor be affrighted at them, for the Lord thy God, he is that doth go with thee, he will not fail thee nor forsake thee." Deut. 31:6.

Looking Backward: "And thou shalt remember all the way which the Lord thy God hath led thee." Deut. 8:2.

Christ and Our Country: "Righteousness exalteth a nation. But sin is a reproach to any people." Prov. 14:34.

The Yearly Remembrance: "In those sacrifices there is a remembrance made of sins year by year." Heb. 10:3 (R. V.).

The Courage of Patience: "Cast not away therefore your boldness which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise." Heb. 10:35, 36 (R. V.).

Building and Builder: "He that built the house hath more honor than the house." Heb. 3:3.

The Faithful Household Servant: "Moses indeed was faithful in all his house as a servant." Heb. 3:5.

THE SUNDAY SCHOOL LESSON

TITLE: *Malachi Foretells a New Day.* Mal. 3:1-12.

GOLDEN TEXT: "Behold, I will send my messenger, and he shall prepare the way before me." Mal. 3:1.

Teaching the Lesson

The words we are studying were spoken to the unbelieving priests of Malachi's days, who professed that they could see no tokens of the presence of God among his people. The event announced is the appearance of that Great Deliverer who had been for many ages the hope of Israel. Concerning this "desire of nations" Malachi speaks to confirm the great expectation. It is interesting to note the characters under which the person is described whose coming is foretold. He is "the Lord," or Proprietor. Dominion is denoted. I. *The preparation for his coming.* John the Baptist prepared the way of the Lord. He did this by his singular birth. He did it by his awakening ministry. He did it by direct testimony. "He saw and bore record that this was the Son of God." II. *The time of his coming.* Suddenly, or immediately after the preparation of his way by his "messenger." How remarkably did the facts agree with the prediction. III. *The dignity of his coming.* No mere man could use such authoritative words. "He shall prepare the way before me." IV. *The special business of his coming.* He was the "Messenger of the Covenant." He came to reveal and to fulfill his own part in the gracious provision for the redemption of men. V. *The certainty of his coming.* The unbelieving Jews

doubted it. Even the faithful were despondent. The prediction is therefore attested by a most solemn assurance: "Behold, he shall come, saith the Lord of Hosts." Learn our part in the bringing in of a better day. Let us prepare the way of the Lord.

ILLUSTRATIONS

A King's Message

When the Prime Minister stands at the Bar of the House of Commons and cries: "A message from the king," everything else is held in abeyance, and the message takes first place in its proceedings. So must it be with the King's message in my soul. It must have first place because it is of first rank.—Rev. John Henry Jowett, D.D.

The Great Message

One day a beautiful young woman, named Mary, was alone, when God's angel messenger appeared and told a most wonderful secret: "The Lord is with thee, and thou art blessed among women, for God has chosen thee to be the mother of God's child, and thou shalt call his name Jesus. He shall be great, and the Lord shall give him the throne of his father David. Of his kingdom there shall be no end." Mary was surprised to be so honored and sang a wonderful psalm of thanksgiving.

God's promise came true while Mary and Joseph were in Bethlehem, the city of David.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Little Flock.*

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

I. *An endearing appellation.* 1. A flock—gathered and separated, fed and tended, defended and protected by him. 2. A little flock—little then, little now. II. *A salutary caution.* 1. Fear not want. 2. Fear not suffering. 3. Fear not persecution. 4. Fear not Satan. 5. Fear not death. III. *A cheering assurance.* 1. God is your Father. 2. He has promised you a kingdom. 3. It is his determination to give you the kingdom.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

September 22. Our Part in Making a Better World. Matt. 6:10; 28:19, 20.

(Support the church, support missionaries, do personal evangelistic work, live a genuine Christian life, obey law, be good neighbors, be just to those of other races, work for peace, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

It may be true that the willing horse gets the heaviest load, but he also develops the strongest muscles and generally gets the most oats.

The man who indulges in either grouch or graft is a goner.

When your face is toward the sunshine, the shadows fall behind you.

Capitalize your personality, but don't water the stock.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: SEPTEMBER TWENTY-NINTH

THEME: *Under the Colors* (Rally Day).

SUGGESTED SCRIPTURE READING: Ps. 60: 1-12.

SELECTED HYMNS: "There's a royal banner given for display."—Anonymous. "Marching on together in the ranks of the King."—E. E. Hewitt. "Who is on the Lord's side."—F. R. Havergal. "Brightly gleams our banner."—T. J. Potter. "Onward Christian soldiers, marching as to war."—S. Baring-Gould.

SALUTATION (or Call to Worship): "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

INVOCATION PRAYER: Almighty God, we beseech thee for all those who call upon the name of our Lord Jesus Christ in every place, who have received grace and apostleship unto obedience of faith among all the nations beloved of God. For we long to impart unto them some spiritual gift, to the end that they may be established, and that they may be comforted by the mutual faith both of them and of us. By thy mercies may they present their bodies a living sacrifice, holy, acceptable unto thee; that they may prove what is the good and acceptable will of God. Enrich them in all utterance and all knowledge, that there may be no divisions among them. We beseech thee, make thy power perfect in weakness. May these thy servants not be weary in well-doing. Help them to suffer hardship as good soldiers of Christ Jesus. Make us, we pray thee, to be their brethren and companions in tribulation and in the kingdom and patience of Jesus Christ. Make them faithful unto death, that thou mayest give them the crown of life. And may grace, mercy, and peace from God our Father and Jesus Christ our Lord be and abide with them forever. Amen and Amen.

THE SERMON

TITLE: *Under the Colors* (Rally Day).

(Most Rally Day sermons are addressed more directly to the boys and girls and young people of the congregation. They are called to enlistment for the new year of work and for fidelity to duty. Older people get the rally call as well as the young, sometimes more effectively by listening to the appeal to the young. The sermon which follows is from an English source, but all the truths and illustrations it contains can be applied as well to those who dwell under other than the English flag.)

TEXT: "Thou hast given a banner to them that fear thee that it may be displayed because of the truth." Ps. 60: 4.

THE SERMON OUTLINE

INTRODUCTORY: You know what a banner is—the broad bright flag the soldiers carry, with the royal marks and the names of battlefields upon

it. The English soldiers call their flag their "colors," and when they speak about being under the King's colors they mean they are under the King's flag.

It is a very sacred thing for a regiment to be trusted with the colors and it is a grand, solemn thing to see it done. When a regiment is to be trusted with a flag, the men are drawn up in beautiful order, and the officers step to the front, and the King presents them with the colors, and charges them to keep them safely—for the colors mean the army's honor, England's honor, the King's honor; and every true soldier sets his teeth hard and says to himself: "No! I'll die sooner than disgrace my colors!"

I. Now the Lord has his soldiers as well as the King of England. Who are his soldiers? Why the text tells us—they are those that fear him. That doesn't mean those that are afraid of him—oh, no! When a soldier says he fears the King, he means that he honors him, loves him, and obeys him. And that is what they mean who fear God. Now a child can do all that—a child can honor Jesus and love him and obey him. So you see, the Lord has little soldiers as well as great ones—and he has a banner for them as well as for others.

II. What is this banner he trusts them with? Why, shake it out on the breeze—there!—look at it!—see that crimson cross upon it!—see those words underneath it!—"He died for me: I shall live for him." That's the banner God gives his soldiers. It means standing up for the honor of Jesus—it means giving one's life to love him and serve him. You can do that, can't you?

III. What is to be done with this banner? It is to be displayed. What would you think of soldiers who kept their flag locked up in a box, only to be taken out now and then to keep the moths away? You would say that they weren't soldiers; they were merchants waiting for some one to buy their flag. Yet, do you know, there are people who do that with their religion. They keep it locked up in the church all the week, and if you met one of them in the streets or at his work and asked him he would have to say, "Oh, yes, I've got a very good religion—but I haven't it about me!" Wouldn't that be foolish? See, then, that you display your flag—and display it in the face of the enemy. You cannot read anything braver or more stirring than the way the flag of England has been shaken out in the face of the enemy and carried forward and forward still—till the enemy feared the sight of it and fled. It is easy to unfurl the colors and be brave when there is no enemy near; but that is only playing at soldiers—mere make-believe—it isn't being soldiers. When any one would tempt you to do wrong, then show your colors; let them know that Jesus died for you and you mean to live for Jesus. But when you do this you must expect great opposition.

IV. The fight is always thickest round the flag. Soldiers tell me that though their regiment had marched up to the foe in beautiful order, bristling with steel—before very long in the struggle and confusion they found they were all fighting somewhere around the flag. It was the flag the enemy wanted to capture, and therefore it was round the flag that the hottest strife took place. You will find it the same when you show your colors—when you determine to stand up for Jesus, then the real battle of soul will begin. But stand you for the Lord and the Lord will stand for you: He

will not leave you or forsake you, but will give you the victory—for he is all-mighty.

V. Why should you display your colors? "Because of the truth"—for the sake of showing the true side and showing that you are upon it. In the confusion of a battle the soldiers sometimes do not know in which direction to strike out. Then they look for their flag—and fight their way toward it. And it is very often the case that a boy or girl does really wish to know how we get to Jesus, and would like to ask, but doesn't know who to ask. Oh, if you would only show your colors! then they would know which side you are on—and would come on that side, too. There's many a one wants to come to Jesus, but doesn't know how to do it because somebody else is hiding his colors. Display your colors and stick to them.

There is a great church in Paris where they keep the flags that were captured in war, and one of these is pointed out as a flag captured from the English. It pained me very much to see that flag in a foreign land. But oh! it pains Jesus far more when he looks over the names of men and women who once attended church, or boys and girls who once went to Sunday school, and then asks: "Where are these?"—and the answer has to be given: "They have gone away from thee!—the enemy has captured the banner thou gavest them to keep!" Display your banner and stick to it all your life.

What is done with these banners at last? They are hung up in God's house in honor. Some time ago there was a grand to-do in the old Cathedral in Edinburgh. The Commander-in-chief of the army had gone down to be present when the old banners of the Scottish regiments—tattered, bullet-marked and blood-stained, but glorious still—were hung up in the sanctuary. There they are to remain—in the temple of peace—with praises and prayers wreathing round them—may be till wars shall cease from the earth. Keep your banner and honor it, and one day Jesus will give the command,—"Fetch up the colors!" Then like another good soldier, you will be able to say: "I have fought a good fight; I have finished my course; I have kept my flag—henceforth there is laid up for me a crown of righteousness which the Lord shall give me."—J. R. H.

FURTHER THEMES FOR DEVELOPMENT

TITLE: *The Central Principle of Our Rallying* (1).

"Unto him shall the gathering of the people be." Gen. 49: 10.

I. The church owes it to Christ to make him the central thought in its autumn rallying.

II. It owes this to men whom it tries to gather together, for Christ is the only real hope it can offer them of a better life now, or in heaven.

III. Christ has, in fact, already conquered the general approval and reverence of men, and to enthrone him is the Church's best hope of popular success.

IV. The church brings men consolation, encouragement, revival, and real joy by bringing them to Christ.

TITLE: *Rallying to Hear and Heed God* (2).

"Incline your ear, and come unto me." Isa. 55:3.

Coming to God's house is not always coming to God. The Temple was no better than Mount Gerizim unless God was worshiped "in spirit and in truth." Our text suggests what is essential would we really draw near to God.

I. We must hear God's call. The assembly is chiefly useful in making us realize that God is here and is calling us. We may hear the call of the church, of our friends, of our old custom gladly resumed after vacation, and even of an opportunity to do good, but yet not realize that God is here and wishes to meet us.

II. We may realize the presence of God, but not his command. To "incline our ear" to him is to assume the spirit of obedience. This is quite as important as the realization of God's presence.

III. We ought to have so clear and intelligent an idea of the needs of men—ourselves and those about us—that we shall leap to the thought that God is near and ready to help, and only ask his direction to take up joyfully the work of relief.

TITLE: *Rallying in the Spirit of Prayer* (3).

"O thou that hearest prayer, unto thee shall all flesh come." Ps. 65:2.

Our coming together is an external, visible act, and its essential value must be in the inward spiritual act which goes with it, and what differentiates this from other assemblies is that at its heart is prayer.

I. We reopen church buildings after vacation as we open schools or our houses from which we have been absent; but we especially reopen the church in the thought that God is specially there, which is true only when we seek him in believing prayer.

II. We greet our fellow members, glad to see them again: but our special gladness is that they came to enable us to secure the Lord's promise to united prayer.

III. We arrange our plans for a new season of church work, pastor, good women, Sunday school, and all; but our confidence is in the God who gives the increase, and is reached directly by our prayers.

IV. Some of us come gladly because we have had the comforting rest of the sanctuary for hearts weary and sad, and our joy is that to the comfort of secret prayer we can now add the comfort of the united prayer of God's house.

CHOICE RALLY DAY ILLUSTRATIONS

The Rally Aim

It is to bring together all the forces of the church which have been more or less scattered during the summer.

It is to enter upon plans for aggressive work in every phase of the church's life.

It is to present a definite plan of education in the instructive departments of the church's work.

It is to secure the help and coöperation of each member in carrying out the work planned.

The Control Lever

Now and then an accident occurs on a railway which has only one explanation—the man in charge of the levers has failed at the proper moment to guide the wheels of the train on to a safe siding, or having set the switch in favor of a previous slow train, he fails to change it when the express approaches. There are certain "switch moments" in the lives of all of us, when the far future depends upon the instant decision. Life is full of cross-overs and derailing devices, all of which require constant attention if moral safety is to be preserved or true achievement won. Life is not a straight track: it is as complicated as the system of rails at a junction. We need ever to watch and pray.

And Rally Day is a good day to resolve to do both, and also to work.—H.

Sound the Assembly

The military "Assembly Call" is in use in the United States army. The notes can be had from any band or music store. Let the chorus be led by a bugle. After singing, the bugler might repeat the chorus alone. The verses can be sung to the tune "Wesley," or some other of the same meter.

Sound the "assembly"! The hosts are returning;
Their hearts with new fervor and loyalty fired;
See, on the hilltops the watch-fires are burning,
The furloughs of summertide all have expired.
Bugle: O come back, come back to work,
And let no true soldier shirk;
For the call is to all,
Come to work, come to work!

A Good Start

"September Sabbath school resumption is like sliding on a toboggan—the better start you get the farther you will go. Observe Rally Day, invite old friends and new, and make it one of the very most important occasions of the year. Its observance seems absolutely essential to the restoration of the power and united action so largely lost through separation. Begin to enthuse over the school four weeks in advance and work up to a fine climax on the last Sabbath in September.—H.

Rally Day Hymn

God bless our Rally Day—
Let hearts be light and gay
At this glad hour.
Now joyously we sing,
Making the arches ring,
As grateful praise we bring
For strength and power.

Sing it to the tune "America."

Building Walls

"Behold the walls of Sparta" (or some such place), said King Somebody as he pointed to his soldiers, "and every man a brick." In the history of Israel if every man had been a brick instead of a gob of mud, Nehemiah had not been in Babylon and no occasion for any sorrowful and painful come-back and restoration. No city or nation needs any other walls than a population true to God. America will owe her preservation not to the machinery of death but to the piety of her men. Nehemiah's men returned to carving stones, erecting walls, and piling battlements. American wall-building consists in carving character, erecting righteousness, and piling godliness. And "every one to his work." You mother to work with your girls, you father to work with your boys, you employers to work with your men, you everybody to work with your neighbor. All working together with Him to make American citizenship synonymous with manliness, goodness, and truth. Some of us are hard at it in Sunday schools, in Y. M. C. A.'s, in missions, and on street corners. But, alas, some are loafers and shirkers on the job. They build neither walls nor worm fences. They however often have a great deal to say about what ought to be done and how to do it. Nehemiah was burdened with some of that sort also. Blessed is the man who finds his work on America's walls and is helping to make every man a brick. 2 Cor. 6:1; 1 Cor. 3:9.

Rallying to the Colors

In the dark days of the Civil War when blood and treasure were being poured out to preserve the Union, and the North was straining every nerve to put an end to secession and slavery, among the lyrics that greatly stirred the hearts of Northerners was the song, "Rally 'Round the Flag!" The songs of a nation are always a potent influence in shaping its developing life, and this song, though its particular occasion has passed by, may still appropriately be sung as the slogan of a great people's better life.

Every growing nation has noble causes on hand which call for rallying in their defense. The zeal of many excellent people is apt to grow cold in the support of any great public or social interest and the necessity of periodic rallying of forces for its sustentation accordingly appears. The old cry of the color-sergeant in advance of his company while carrying the battle-scarred flag into the midst of the carnage, "Bring up the men there!" needs to be repeated again and again in church and society, for there are always laggards who straggle in the rear when the sharpest conflict is going on or who refuse altogether to come up to the help of the Lord against the mighty.

RALLY DAY TEXTS AND THEMES

Go Forward: "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." Exod. 14:15.

Carry On: "Occupy till I come." Luke 19:13.

Rally Day Gladness: "And there was great gladness." Neh. 8:17. I. Their gathering. II. Their feast. III. Their gladness.

Rally Day Roll Call: "God put it into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned," etc. Neh. 7:5.

The Man for the Gap: "I sought a man," etc. Ezek. 22:30.

The Firing Line and the Base of Supplies: 1 Sam. 30:24.

Rally and Work: "So we built the wall." Neh. 4:6.

Rally Day Under Nehemiah: "And all the people gathered themselves together as one man into the street that was before the water gate." Neh. 8:1.

Samuel's Rallying Day: "Come, and let us go to Gilgal, and renew the kingdom there." 1 Sam. 11:14.

How to Win Victories: "I will go in the strength of the Lord God." Ps. 71:22.

The Call for United Effort: "Come, let us build up the wall." Neh. 2:17.

Christianity Aggressive: "Go." Matt. 28:19, 20.

God's Heroes: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

An Old Testament Rally Day: Neh. 9:32-38.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A True Fish Story.*

There had been a great storm out at sea. The ships tossed about and far down under the waves the fish and the clams, the lobsters and the crabs, and all the animals who live there wondered what in the world had happened. For weeks at a time life goes on calmly down there under the sea in that magic land. Of course the crabs and lobsters will quarrel and the fish play tag with each other and the one who is caught is—what do you suppose—eaten up! But when the great clouds blacken the sky far, far above the sea, when the winds begin to howl and scream then the battle begins in the world below the waves—seaweed, shells, crabs, fish—are tossed about together, whirled round and round in the water, and finally many of them are carried up on the hard sand beach.

The storm is over, the sun shines again, the sea is calm, but on the beach lie the poor clams and starfish and mussels. Perhaps they can hear the little waves lapping on the beach, but the deep, deep waters they love are far beyond their reach. "But don't be discouraged," says the starfish, "we can still eat!"

An old sea clam is lying there very quietly; once in awhile he opens his shell a little way, but the air is so hot and dry that with a discouraged snap he closes it again. Near the clam are two starfish. With their feelers they search around for the waving sea grasses of their old home, but bang! instead they hit the clam. Hour in and hour out the starfish suck at the muscle of the clam, one on each side. The sea gulls fly overhead, the tide ebbs and flows, but the starfish suck on. At last the strong old clam has to give in. He cannot stand a second longer that steady pulling of those soft starfish. The clam shell springs open and the starfish have a delectable meal.

Boys and girls be starfish in the world. Don't be discouraged when the sky is black and the storm comes—suck on! Do you know that a strong man could not open that clam shell by the force of his hands pulling on it—but a little starfish could! Often the things we have to do seem as impossible as the opening of the clam shell—remember the starfish, suck on!—K. S. Hall.

FOR THE EVENING SERVICE

TITLE: *Our Own Church: What Can We Do for Her?*

TEXT: Ps. 122:1-9.

THE SERMON OUTLINE

INTRODUCTORY: In any church it is not right for us to be narrow and selfish and center all interest on ourselves. Yet since most of the work we are to accomplish for Christ must be done in the community in which we live and in the church where he has cast our lot, it becomes in the highest sense right and commendable for each Christian to love and serve his own church. We may and should give to missions, interest ourselves in philanthropic undertakings and have a wideness of vision. But those are likely to be the best Christians and more useful to the world who love best and serve first their own local church.

I. Our own church, what is it to us? It may be a large church with fine building, big Sunday school, vigorous societies and many inspiring features. It may be a small church, working some neglected spot in God's vineyard, holding up the banner of the cross in some sparsely settled country district, or struggling amid adverse circumstances. But in either case it is "Our own church," our church home, our appointed place of worship and labor, and it is right for us to love it. The church is the bride of Christ. If we want to please the Bridegroom let us treat his bride well.

Let us not forget, either, the educational value of the church. Aside from its chief value, in spiritual directions, the church is a great educator. Few realize how much they get of musical education by their attendance at church, the hearing of good music, the having to sing and take part in the service of praise. We send our children to college to get an education. They get it largely by listening to lectures by professors eminent in special lines. Few of us estimate as highly as we ought the educational value, from a literary standpoint alone, there is in year after year hearing the excellent sermons and talks and addresses of ministers and other qualified workers who preach or teach. People set a very high value on social advantages; yet few realize fully the great boon the church is to them and their families socially—the social training they get by mingling together, the delightful friendships they form, and the large satisfaction the church brings to them in this direction. Of course infinitely more important than any of these is the spiritual value of the church. It is a saving agency to us and to our children. It is the spiritual mother of us all. We get impulse from her services, comfort from her ministries, many helps heavenward, and large opportunities for Christian usefulness. Let us each value our own church more. That is a truly good and wise thing for us to do.

II. Our own church, what can we do for it?

1. Can we not give more to its support? The whole amount given to missions, church support, and general church work last year by all denominations averaged only a few cents per day per member, less than the cost of a cigar or a glass of soda water. Is it not possible for every man, woman, and child to increase at least by a little the gifts to the church this coming year?

2. Can we not love it more? Think more about it, be more enthusiastic in its service? A happy pastor has just written to a friend regarding a young wholesale merchant in his church who "talks up" his church and pastor almost as much as he does the boots and shoes he sells, and urges his customers to come and hear his minister. Another openly in a precinct caucus said to a friend, "Professor, you have just moved into our neighborhood, and I want to invite you to our church."

3. Can we not be a little more loyal, excuse the faults, and complain less when things go wrong? If we could all be present when the officers are wrestling with problems of finance and management, we would have more sympathy and less tendency to criticize.

4. Can we not be quite a little more hospitable? Always say "Good morning" to those sitting next to you in the service. Tarry about the door and give people a welcome. Invite visitors to your seat. They are strangers. You are at home and can easily find another sitting.

5. Be more ready to take responsibilities. Say as a young man we know did to his pastor: "I am done declining." He had decided to do whatever he was asked to do.

6. Find work without waiting to be set at it. If you see something that ought to be done, bear in mind that the fact that you see the need is the very indication that you are the one to meet it. There is unlimited opportunity. The features of work are many. The societies are many and varied. The chance for talent of every sort is wide. Let each one resolve to do the very best for Christ and his church in this present, passing season.

THE SUNDAY SCHOOL LESSON

TITLE: *Significance of the Exile and the Restoration* (Review Lesson).

GOLDEN TEXT: "The lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Ps. 103:17.

Teaching the Lesson

The exiled Jews were not treated as slaves, but as colonists. There was nothing to hinder any of them from rising to highest positions in the state, or holding most confidential offices under the rulers. The exiles increased in numbers and wealth. They observed the Mosaic law. They kept the distinctions of rank among themselves. They preserved their genealogical tables, and were at no loss to know who was the rightful heir to David's throne. They had neither place nor time of national gathering,

no temple, and offered no sacrifices. But the rite of circumcision and the laws concerning food were observed. Their priests were with them. The captivity was a period of change in the vernacular language of the Jews and in their national character. The people who returned were remarkably free from the old sin of idolatry. A great spiritual renovation, in accordance with the Divine promise, was wrought in them. A new and deep feeling of reverence for the letter of the law and for the person of Moses was probably a result of the religious services which were performed in the synagogues. It is quite sure that the erection of synagogues in various cities had its origin here, during the captivity. It may well be said that the teaching of Moses was established as the basis of national life through the exile experience, also that steps were first taken toward the formation of the canon of Scripture. Jewish society was molded into a shape which succeeding centuries may have modified but did not essentially change. During this period the Judea of the days of Christ came into being. Within this period the forces that opposed Christ and those that rallied to his side had their origin. This period saw the rise of the parties, which afterwards became the sects of Pharisees and Sadducees. In it was laid also the foundation of Rabbinism. It fixed the attitude of the Jews toward the Gentiles. It put the priesthood in the way of supreme authority. It gave birth to the Samaritan schism. There is another fact, that a new impulse of commercial enterprise was implanted in them and developed in the days of the dispersion.

ILLUSTRATIONS

Discipline of Men and Nations

In the great chariot race chapter in "Ben Hur," when the Roman Messala malevolently cuts with the whip the spirited horses of his enemy and competitor, the strength required on the part of Ben Hur to restrain the frightened, indignant animals was something almost superhuman. "Where got Ben Hur the large hand and mighty grip which helped him now so well?" asked the novelist. "Where but from the oar with which so long he fought the sea." "And what was this spring of the floor under his feet to the dizzy eccentric lurch with which in the old time the trembling ship yielded to the beat of staggering billows, drunk with their power?" he asked again. The answer, of course, is evident. The Jew was being schooled while in slavery to better do the work which he was later to face in life.

Discipline Brings Reward

When Michael Angelo had finished his "Moses," the statue was, in a sense, only a fragment of the block out of which he had hewn it. Yet, balancing every piece that had been struck off, a something had been added. Discipline brings reward, whether of individuals or nations. Israel's exile was a discipline.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Law of Benevolence.*

"Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors." Exod. 22:29.

I. *This is a command.* This command is found among sundry laws given by Moses. It stands on an equality with laws forbidding murder, thievery, and violation of the Sabbath. It is therefore just as obligatory, as binding as these other laws. We do not usually take this view. We think of giving as something entirely voluntary. Yet Moses tells us we are as obligated to give to God's work as to keep the Sabbath or to abstain from theft or manslaughter or murder. II. He furthermore advises *that there shall be no delay in bringing the offering.* There is to be no hesitation, no procrastination. The gift was to be brought at once. The needs of God's kingdom are great and urgent and will not admit of any delay. III. *Delay means hindrance to God's work.* It means inconvenience to his servants who are worthy of their hire. It means suffering for those who are truly his wards. Every call for benevolence represents some one's urgent need. IV. *God laid down the principle of giving, that pressing need might be relieved.* He wants no delay in the amounts contributed that they who are needy may not wait in their need. Every call God makes represents a cry of distress or an emergency in the lives of many people. Here is a striking illustration of this principle—"Say not to thy neighbor, Go and come again, and to-morrow I will give; when thou hast it by thee." 1. It is unmerciful to put off our neighbor when he is in want. It is wrong to delay when God brings to our attention some urgent need. 2. There is another reason why there should be no delay. The longer we withhold the gift the more are we tempted to keep it. In the "Ethics of the Dust" John Ruskin says, "Every other temptation is at last concentrated in this: pride, lust, envy, and anger all give their strength up to avarice. The sin of the whole world is essentially the sin of Judas. Men do not disbelieve their Christ; but they sell him."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

September 29. How Can the Young People's Organizations in Our Church Work Together? 1 Cor. 3:4-9; Rom. 12:10-12.

(How many young people's organizations are in our church? What is each of them doing? How prevent duplication of work? How plan a comprehensive program? How coöperate with them all? How help them?)

SUGGESTIVE BULLETIN BOARD SLOGANS

A sunny temper gilds the edges of life's blackest clouds.

True wisdom is to know what is best worth knowing, and to do what is best worth doing.

Whatever God will have us to do he will help us to do.

Look your difficulties in the face and they will begin to run.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: OCTOBER SIXTH

THEME: *The Transfiguration Vision* (Holy Communion).

SUGGESTIVE SCRIPTURE READING: Luke 9:28-45.

SELECTED HYMNS: "Lord Jesus, on the holy mount."—John Anketell. "Break thou the bread of life."—Mary A. Lathbury. "Bread of the world in mercy broken."—R. Heber. "By Christ redeemed, in Christ restored."—George Rawson. "Dear Lord, amid the throng that pressed."—Sir Edward Denny.

SALUTATION (or Call to Worship): "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

INVOCATION PRAYER: O thou who wilt not let us go, but art fighting at our side in every struggle against sin and temptation, give us the sense to feel thy nearness in this Communion Hour. Lift us out of the maze of time and change into the calm eternity where thou dwellest and art for evermore. The joy of conflict has passed away and the burden of our weakness presses heavily upon our spirits. Refresh us with a foretaste of the life that is hid with Christ in thee. Be with us still when this hour of fellowship is gone. When clouds and darkness close around about thee and hide thee from our mortal sight, may we yet believe that righteousness and justice are the foundation of thy throne; and though we cannot see thee, help us to feel that underneath are the everlasting arms. Make us courageous in the fight against evil, patient in tribulation, strong for the right, rejoicing in hope. And grant that finally we may win our way past the Cherubim and eat of the Tree of Life which is in the Paradise of God. Through Christ our Lord we ask. Amen.

THE SERMON

TITLE: *The Transfiguration Vision* (Holy Communion).

TEXT: "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain," etc. Luke 9:28-37.

THE SERMON OUTLINE

INTRODUCTORY: Very blessed is it to belong to Christ's Inner Circle of trusted ones. Jesus took three of the Twelve up to "the holy mount," there to behold his glory. In like manner he invites us to-day: if we be willing we may enter his inner circle. Let us therefore go reverently up with Jesus to the Transfiguration vision. The while that we meditate at his table what are that vision's messages to our own souls?

I. Prayer and Transfiguration. We behold the Master absorbed in prayer; and just while he is praying the fashion of his countenance is altered, his very raiment becomes dazzling white with heavenly brightness. Ah, it is in the deep communion of prayer that the soul draws nigh to God, beholds spiritual realities face to face, and is "changed from glory to glory, as from the Lord the Spirit."

Be this our beatific experience to-day!

II. Purpose of the Vision. The supreme hour draws near to Jesus Christ; this glory upon the "holy mount" is preparation for Gethsemane and the mount that is called Calvary. God thus graciously strengthens the human soul of his incarnate Son for the hour of anguish unutterable which approaches.

Thus does our heavenly Father deal with us who love him. Never the sudden temptation too hard to be endured, but conscious or unconscious preparation for the coming trial. "As thy day is, so shall thy strength be." In some way preparation is granted to the soul that is to be tested. Let us draw encouragement, at this memorial feast to-day, for whatsoever trial may be appointed to us, as we see God's gracious dealing with his own Son.

III. The Name of the Mountain. Who knows what "high mountain" that was which Jesus and his Three climbed up to that exalted experience? Was it Olivet, as early tradition asserts? Was it Tabor, as many have believed? Was it snowy Hermon, as most now hold? Which of these mountains shall we climb to find for ourselves the vision? Nay, none of these. It was to the Mountain of Communion and Consecration that Jesus climbed; it was there he saw the vision and was glorified. And it is on those same sublime heights that we may be transfigured, if ever or anywhere at all.

Come, let us go thither in company with Jesus to-day!

IV. Christ's Shining Companions. "Behold, there talked with him two men."

They were still "men," though they had passed from the earth ages and ages before. Eternity shall never change us from our humanity, though we be transformed. And Christ himself abides in his glorified humanity, one with us eternally.

The two men were "Moses and Elijah." What doors that are shut on earth because of our sins are opened to us in eternity! Moses could not enter Canaan—yet here he "stands with glory wrapped around, on the hills he never trod." And here is Elijah, too, come back to revisit the land of his love, from which he ascended in fiery chariot with flaming angel guards so long ago. He still loves Israel, longs for her salvation, and now at last sees how the sinning nation may and can be cleansed from all sin. Yea, both the Law and the Prophets, in the persons of their chief representatives, are come here to "speak of the strife that won our life, with the immortal Son of God." For it is concerning his coming death "which he is about to accomplish at Jerusalem," that Moses and Elijah are speaking with Jesus: thus testifying that both the Law and the Prophets point ever to the Cross of Christ. The death of Jesus is the center and heart of the Bible, as of this Sacrament.

V. The Struggle with Sleep. "Peter and they that were with him were

heavy with sleep." Splendid visions to be seen, yet earthly drowse settles down upon their souls.

And this is still our weakness and our woe. Truth and beauty and holiness and all spiritual splendors surround us, even as the transfiguration glories of the Son of God beat upon the dull eyes of the drowsy apostles; yet we remain unaware.

> "Not only about our infancy
> Doth heaven with all its splendors lie;
> Daily, with souls that cringe and plot,
> We Sinais climb, and know it not."

Surely, at this sacramental feast our spiritual eyes should be awake, that we may enter into the deep things of God!

But we find a remarkable marginal rendering of verse 32 here in Luke: *"having remained awake* they saw his glory." They were heavy with sleep, but they fought it off. In spite of their sluggish bodies they remained awake; and thus they won great reward, for they beheld the supernal glory.

How this heavenly challenge comes to our dull souls! If, in spite of our drowsy dispositions, we fight off the temptations to sloth and spiritual slumbers we shall see the great vision, shall share in the splendors of Christ's transfiguration glory.

VI. Mountain Visions and Valley Service. The three rapt disciples desire to remain in this place of exaltation; but Jesus has work for himself and for them, down yonder in the low-lying valleys where suffering people throng. The disciples must follow their Master down from the mountain of vision into the valley of humble ministries to human need.

Some of us may long to abide up here on this mount of spiritual privilege and precious communion with the unseen world; but work for the lost world waits for us down there, and we must go!

The three apostles were exhorted to tell no man the vision; they were not to gossip about it, as concerning some strange phenomenon. But they were to take that vision down with them in their heart of hearts; and, inspired by it, they were to work all the harder and more faithfully because of the glory they had seen. So likewise we, our hearts burning within us as we go, are to turn from the divine experiences of this sacramental vision of Jesus, his glory and his grace, and go down into the valley of consecrated toil; yet always to cherish in our souls the memories of this hour of exaltation, always to find ourselves inspired thereby to more Christlike life of helpful service!—Rev. Robert C. Hallock, Ph.D., D.D.

PASTORAL PRAYER (Communion): Almighty God, our Father, it is by thy grace that we attain unto holiness, and it is by thy light that we find wisdom. We humbly pray that thy grace and light may be given unto us in this service, so that we may come into the liberty of purity and truth. Wilt thou graciously exalt our spirits and enable us to live in heavenly places in Christ Jesus? Impart unto us a deep dissatisfaction with everything that is low, and mean, and unclean, and create within us such pure desire that we may appreciate the things which thou hast prepared for them that love thee. Wilt thou receive us as guests of thy table? Give

us the glorious sense of thy presence, and the precious privilege of intimate communion. Feed us with the bread of life; nourish all our spiritual powers; help us to find our delight in such things as please thee. Give us strength to fight the good fight of faith. Give us holy courage, that we may not be daunted by any fear, or turn aside from our appointed task. Make us calm when we are to tread an unfamiliar road, and may thy presence give us companionship divine. Meet with us, we humbly pray thee, in all the appointed means of grace, and may the joyful remembrance of this service inspire us in all the common life and service of after days. We ask through Christ our Lord. Amen.

CHOICE COMMUNION ILLUSTRATIONS

A Memorial

Illustrating the Last Supper as a memorial of his death, a widowed mother once said to me: "Every month I take my children and visit my husband's grave. There, on pleasant summer days, while sitting in the shade, I strive to impress upon them what they owe to their father's diligent life and noble character." Is not this feast our opportunity to meditate upon what we owe to the Lamb of God?

A Memorial Feast

In a beautiful country home in western New York, every twentieth of June gathers a happy company. Nearly fifty years since the surrounding country was devastated by forest fires, but a little creek checked the flames and turned them away from this estate. Although nearly all who lived there have passed away yet their descendants still spread the feast to commemorate the day of their Providential deliverance. Such a feast was the Passover of the Jews. But the deliverance from death in Egypt was but a shadow of deliverance from eternal death; and it was peculiarly fitting, at this time when flowers were blooming, as banners of victory over winter, when Jerusalem was filled with new life, that Jesus should reveal to his disciples the true Paschal Lamb and institute that feast which we keep because "Christ, our Passover, is sacrificed for us."—*World Evangel.*

A Sacrament

Because it is Christ's command it must not be allowed to become a mere form. I am told that in Old Trinity Church, New York City, they have a good deal of trouble with the relic hunter and curiosity seeker. These people inquire of the sexton when the community Service is to be held and ask if, on that particular day, they will use in Communion the rare old silver plate presented to the church by Queen Anne or King George. If they learn that the souvenir plate is to be used they remain so they may be able to tell their absent friends that they took the bread from the old plate. To such people it is not a Sacrament but a sacrilege. To such people the Communion can have no holy significance.—M. E. Harlan.

Communion Continued

Professor Drummond is the giver of a thought which puts a much larger estimate upon what we call the stated means of grace than people generally are accustomed to do. "We can not always sit at the communion-table," he says. "We partake of the feast not so much as a luxury—though it is that—but to give us strength to work. We think our Sabbath services, our prayers, our Bible reading, are our religion. It is not so. We do these things to help us to be religious in other things. These are the mere meals, and a workman gets no wages for his meals. It is for the work he does. The value of this communion is not estimated yet. It will take the coming week to put the value upon it. In itself it counts little; we shall see what it is, by what we shall be."—*Northwestern Christian Advocate.*

Communion Bond

Ours is the bond of love divine,
Which knits us each to all and all to each;
That love whose ever lengthening cords can reach
From the white choir around thy heavenly shrine
To those who come in faith to-day
Here to remember thee.

—R. Brown-Borthwick.

Sursum Corda

In the Early Church a phrase consisting of two Latin words was used to announce to the assembled congregation that public prayer was about to begin. The words were "Sursum Corda"—that is, "Lift up your hearts." This invitation suits us well, now that we are seated at the Communion Table. May the blessed Spirit of God enable us to lift up our hearts to him whose death we are here gathered together to remember; and may he make himself known to us in the breaking of bread as the propitiation for our sins, and as our Divine Master and Lord!—C. J.

Friends Forever

To eat and drink with an Oriental was significant of mutual love and confidence. When invited to come it was felt to be an insult to the host if a refusal was given. Christ by the sacramental feast invites his friends to come and sup with him. He gave his parting words at that feast, and they are on record for us to read before we, too, "Take, eat."

It Keeps Him in Mind

A Malay youth, who was being educated in Scotland, as he came out of church one Sunday, was asked, "What have you seen in church to-day?" He answered, "I see people take bread and wine." "And what does that mean?" "The body and blood of Jesus Christ." "Is it really the body and blood of Jesus Christ?" "Oh, no," said he, "not all same; it keeps in mind—keep in mind his body and blood—he die for sinners."

Waiting in His Presence

Nature will not unveil her rarest beauty to the chance tourist. Pictures which are the results of a life of work do not disclose their secret loveliness to the saunterer down a gallery. No character can be read at a glance. And God's best can not be ours apart from patient waiting in his holy presence.—Rev. F. B. Meyer.

CHOICE COMMUNION TEXTS AND THEMES

A Joyful Approach: "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday." Ps. 42:4.

A Message First: "I will not eat until I have told mine errand." Gen. 24:33.

Climbing Round by Round: "Behold a ladder set up on the earth, and the top of it reached to heaven," etc. Gen. 28:12.

Consecration: "But first gave their own selves to the Lord." 2 Cor. 8:5.

Love for the Unseen Saviour: "Whom having not seen ye love." 1 Pet. 1:8.

A Visit to Calvary: "And sitting down they watched him there." Matt. 28:36.

Song of the Pilgrims: Ps. 84.

Minds Stirred to Remembrance: "I stir up your pure minds by way of remembrance." 2 Pet. 3:1.

A Dying Wish Respected: "This do in remembrance of me." Luke 22:19.

Living to Christ: "For to me to live is Christ." Phil. 1:21.

The Duty of Christians to Study Christ: "Wherefore . . . consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

A Personal Question: "What mean ye by this service?" Exod. 12:2.

Duty and Obligations of Christians to Keep the Communion Feast: "Therefore let us keep the feast." 1 Cor. 5:8.

Good to Draw Near to God: "It is good for me to draw near to God." Ps. 73:28.

Beautiful with Sandals: "How beautiful are thy feet with shoes, O prince's daughter!" Song of Sol. 7:1.

The Great Festal Gathering: Rev. 5:11, 12.

At the Last Supper: "Now when even was come," etc. Matt. 26:20-22.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Industrious Nature.*

There are lessons we may all learn, boys and girls, and older people too, from the industry of Nature. For Nature is indeed a very industrious dame. Think, for example, of her industry in planting seeds, and growing trees.

For walnuts, oaks, hickories, chestnuts, the only fortunate method, or at least the surest method, is to plant the seeds where you wish the trees. But would you like to know how nature plants such seeds? Visit the

forests in early autumn, and you may easily discover. She throws her walnuts to the ground with the falling leaves. These cover the seeds, but by no means deeply. The soft husks rot away, and the frosts of winter freeze the hard nuts through and through, spreading but not loosening a seam that fast binds the two halves together. The thawing of spring completes the work, sets free the halves of the otherwise impenetrable shell and permits the emergence of the imprisoned shoot. The husk probably still holds enough to keep everything yet together until possibly a spring freshet dashing by over the alluvial bed where the parent walnut stands, bears the germinating nut away to leave it buried farther down in some bank of different sand. Here the young tree makes a start in life, sends up a slender stem, sends down a long stout root, to stay waiting the demands of the upper world when these shall come, as come at length they will, from spreading branch and leaf. Perchance there is no freshet to carry the net down the stream. Possibly a hungry squirrel carries it in the opposite direction, only to leave it forgotten at the last in some hollow stump or by some rotting log. No matter. The process is just the same. So nature plants a walnut.

How industrious and provident and wise is Dame Nature in her operations? How many the lessons she may teach us!—H.

FOR THE EVENING SERVICE

TITLE: *The Supreme Motive.*

TEXT: "For my sake." Mark 10:29.

THE SERMON OUTLINE

INTRODUCTORY: The real lack of the young ruler was love. As some one has said: "How seldom is Jesus sought for Jesus." It was not for Christ's own sake that the young ruler sought him. He was of attractive disposition, of good character, and he was in earnest, but he was not seeking Christ for Christ. His desire was for a personal good, and when the test of love and loyalty was made selfishness prevailed, and lack of personal attachment to Christ permitted the seeker to turn and go away.

"For Christ's sake" is the real Christian motive.

I. "For his sake" is back of all true obedience. Obedience will be rendered and it will be comparatively easy when we are moved by that motive. It is not hard to do the wishes of one we love. Some people think of religion as a hard, difficult, and distasteful service, and of God's requirements as most unhappy in their fulfillment. But such know nothing of the delight of being love-impelled. Christ is the Christian's Friend. God is his heavenly Father. The Holy Spirit is his companion and Comforter. The bride's wishes are not bondage to her husband, nor the husband's to his bride. So do we obey God out of love. "For my sake" moves the true Christian. Obedience becomes a delight because the heart is in it. When love is wanting, religious duties are a burden, but obedience is easy in proportion to our personal love for a personal Saviour.

II. "For his sake" is back of the Christian's aspiration toward holiness.

Having the love of such a Saviour and Friend we aspire to be more worthy of his love—the love of One so pure and holy. Love kindles an ambition to be worthy of love. The transforming power of a worthy love has often been felt and seen. "I had a friend," was counted by one as sufficient explanation for his growth in character and success. When we become conscious that we have Christ for our friend, the motive "For his sake" has a mighty transforming power.

III. "For his sake" is back of each disciple's activity in Christian work. "For my sake, and the gospel's," is the desire of Christ which rings in the Christian's ears. "For his sake" because it is him, and for the gospel's sake because it is his gospel; here is discovered the motive which has impelled so many of Christ's disciples to heroic efforts in his cause. Under this impulse are missions started, do missionaries go, is saving work carried on in every part of the world—in fields remote or near at hand, in places promising or discouraging, for people high up or low down. "For his sake and the gospel's" explains it all. Here is the supreme motive which moves men.

IV. "For his sake" is back of each disciple's patience in suffering. We know that he is love and that all his plans for us are love prompted. We know that he is wise. He knows the end from the beginning, and all his ways for us are wisely directed. We know that he is infinitely strong, that he will put underneath us his everlasting arms. We therefore repose in his love, trust to his infinite wisdom, and rest for support on his hands, and say, "It is the Lord, let him do what seemeth to him good." How many of the sick, the bereaved, the poor, the lonely, the overworked, the persecuted, the misunderstood, of the suffering and the sorrowing everywhere, have been borne up under the impulse of this supreme motive. "It is the Lord's will. His will concerning me is love. I can afford to trust him. I will bear patiently what he sends 'for his dear sake.'"

V. "For his sake" is also back of all Christian sacrifice. It is love that inspires to this also. "For his sake" money is given to build churches, to send missionaries, to support hospitals among the heathen. "For his sake" preachers give their time to preaching, and teachers to teaching. "For his sake" moves the needle-woman as she sews night and day to support another missionary. "For his sake" the young girl denies herself a coveted pleasure that she may give to Christ's cause. "For his sake" men, women, and children, give, work, plan, go, make sacrifices willingly for Christ and for his cause.

This motive has not yet full sway in the world nor in our hearts. But it is the one motive underlying all our hope for redeeming the world from the hands of Satan and laying it as a trophy at our Saviour's feet. Let us make it our supreme motive.

THE SUNDAY SCHOOL LESSON

TITLE: *Recognizing Our Debt to Others.* Neh. 4:15-23; Mark 12:28-34; Rom. 15:1-7; Phil. 2:1-8; Col. 3:12; 4:1; Jas. 2:14-17.

GOLDEN TEXT: "Looking not every man on his own things, but every man also on the things of others." Phil. 2:4.

Teaching the Lesson

What do we owe to others? How can we fulfill our obligations to others? We get light on these questions from all the references given in this lesson. When General Booth wanted to send the briefest possible message to the Salvation Army throughout the world he sent the one word Others. That is a great word for us all to hear. I. *What does a sense of debt to others prohibit?* It prohibits a supreme and exclusive regard to our own things. It forbids the closing of the eye to the things of others; the shutting of the heart; the closing of the hand. II. *Why should we recognize our debt to others?* Because it is Godlike. Religion is God-likeness. Because its opposite transgresses the laws which demand love. Because its opposite does not become those who profess the gospel of Christ. III. *Recognition of such obligation does not demand neglect of our own things.* "Also on the things of others"—our own and theirs. IV. *What is required?* For one thing, sympathy with others in whatever state they may be seen by us. We are to "weep with those who weep and rejoice with those who do rejoice." It requires heart readiness to defend and serve others according to our opportunity and ability. It requires the avoidance of all things that might be the means of damage to others. The lesson is addressed to "every man." "Every man," however poor. If you cannot give money you can give sympathy and attention. "Every man," however rich. Some people give money to be exempt from personal attention to others. Masters must look with careful, sympathetic eyes on their servants' things; tradesmen on the things of their rivals, patriots on the things of other lands. These things we are to do although not quite promotive to selfish ends, although not quite according to one's taste, although not always convenient, although the others may be strangers.

ILLUSTRATIONS

Others: Do Not Push

"If I had my life to live over again," said Horace Bushnell, in his old age, "there is one thing I would not do—I would not push."

Charm of Unselfishness

A young Southern girl said to a woman of eighty, who still attracted all in spite of her snowy hair: "Tell me the secret of your charm, and teach me to fascinate people as you do." "My child," was the gentle

response, "remember just this: in the alphabet of charm there is no such letter as I; it is all you."—*Girl's Companion.*

Helping Others

"When thou art converted, strengthen thy brethren." Luke 22:32. A man in Scotland gave a sick eagle its freedom, and watched to see what would happen. Soon another eagle swept down from the sky, passed over the sick eagle, fanning it with its mighty wings, and finally lifted it up on its own broad pinions until the sick bird, gathering strength by its contact with the messenger from the sky, spread its wings and soared away. That eagle, says one who tells the story, could bring life and invigoration down here, because it came from the upper air.—*Christian Endeavor World.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Contagion of Health.*

"Waxing confident by my bonds." Phil. 1:14.

I had rather assumed that Paul's bonds would have filled his companions with fear. I thought that his imprisonment would have been a menace which would have stricken their souls with terror. But the prisoner eclipsed his prison. His courage was more obtrusive than his chains. His fellowship with the Lord was more manifest than his bondage to a Roman soldier. His light shone in the darkness, and the darkness was unable to quench it. And "many of the brethren of the Lord," coming into this bright, inspiring atmosphere, felt the quickening of the apostle's triumph, and were "much more bold to speak the word without fear." The time of another man's constraint was the season of their enlargement. I. *There is a contagion of health.* Our ordinary thought and speech have made us more familiar with the contagion of disease. We are busy thinking about hostile microbes and bacteria, and the havoc which they work upon "the earthly house of this tabernacle." And we think of the unfriendly bacteria which assail the soul—evil suggestions, irreverence, unworthy fear, frivolity. But there is a healthy contagion, soul influencing soul with strengthening and inspiring ministries. Every noble virtue is the base of a splendid contagion. Paul's courage invigorates the apostolic fellowship. II. *Think of the contagion of serenity.* How magnificent in the initial stages of panic is the calming influence of one strong man! How quieting is the self-possession of the strong woman, in the day when calamity has riven the family circle! III. *Or think of the contagion of hope!* How all our smoldering lamps borrow fresh supplies of oil from the vessel of the thoughtful optimist! IV. *And the vital contagion can be born in obscure ministers.* The sacrificial patience of Onesiphorus inspired the apostle Paul. And I wonder how much in his inveterate youthfulness the apostle owed to the presence of youthful Timothy, his own son in the faith! Every soul can be the center of contagious health. Every one in Christ Jesus can help to create the spirit and atmosphere of the city of our God.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

THEME FOR THE MONTH: *The Devotional Life.*

October 6. Ideals Worth Living For. Phil. 3:7-14; 4:8; Gal. 5:22, 23. (What were some of Jesus' ideals? What ideals do we think worth while? For what ideals have martyrs died? What was Paul's great ideal?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Kindness always pays, but it pays most when you don't do it for pay.
Wild oats needs no fertilizer.
Some people get all run down dodging duties.
Voluntary slavery is some people's idea of liberty.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: OCTOBER THIRTEENTH

THEME: ***The Secret Springs.***

SUGGESTED SCRIPTURE READING: Matt. 6:1-18.

SELECTED HYMNS: "Prayer is the soul's sincere desire."—J. Montgomery. "When the weary seeking rest."—H. Bonar. "Lord, I hear of showers of blessing."—E. Conder. "From every stormy wind that blows."—Hugh Stowell. "Sweet is thy mercy, Lord."—J. S. B. Monsell.

SALUTATION (or Call to Worship): "O sing unto the Lord a new song; sing unto the Lord all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day."

INVOCATION PRAYER: Almighty God, our heavenly Father, we have come to seek thee here in thy sanctuary this beautiful Sabbath morning. Grant that with an eye single to thy glory we may worship thee who art a spirit in spirit and in truth, in the beauty of holiness. Root out of our hearts all pride and haughtiness. Graciously remove the sin that daily alienates us from fellowship with thee and which so constantly destroys our peace. Help us to destroy every form of idolatry that lingers in our hearts—the love of money, the longing for applause, the craving for ease, the quest of pleasure. Leave us not in the far country where in our trespasses we may have wandered and become lost. Forgive our sins. Cleanse our hearts. Help us to love thee as we ought to love, and to serve thee as we ought to serve. We ask in the name of Christ. Amen.—H.

THE SERMON

TITLE: ***The Secret Springs.***

TEXT: "Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

THE SERMON OUTLINE

INTRODUCTORY: To the traveler in Palestine one of the most interesting and impressive sights may be seen on the road between Bethlehem and Hebron. We refer to the so-called Solomon's Pools. At a distance of about ten miles from Jerusalem a sharp turn in the road, which, however, in this hill country is a constant recurrence, brings one to the head of a narrow valley and opposite a great, square, castellated structure, with towers at each corner. Here, just below it, lying one above the other in the sloping valley, are the celebrated Pools of Solomon. The fortress-like building is called Kal at el-Burak, or "The Castle of the Pools." In its present form it is known to have been erected in the seventeenth century,

some thinking that it was intended for a khan or a garrison. But there is little doubt that it was built simply as a means of protection for the pools from the wild Bedouins.

To the west of the castle, about three hundred feet away, on the hillside, is a small door, like the opening of a cave. Within this door a stairway leads down to a vaulted chamber in which is the so-called "Sealed Spring." The water from this spring is conducted to a fountain-tower just above the first pool, part of it, however, flowing into an old conduit which passes the pools. This spring is supposed to be identical with the "spring shut up," or "Sealed Fountain," referred to in Solomon's Song, fourth chapter and twelfth verse. There is a second fountain a little south of the castle which also flows into the fountain-tower.

These Pools of Solomon are three immense reservoirs cut out of the rock or walled in by masses of solid masonry, lying one above another in the small valley that slopes down past the Frank Mountain and toward the Dead Sea. The valley is quite narrow and is called the Wady Urtas. They are among the most remarkable remains of antiquity in all Palestine. Their aggregate surface is about six and one-fourth acres. Their immense capacity may be realized when we know that if thrown into one they would make a body of water six and one-fourth acres in extent, with an average depth of thirty-eight feet. Many of the best authorities agree that in all probability they were constructed by Solomon, and that they were used as the source of not a little of the water of the city of Jerusalem, and especially for the temple uses. There is a fountain to-day in the Temple Area and cisterns beneath it which are believed to have been supplied from this source. The pools have recently been restored, so far as they needed restoration, and it is an interesting fact that once again they are being used to supply the city of the Great King with much-needed water.

The "Sealed Fountain" on the hillside near the Hebron road is the secret spring from which not a little of the water of Solomon's Pools is derived. The pools themselves are the secret springs, the source from which the city of Jerusalem gets much of its water, and through which life there is sustained.

As a city's life depends on water so a Christian's life depends on prayer. There is no river without some source, no effect without some cause, and no fruit hanging where men can see it except there be roots underneath that men cannot see. There can be no holiness except there be heavenliness within.

I. Prayer is the secret spring of character. Public practice depends on private prayer. Christian character is not an excrescence; it is a manifestation. One's personality is very largely determined by his attitude toward prayer. The man who prays much, prays intelligently, prays yearningly, will in the course of a few years be quite a different personality than he would have been had he not prayed. Some one has well said, "What your prayers are you will be." If you would have a strong, positive personality, pray much, pray cravingly, pray with a sweet willingness to obey God in all things. Thus will you grow higher and broader and stronger in the life of God. Prayer is the secret spring of character.

II. Prayer is the secret source of power. It is the way to get strength for the soul. It brings the soul in touch with God. You are riding in the

electric car. Suddenly it stops. What is the matter? It has lost its power. It is out of touch with the source of all its life and movement and capacity to do. Christians know what it means to them when they get out of touch with God. Secret prayer is the secret of power. It is the food of the soul. No wonder hearts grow weary and hands grow weak when we cease to give them heavenly food. Surely if the soul is more than the body it should have its food just as regularly. Neglect of the inner life is the cause of outer failure. Attention to the inner life is the source of outer strength.

And this is true for churches just as it is for individuals. It is said of Charles G. Finney, the great evangelist and preacher, that he always insisted on the spirit of prayer, power to prevail with God, as absolutely indispensable in a successful Christian worker, and as indispensable to a revival in any community. His question on entering a place to begin meetings was not, "Who will help in the preaching?" but "Who are the praying ones? Has there been a spirit of prayer poured out upon any in the community?" If he found even a few who were earnestly praying, whose faith took hold on God with conscious power, his heart was encouraged and he took up his labors with renewed energy.

III. Prayer is the secret spring of peace and happiness. "In the secret of his presence there is peace, sweet peace." Are you neglecting the duty of private prayer? Duty it is, yet it is a great privilege. Resolve to value it more. Do not forget that it brings blessings. "My Father which seeth in secret shall regard thee openly." "More things are wrought by prayer than this world dreams of." "Prayer moves the arm that moves the world." Nothing so steadies our life as faithfulness in private prayer. It gives us a calm and a force, too, that nothing else can give.

COMMENDATORY PRAYER: Thou hast taught us to pray. Thou art our Maker. Thou knowest our needs. Thou knowest the means for obtaining. Thou hast ordained both the means and the results. Help us therefore to pray. Through Christ we ask. Amen.

OFFERTORY SENTENCE: "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

OFFERTORY PRAYER: Grant thy blessing upon all who have the planning and executive work of our Board of Foreign Missions. In all their problems and difficulties wilt thou guide and direct them that in their hands thy work may prosper. Bless the gifts we bring for the extension of thy kingdom. We ask through Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Private Prayer: I. The nature of prayer. II. The kind of prayer prescribed—"Enter into thy closet." III. The object of prayer—"Thy Father." IV. The reward promised—"Will reward thee openly."—J. P.

Closet Prayer: I. The duty. II. The place. III. The spirit. IV. The object. V. The profit of prayer.—T. W.

Secret Prayer: I. Directions for: 1. The place—as solitary as possible;

2. The being—realize the Divine presence; 3. The spirit—filial. II. Encouragements: 1. From the relation he sustains; 2. From the prerogative he exerts; he sees—knows the suppliant; 3. From the reward he bestows.

Christians, if you wish to prosper, if you long to bring forth the fruits of the Spirit, strike your roots deep and wide in private prayer.—S.

CHOICE ILLUSTRATIONS ON THE THEME

Secret of Strength

There is an old story of mythology about a giant named Antæus, who was borne by the earth. In order to keep alive this giant was obliged to touch the earth as often as once in five minutes, and every time he thus came in contact with the earth he became twice as strong as before. The Christian resembles Antæus. In order to become and continue a truly living Christian, the disciple of Christ must often approach his Father in prayer.

Secret of Usefulness

Charles Spurgeon being asked as to the reason of his marvelous and blessed usefulness for God, pointed to the floor of the Tabernacle, saying, "In the room beneath you will find three hundred praying Christians. Every time I preach here they gather together and uphold my hands by continuous prayer and supplication—there you will find the secret of all the blessing."

Prayer Echoes from the Heart of God

Dr. Prime of New York, in his beautiful book entitled "Around the World," describes a mausoleum in India which it took twenty thousand men twenty-two years to build, and he says, "Standing in that mausoleum, and uttering a word, it echoed back from a height of one hundred and fifty feet; not an ordinary echo, but a prolonged music, as though there were angels hovering in the air." And every word of earnest prayer we utter has an echo, not from the marble cupola of an earthly mausoleum, but from the heart of God, and from the wings of angels as they hover, crying, "Behold, he prayeth."—*Christian Herald.*

Proverbs on Prayer

"Life in prayer brings death to care." Fretting never goes with faith. The more prayer, the less care, which carks, cankers, kills.

"Cease not to pray and hammer away." Faith, however firm, cannot take the place of works. Trust in God will not keep the powder dry. With wet powder the gun will do no execution, however blessed by priest or supplication.

"Strength is better than length in prayer."

"You cannot wrestle with God and wrangle with your neighbor."

"See the face of God before you see the face of man." A mere formal sentence or two of hurried supplication is not seeing the face of God.

"Empty your bucket before you draw from the well." God fills the empty. Most people are too full of self to get much from the Lord.

"Prayer should be pillared on promises and pinnacled with praises."—*Christian Standard.*

PASTORAL PRAYER: O God, who so fillest all things that they only thinly veil thy presence; we adore thee in the beauty of the world, in the goodness of human hearts, and in thy thought within the mind. We praise thee for the channels through which thy grace can come to us; sickness and health, joy and pain, freedom and necessity, sunshine and rain, life and death.

We thank thee for all the gentle and healing ministries of life; the gladness of the morning, the freedom of the wind, the music of the rain, the joy of the sunshine, and the deep calm of the night; for trees, and flowers, the clouds, and skies; for the tender ministries of human love, the unselfishness of parents, the love that binds man and woman, the confidence of little children; for the patience of teachers and the encouragement of friends.

We bless thee for the stirring ministry of the past, for the story of noble deeds, the memory of holy men, the printed book, the painter's art, the poet's craft; most of all for the ministry of the Son of Man, who taught us the eternal beauty of earthly things, who by his life set us free from fear, and by his death won us from our sins to thee; for his cradle, his cross, and his crown.

May his spirit live within us, conquer all the selfishness of man, and take away the sin of the world. We ask in his name. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Wolf and the Lamb.*

There is an old legend I am going to tell you, boys and girls, this morning. It is about the wolf and the lamb. It means that when people want an excuse to do wrong they can always manage to find one. It may not be a good one. It may be a very bad one. But they manage to find one that they think helps them to act the way they really want to act. This is the story:

A wolf saw a lamb drinking at a brook and tried to pick a quarrel. He called out: "How dare you muddy the water that I am drinking?"

"It is not I who make the water muddy, sir," replied the lamb; "for, if you will notice, you are above me, and the water runs from you to me."

"Is that the case?" asked the wolf. "Well, you are an impertinent fellow. You are the lamb who called me names a year ago."

"Dear sir, that could not be," replied the poor little lamb, "for a year ago I was not born."

"If it was not you, it was your father, or some of your family, and that is the same thing. It will do you no good to make excuses, for I shall eat you in spite of them all."

And so he did.—H.

FOR THE EVENING SERVICE

TITLE: *The Baptism of Fire.*

TEXT: "He shall baptize you with the Holy Ghost and with fire." Matt. 3:11.

THE SERMON OUTLINE

INTRODUCTORY: There was great need for the advent and work of Jesus. Of such importance were the coming and work of Christ that God both talked about them and prepared for them for long centuries. The elevation of the race was dependent on the mission and work of Jesus. Only in him could arise the fountain that could cleanse from sin; only his atonement could bridge the mighty chasm that sin had caused between earth and heaven. That earth have peace, rest, Christ nobleness, Jesus must come. And the fact that Jesus has come so much absorbs the attention of the church that the other great necessity of the world's salvation has been too much lost sight of. The presence and the work of the Holy Spirit among men are also of vital importance to their salvation. He must come if the world will be convinced of sin, of righteousness, and of a judgment to come. He must come if men shall be born from above. He came on the day of Pentecost in marvelous power. But his presence in the church, as in the first age, is the great need of our time. We need the baptism of the Holy Ghost if it ever was needed. Consider this fact a little.

I. This baptism of fire is needed to raise the spiritual temperature of churches. It is possible for the temperature of a church to so fall that the atmosphere of spiritual winter may fill it. Natural winter is a blessing; spiritual winter is a curse. The former comes in the natural order of things; the latter, because things are out of order.

The sun cannot be insulted. The fiercest storms cannot affect his shining. But the Holy Spirit can be offended; and so much so that he may withdraw himself from the offenders. When he does this there is coldness—there is wintriness. No human device can help this condition of things. Splendid architecture, upholstered pews, magnificent organs, seraphic choirs, cannot abate the cold that reigns in churches in the absence of the Holy Spirit. Where this is the condition of the spiritual atmosphere there is little or no spiritual fervor. There is as little spiritual growth. Men and women may advance in wealth, in learning, and in station; but not in soul stature—not in holy character. There will then be the absence of spiritual fruit.

The Apostle describes the fruit of the Christian life—the fruit of the Spirit. Let us go under the branches of our life tree, each of us, and see if on its branches are to be found the fruit of love, joy, peace, etc.

The spiritual coldness of churches may be a reason for their lack of attractiveness to the people of the world about them. We need a baptism of fire. This will raise the spiritual temperature of any church. This will revive fervent piety; it will stimulate spiritual life; it will cause growth of soul, and abundance of spiritual fruit.

II. We need this baptism to put power into certain things that so often appear powerless. The apostles were commissioned to preach before they were prepared for that work. And what were they lacking in order to its prosecution? Intellectual culture and discipline? No; they needed power from on high. For this they were to tarry at Jerusalem. And when the power came, it came in connection with tongues of fire. Fire and power are associated; and the power that comes with the Divine fire is a need much felt to-day. Think on this fact; what little power there seems to be in the preached Gospel! Think of the innumerable sermons and other discourses on Divine truth and the few conversions attending these! What is the cause of this weakness? What is its remedy? God intends his truth to be mighty, and prayer to be prevailing. How shall we reach God's intent in these things? Let us earnestly long and prayerfully wait for the baptism of the Divine fire, and with it will come the power we need to preach, and teach, and pray.

III. This baptism is needed to burn up some things in churches. Consider some of these things.

1. Spiritual idleness. There are forces lying idle in churches which if used for God would work moral revolutions in their neighborhoods. Oh, the number contentedly idle in Zion! The baptism of fire would make a wonderful change in these.

2. Unbrotherliness. It is wonderful how the Spirit of God destroys this and leads brethren in the church who have been at outs with each other to seek reconciliation.

3. Practical materialism. This is worldliness. The great enemy of Christ's cause in every age. This baptism spiritualizes the heart's affections so that they are set on things above.

4. Groaning and fault-finding. Nothing can so completely destroy the spirit of complaining and fault-finding like this baptism upon the soul.

IV. This baptism is needed to set the world afire. This moral world must be burnt up before the new heavens and the new earth can appear. Jesus has come to accomplish this conflagration. In doing so he uses his church, which he means to be so aflame with the divine fire kindled by the Holy Ghost that wherever it comes in contact with individuals or communities it shall set them ablaze, until the whole earth shall be wrapped in a divine conflagration. Then shall men burn with true love for God; for themselves; for their fellowmen; for Christ; for his church.

No cold church will ever help to bring about this condition of earth. That we may have a share in the grand work let us pray for this fiery baptism.—W. D.

SUGGESTIVE TEXTS AND THEMES

The Sinner's Bible: "Ye are our epistle written in our hearts, known and read of all men." 2 Cor. 3:2.

The Sham and Shame of Excuses: "And they all with one consent began to make excuse." Luke 14:18.

The Art of Not Coming Down: "I am doing a great work, so that I cannot come down." Neh. 6:3.

False Garments: "Their webs shall not become garments, neither shall they cover themselves with their works." Isa. 59:6.

The Faith of Abraham: "By faith Abraham, when he was called to go out unto a place which he should after receive for an inheritance, obeyed." Heb. 11:8.

Consideration and Conversion: "Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." Ezek. 18:28.

The Lessons of History: "Cause them to know the abominations of their fathers." Ezek. 20:4.

The Cry of the City: "Men groan from out of the city." Job 24:12.

THE SUNDAY SCHOOL LESSON

TITLE: ***Keeping Fit for the Sake of Others*** **(Temperance Lesson). Dan. 1:8-20; 1 Cor. 9:19-27; 1 Tim. 4:7-12; 2 Tim. 2:1-5.**

GOLDEN TEXT: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price: therefore glorify God in your body." 1 Cor. 6:19, 20.

Teaching the Lesson

Here is taught the duty of self-control for the common good. Temperance is essential to the highest usefulness. This is a new appeal, an appeal to moderns younger or older. It is a high appeal too. I. *The dignity of the body.* In the Golden Text the apostle speaks in the accents of surprise, as if to imply his hearers ought already to know the value, the dignity, the service of the body. There is the natural care due our bodies. There is a hint of the possibility that angels have bodies resembling our own, since every angelic appearance in Scripture has been in human shape. There is the fact that Christ ascended to heaven in a body of "flesh and bones." There is also the fact that the flesh is included in Christ's redeeming work. But the apostle takes higher ground yet, that the body is a temple of the Holy Ghost. The body of the Christian is claimed and taken possession of by the God who has redeemed it; and therefore is to be treated with the same respect with which a heathen would regard the temple of his idol, or a Jew the holy of holies. That puts temperance and all treatment of and care of the body on a very high plane. II. A body so Divinely honored, so Divinely constructed, *let us be careful not to abuse it.* When it becomes a Christian duty to take care of one's body, one's health, is not the whole tendency toward longevity? If I toss my watch about recklessly, drop it on the pavement, wind it any time of day or night, often let it run down, while you are careful with yours, it is easy to know which will last longer. Now, the human body is God's watch. Oh, be careful and do not abuse it; do not let it run down.

ILLUSTRATIONS

God's Temple

When Pompey captured Jerusalem he entered the Temple. On reaching the vast curtain that hung across the "holy of holies," into which no one but the high priest could enter, and that only one day in the year, he wondered what the dark recess might contain. He drew the veil aside. But the glory had departed. There was nothing there. How many men and women are like that to-day. Temples without a God. All beautiful outside. But when we lift the veil and pass beyond to where the glory should be, there is nothing to be seen. The glory is gone.

Maintaining Purity

"Can a man reach a point where he will not be tempted or yield to impurity?" asks Henry B. Wright. Then he answers: "The human mind is like a camera film. After exposure to an impure thought or suggestion it is possible to do one of two things, either to delay and develop the plate which fixes the picture permanently, or instantly to flood the plate with the Light of Jesus—then the picture is forever destroyed. This latter is what is meant by 'putting on' Jesus."—*The Expositor.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: ***Increase of Faith.***

"And the apostles said unto the Lord, Increase our faith." Luke 17: 5.

I. *Faith is capable of increase.* 1. In the amount of truth it embraces; 2. In the degree of intensity with which it lays hold of its objects; 3. In the force with which it works. II. *The increase of faith is desirable.* 1. For the sake of our holiness; 2. For the sake of our usefulness. III. *The increase of faith is to be sought through prayer.* 1. Our prayer for the increase of faith should be earnest; 2. Our prayer for the increase of faith should be accompanied with habitual meditation on the object of faith; 3. Our prayer for the increase of faith should be accompanied with avoidance of everything that tends to impair the strength of faith.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

October 13. Jesus Teaching Us to Pray. Matt. 6: 5-13.

(How did Jesus teach his disciples to pray? What should we pray for? Are prayers answered?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Dreams never come true unless you wake up and hustle.

The church is the powerhouse of religion. Get your moral batteries recharged. See that your steering gear is in right order.

Don't be neutral toward the church. She has too much that is fine and needed for a true life.

At twenty you blush when a man praises you; at thirty you think him a clever fellow; at forty you wonder what he wants.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: OCTOBER TWENTIETH

THEME: *Sinning Against Self.*

SUGGESTED SCRIPTURE READING: Prov. 8: 1-36.

SELECTED HYMNS: "My sins, my sins, my Saviour."—J. S. B. Monsell. "O Jesus, thou art standing."—W. W. How. "To-day the Saviour calls."—S. F. Smith. "Sinful, sighing to be blest."—J. S. B. Monsell. "No, not despairingly."—H. Bonar.

SALUTATION (or Call to Worship): "Have mercy upon me, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin."

INVOCATION PRAYER: Almighty God, our heavenly Father, we thank thee for the return of the Sabbath, and for all its inheritance of grace and communion. We know that it is only by thy gracious guidance that we can find the truth. We therefore humbly pray thee to lighten up our way in this service—open our spiritual understandings that we may behold wondrous things out of thy law. Leave us not to our own unaided way. Deliver us also from our proneness to error, which is so often born of pride and sin. Help us to bow humbly before thee in order that we may receive the gifts of thy grace. Remove every prejudice that warps our judgment. Deliver us from all the bitterness that dims our sight. Break all the chains of evil habit, and lead us into the glorious liberty of the children of God. We ask for the grace also of quiet and full communion. May everything in this service be the minister of thy Spirit. May our music be the channel of inspiration. Guide the organist and the choir and possess them with thy holy grace. Anoint the minister with the spirit of counsel and lead him in the way everlasting. Baptize us all with holy desire, feed us with hidden manna, and make us strong and gentle in Jesus Christ our Lord. Amen.—H.

THE SERMON

TITLE: *Sinning Against Self.*

TEXT: "But he that sinneth against me wrongeth his own soul." Prov. 8: 36.

THE SERMON OUTLINE

INTRODUCTORY: The antecedent of the text is, as you know, Wisdom; but in this chapter, as in so many other places, Wisdom is a name for God, and, therefore, we shall do no violence whatever to the text if we read it to-day from time to time, "He that sinneth against God wrongeth his own soul." There are two points in the text to which I desire to draw your attention. The first is, the reaction of sin upon the

transgressor; and the second, that this reaction of sin on the transgressor is exactly what we have most to fear.

I. The reaction of sin on the transgressor. "He that sinneth against me does injustice to himself." I think the text suggests to us, perhaps, two directions in which we may wrong ourselves as we wrong God. First by unbelief, and then by positive disobedience.

By unbelief. As you know, the text may read just as correctly, "He that misseth me does injustice to himself." He that misseth me, forgets me, ignores me, simply leaves me out of his working creed, has done a great injustice to his own personality. I know that that is scarcely the doctrine of this day. What is that you hear so much about in these times? It is the doctrine that rational people simply drop God out of their working creed. Everybody knows about the man in the moon. Some people fancy they can see the shape of the man in the moon; other people are not quite so sure about that particular appearance. But whatever may be the ultimate truth about the man in the moon, we have got so much to do down here that is immediate and positive and practical, that we are content to leave out of our working creed the man in the moon. He is quite immaterial to us, anyway, and we can leave him out without any particular detriment. What is agnosticism? A corresponding position. Some men think they can see a great shape in the sky, a divine shape, and other men are not sure about that shape, and they say in agnosticism, "attend to education, and to business, and to government, and drop the divinity out of your creed," leave that to be settled with the man in the moon. Can you leave God out after that fashion? Is it possible for us now simply to leave God out, and be none the worse for the denial? Surely, if there is any truth in the supreme pages, we can leave God out only to the malformation, the weakening, the destruction of our noblest life.

Do you want to spoil a flower? Do you want a thunderstorm? Do you want hail? All that you want with your rose is to take it out of the sun, and that will be enough. It will be a cankered thing directly. And mind, if we take ourselves out of the light of God's face, if for the future we know his name no more upon our lips, and his law no more in our conscience, and his love no more in our hearts, it becomes to us a personal and national disaster. What the light of the sky is to a flower, that is God to me; and to forget him, to ignore him, to drop him out, is to ask the weakening of our nature and the ruin of our manhood. "He that sinneth against me wrongeth himself." There is no such thing as the transgression of any of his great arrangements, but it is to our own detriment. It ruins us in our essential greatness and grandeur. It confuses a man's reason. It spoils the exquisite discrimination of the conscience. It mars the imperial will. Oh, what a wonderful power that is, that you are so fond of talking about! The power of setting your foot down, that's a grand power, only we ought to be particular where we set our foot down; but it is a magnificent power. But mind you never trifle with your noblest conviction. You are never guilty of falling below the standard, of listening to your passions instead of your conscience, but it has in some sense despoiled you of the majesty of the man, the power of a prompt and invincible determination. Ah, brethren, when you sin, you fancy somehow or other the thing may be slid over, but you forget

that this is a universe, that things are linked in together by subtle threads, and you cannot be guilty of the transgression of any of God's sovereign laws but it in turn inflicts upon you a very deep and abiding disaster—it always means self-destruction; it always means the wreck and the ruin of your own great and immortal self. "He that sinneth against me wrongeth his own soul."

II. Now let me say a word on the other part. You say what I have said is a string of commonplaces. Well, it is not, perhaps, so commonplace for me to say the reaction of sin upon the transgressor is what we have most to fear. I am afraid, even when we are thinking about sin, we think of financial consequences, of social consequences, whereas we need ever to keep before us that the worst thing that comes out of evil-doing is the reaction of sin upon ourselves. Oh, people say, if you sin it will make you poor. We are very familiar with the argument, "Sin will bring you to the workhouse." It is not worth while thinking about for a rational man, sin will bring me into the workhouse. What I have to think about is, it will make a workhouse of me. It will impoverish my mind, put my soul in rags, and make a bankrupt of myself. It is one thing when it touches your shillings; one thing when it is a question of convenience and inconvenience; it is another thing when it touches you. And what is the argument of that book? It will spoil your purple, scatter your gold, it will scratch your skin. The great argument of that book is: "It is not a small thing, it is thy life." And I say to you, brethren, when the day of darkness, the day of temptation, when all the sorcery and beset-ment of evil is around you, don't say, Iniquity will mar my health, or cloud my reputation, or shorten my days; say with Nehemiah: "Should such a man as I do this evil," such a man as I, with reason and conscience, the heir of the ages, the master of the planet, redeemed with the blood of the Son of God, called to a great destiny—should such a man as I do this mean thing, this selfish thing, this base thing? Appeal to your own greatness in the sight of God, and he shall strengthen you in the day when the worst comes to the worst.

"He that sinneth against me wrongeth his own soul"—we know it, we believe it. But there stands in our midst one to-night who speaks to us as he spoke to his people in the olden time, "O Israel, thou hast destroyed thyself, but in me is thy help found." Oh, come to-night; come to the feet of Jesus Christ. Let us claim the absolution there.—W. L. W.

COMMENDATORY PRAYER: Forbid it, Lord, that we should think of sin as a small thing. It is a wrong against love, against the best will and desire for us, yes, against God and his desire for us. Help us to hate sin, to hate evil, to hate the thing that not alone harms us, but hinders the Divine will and wish for us. Help us, once to resolve with all our hearts, with all our wills, that sin shall not find place in us. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver."

OFFERTORY PRAYER: Our God and Father, we look to thee for strength and wisdom to play our parts and live our life. Thou hast sent us into the world even as thou didst send thy Son our Saviour. Thou dost

entrust us with posts and services for thy kingdom. Help us to be good stewards of time, talents, and money. Wilt thou graciously accept our offerings which we now bring and dedicate to the service of thy cause and kingdom. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Be not familiar with the idea of wrong, for sin in fancy mothers many an ugly fact.—Theodore Parker.

He that hath slight thoughts of sin never had great thoughts of God.—Owen.

Other men's sins are before our eyes, our own are behind our backs.—Seneca.

Besides the guilt of sin and the power of sin, there is the stain of sin.—Nathaniel Culverwell.

Secret sins commonly lie nearest the heart.—Thomas Brooks.

Pride and conceit were the original sin of man.—Le Sage.

Sin! Sin! Thou art a hateful and horrible thing, that abominable thing which God hates. And what wonder? Thou hast insulted his holy majesty; thou hast bereaved him of beloved children; thou hast crucified the Son of his infinite love; thou hast vexed his gracious Spirit; thou hast defied his power; thou hast despised his grace; and in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot his matchless mercy. Surely, brethren, the wonder of wonders is that sin is not that abominable thing which we also hate.—Thomas Guthrie.

CHOICE ILLUSTRATIONS ON THE THEME

Self Facing Self

There is a suggestive painting called, "Face to Face With Their Former Selves," which strikingly represents this truth. A man and woman are pictured, wandering hand in hand through a forest glade. From their faces the artist has blotted out every trace of nobility and purity. Bleareyed, bloated, depraved, utterly lacking in human nature's redeeming lineaments, one shrinks instinctively from the scene. At the point where the picture has caught up their history, they have suddenly halted, and from their eyes there comes a startled gaze. Confronting them stands a boy and girl, pure and fresh in the innocency of youth, and there has just been flashed upon the minds of the elder pair the thought that they are reading a page torn from their own early history.

The Plastic Stage

Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone.

Sin Is Unbelief

Sin is unbelief. Martineau speaks of men who "if they were told some day that God was dead, would go on pretty much as they do now."

Crime Not Remunerative

Rev. G. P. Merrick, of Halloway Prison, England, has compiled statistics which show that crime is not very remunerative. For 372 cases of housebreaking, which "gave employment" to 488 men, the average "earnings" were only $63.50. Four hundred and twenty-two pickpockets had to divide the proceeds of 364 successful attempts, the average takings being $22.75. Defrauding pays better. In 309 cases of this sort, each partner received, on an average, $731.75. But as there is a long time of inaction between each case, criminals are among the worst "paid" individuals.

Chain Bound

Suppose I go to a blacksmith and say: "Make me a very long and heavy chain of these dimensions. When done I will pay you." He lays aside his engagements and soon is hard at work. I call as arranged and say: "I have concluded to make the chain longer; work on another week." Flattered with the promise of a fresh reward, he toils on. I call again and still insist: "It is too short." "But," says he, "my iron is expended and so is my strength. I want my pay." I urge him to add the last link of which he is capable. Then, instead of paying him, suppose I bind him hand and foot and cast him into a furnace of fire. Such is the service of Satan.—Field.

PASTORAL PRAYER: Lord, thou art the God of our fathers in whom they trusted and were not ashamed. In prayer they laid the foundations of this nation. Surely thou wilt not forsake us, their children, when we turn to thee confessing our sins and seeking thy favor. Graciously remember thy people at all times; especially be thou their refuge and strength, a very present help in time of trouble. Purge us of our sins by the trials through which we pass, and gird us for what awaits us, that our faith fail not though the earth be removed, and though the mountains be carried into the midst of the sea. We thank thee for the evidences of thy presence with us, for all the success with which thou hast crowned our efforts. Inspire us to strive for greater things, and to expect greater things of thee, O God. Fill thy church with zeal and clothe her with power from on high. Make her indeed a soul-winning church. Help her to fulfill speedily thy command to preach the gospel to all nations, and hasten the coming of the Prince of Peace. In his name we ask it. Amen. —Frank W. Sneed, D.D.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Fox in the Well.*

Now, I have a sermon this morning intended for the very little people here. But I venture it has something worth while to say to the bigger

boys and girls, and even grown up people, too. You know how in many of the old nature stories the animals are represented as talking to one another and doing some things a good deal like human beings do. This story is about a fox who fell into a well. The well was deep and the water was drawn up by two buckets. These buckets were held by a rope that passed over a wheel at the top of the well. One bucket would come up when the other went down.

One day, the fox got into one of the buckets and fell to the bottom of the well. When he tried to get out, he splashed in the water and made a great noise. The wolf heard him and ran to see what was the matter.

"What are you doing down there, Brother Fox?" he asked.

"I am catching fish," said the fox. "Come down and help me."

"How can I come down?" asked the wolf.

"Jump into the bucket up there," said the fox, "and you will be here in a minute."

The wolf was foolish enough to obey the fox. He got into the bucket; and as he was much heavier than the fox, he at once fell to the bottom of the well, while the fox went up to the top. Then the fox jumped out of the bucket and ran away.

"Do not leave me down here," called the wolf.

But the fox only said, "That is the way of the world. When one goes up another goes down."

Surely that was a mean and foxy trick, wasn't it? Listen, boys and girls; don't ever be willing to succeed at the expense of other people. It ought not to be the way of the world, that when one goes up the other goes down. I don't believe that it really is that way as much as some people think. Anyway, don't you be foxy. Don't be tricky. Don't try to succeed at the expense of other people. Lend a helping hand to others as you go along. I think you have discovered already what my text for this sermon is. It is the Golden Rule, given by Christ in his sermon on the mount: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.—H.

FOR THE EVENING SERVICE

TITLE: *The Way to True Prosperity* (Young People).

TEXT: "And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered." 2 Chron. 31:21.

THE SERMON OUTLINE

INTRODUCTORY: Hezekiah threw himself heart and soul into everything he undertook and met with almost uninterrupted success. He was twenty-five years old when he began to reign, and his character and rule are given that marked commendation of Bible history that "he did that which was right in the sight of Jehovah, according to all that David, his father (or ancestor), had done." And in Jewish eyes that is the highest possible praise. So benign, so vigorous, so prosperous was his

reign that it has been signalized ever in history under the title of "Hezekiah's good reign."

There are some characteristics of Hezekiah that account in large degree for his prosperity.

I. A good hint may be gotten from one little word occurring in the verse we have chosen—the word "work." It seems then that he did work. There are far too many people in these days who have a perfect horror of work—shirking, shrinking, shifting, trying to get rid of work, attempting to make life one continual holiday. No wonder they never prosper. We may just as well make up our minds first as last that there is absolutely no excellence without labor, no success without genuine, honest, downright hard work. Some one has said that the reason the rich are growing richer is that, as a rule, they work hard, live economically, and never go on a strike. And when we get down to bottom facts there is something in it. At any rate there is no secret of success but hard work. "Genius," says Agassiz, "is nothing more or less than a capacity for an extraordinary degree of application." The very best kind of genius is genius for hard work. So it was in the case of Hezekiah. "In every work that he began (and he did begin work) he did it with all his heart and prospered."

II. In the second place, I think we may learn from the life of Hezekiah a lesson as to the value of concentration of energy. He evidently did not begin a dozen things at once and then drivel away or dissipate his energy on so many. "In every work that he began he did it (just that) with all his heart," and so "prospered."

There is a good deal of honest truth in that old Latin proverb: "He who follows two hares catches neither." "Being a whole man to one thing at a time," says Fowell Buxton, "is the secret of success." Paul's motto for the Christian life is the motto for all life, "This one thing I do." For any real success there must be a concentration of energy toward some given point.

III. A third fact is that Hezekiah did what he did in not an indifferent or slip-shod manner, but with real enthusiasm. "In every work that he began he did it with all his heart." He was heart-enlisted, enthusiastic about everything he undertook. No wonder the account goes on to say that "he prospered." And let us know that everywhere and through all time it has been the men and the women who have thrown themselves body, mind and soul into their work, the men and the women, who, "in every work that they began, did it with all their hearts," the enthusiasts, who have moved the world, achieved the successes, accomplished results; and so will it ever be.

1. Hezekiah showed these traits, for one thing, in the "seeking of his God." Especially and most urgently would we command them to any wishing to become Christians. For God says in plainest possible words: "Ye shall seek me, and find me, when ye shall search me with your heart." With such seeking there can be no such thing as fail.

2. A second practical lesson is this—that if you do enlist for God you ought to do it wholly. Make being a Christian no half-hearted matter. If you enter upon the life of a Christian at all, why, then, do it with all your heart, and your soul will certainly "prosper." If you are a Christian, be one through and through, enthusiastic, ardent, earnest, heart-enlisted.

3. This is not alone the way to "prosper" in your soul life, but it is also the way to the highest respect both of your fellow Christians and of the world. Even the world respects most those who are out and out Christians. The worldly do not expect Christians to live as they do. And they respect and honor us when we are loyally what we profess to be.

4. Besides this, whole-hearted enlistment is the only way to enjoy religion, and it is the sure way to its enjoyment. It is the half-and-half people who are unhappy. They are too religious to enjoy sin and too sinful to enjoy religion. Never make that mistake. Learn from Hezekiah. Whatever you decide to do, do it; and if happily it be to enter the Christian life, then do that with all your heart, and prosper in it.

5. Finally, let this same spirit animate you in all your Christian activity and work. Earnest, ardent, enthusiastic, heart-enlisted living is the way to all true prosperity, temporal and spiritual. Let us fix this fact in mind and act.

SUGGESTIVE TEXTS AND THEMES

Apples of Gold: "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

The Faith of the Present: "Blessed are the eyes which see the things that ye see. For I say unto you, that many prophets and kings desired to see these things which ye see, and saw them not." Luke 10:23, 24.

Where Two Tides Meet: "And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves." Acts 27:41.

The Glory of the Christian Business Man: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17.

The Secret of Happiness: "It is more blessed to give than to receive." Acts 20:35.

Daily Diligence: "Exhort one another day by day." Heb. 3:13.

Lovers and Teachers: "A lover of good. Teachers of that which is good." Titus 1:8; 2:3.

Culture and Crop: "It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine." Ezek. 17:8.

THE SUNDAY SCHOOL LESSON

TITLE: *Useful Work a Christian Duty.* Gen. 2:15; Exod. 20:9; Neh. 6:3; John 5:17; 9:4; Acts 20:33-35; 2 Thess. 3:6-12; Eph. 4:28.

GOLDEN TEXT: "If any would not work, neither should he eat." 2 Thess. 3:10.

Teaching the Lesson

The law of labor—no work, no pay. Useful work is a Christian duty, be a man rich or poor. It is a curious circumstance that the first subject

that disturbed the apostolic church was not of a profound character. It was the question of temporal relief, the early budding of a poor law. It was a law against willful idleness. We are told that the wife of a certain chieftain who had fallen into idle habits, one day lifted the dish-cover at dinner, when was revealed a pair of spurs. This was his sign that he must ride and hunt for his next meal. The law of labor—no work, no pay. We are told that among the monks John the Dwarf "wanted to be without care like the angels, doing nothing but praise God." So he threw away his cloak, left his brothers and the Abbot, and went into the desert. But after seven days he came back and knocked at the door. "Who is there?" asked the Abbot. "John," said he. "No," said the Abbot, "John is turned into an angel, and is no more among men." So he left him outside all night. In the morning he gave him to understand that if he was a man he must work, but that if he was an angel he had no need to live in a cell or in a monastery home. I. *The blessedness of work.* There is probably no means of grace more strengthening against temptation, more healthful for the spirit, more uplifting toward God than just honest, earnest work. When God placed man in the Garden of Eden he placed him there not for the sole purpose of contemplation, but to dress the garden and keep it. II. *Upon the scroll of nature is written the gospel of work.* For nature seldom supplies our necessities or meets our conveniences by provisions ready made for use. III. *History harmonizes with nature in the pronouncement of the same verdict upon the blessedness of work.* IV. *The experience of the church may be added in favor of the elevating influence of work.* Work is a great preservative for the soul. Useful work is a Christian duty.

ILLUSTRATIONS

Blessed be Drudgery

No man is born into the world whose work is not born with him. There is always work, and tools to work withal, for those who will; and blessed are the horny hands of toil.—Lowell.

Work Avoided

The story of mankind in all ages is told in this little aphorism, attributed to a Georgia darkey: "A man that kin make a libin' playin' de fiddle, ain't ap' to pester de hoe handle."

Developing Through Work

Noticing over the chemist's table a magnet which hung loaded with a collection of various tools and weights, I asked, "What is the magnet doing?"

"I am loading it up," the chemist answered. "It has been lying on the table doing nothing and losing its power, so now I am giving it something to do, a little more every morning, and it's gaining, it's growing stronger every day," and he added a small file to the clump attached to the magnet.

"That's the way," he continued, "God makes magnets of men. If they loaf around and do nothing they can't do anything; they lose their force.

But give them some work, and they'll soon be good for more than you ever dreamed they could do. Magnetic power and muscles are developed by something to do; yes, and brains and souls of men. Some of those who are doing hard work and bearing heavy burdens will be doing grand things for the Master in his heavenly kingdom through the eternal years."—Wellspring.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *We Are Known to God.*

"I have called thee by thy name." Isa. 43:1.

Our Lord makes no mistakes when he sends his messages to his children. He knows our name and dwelling place, from the Lamb's Book of Life, from the palms of his hands, and from his loving remembrances. We here give two sample addresses which he sent to Ananias and Cornelius: Saul of Tarsus, Straight Street, Damascus. Simon Peter, Care of Simon the Tanner, Sea Shore Cottage, Joppa. I. Thus we see that our Lord's blessed words of pardon, peace and lovingkindness *never get into wrong hands.* II. *He knows all about our circumstances.* You may be surrounded by the slums of city life, in the awful hell of a mining camp, among the soldiers in the trenches or on the battlefield. III. *God can't lose you.* His omniscience beholds you; his omnipresence is with you; his omnipotence grasps you and his love fills your heart. Wherever you are, you can be true to him and in quick communication with heaven. Jonathan Edwards once said, "The grace of God can live where neither you nor I could," and his grace is sufficient for thee. IV. *God sometimes gives a new name to those who are called to a special mission,* as Abram was changed to Abraham, Jacob to Israel and Saul to Paul. He gives all a new name when we become his followers, a name which no man knoweth save he that receiveth it. This is a love name, known only between lovers, a secret name of sacred affection. V. *How blessed to be thus known and associated with the name of him that is above every name,* with the personality of the King of kings and Lord of lords.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

October 20. Taking Part in the Meeting, Why and How. Col. 3:12-17. (Older Endeavorers tell how they learned to take part. How prepare? A practical methods meeting. What does taking part do for us? How develop our spiritual life?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Christianity challenges the biggest man with a man-size job.

Thought is the lightning of the soul.

We all realize our mistakes but mighty few of us realize on them.

There is danger ahead when a man throws his tongue into high gear before he gets his brain going.

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: OCTOBER TWENTY-SEVENTH

THEME: ***Knowing What You Know.***

SUGGESTED SCRIPTURE READING: 2 Tim. 1:1-18.

SELECTED HYMNS: "How firm a foundation."—K. "I know that my Redeemer lives."—C. Wesley. "I heard the voice of Jesus say."—H. Bonar. "Stand up my soul; shake off thy fears."—Isaac Watts. "In heavenly love abiding."—Anna L. Waring.

SALUTATION (or Call to Worship): "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

INVOCATION PRAYER: Almighty God, our heavenly Father, who hast promised that in all places where thou dost record thy name thou wilt meet with thy people and that to bless them, fulfill now thy promise to us, we beseech thee to-day. And make us joyful in thy house; may we worship thee who art a spirit in spirit and in truth—in the beauty of holiness. But we desire to come with true penitence also, our heavenly Father, for we know that all things are naked and open unto the eyes of him with whom we have to do. Thou understandest our thoughts afar off. There is not a word in our tongue, but lo, O Lord, thou knowest it altogether. Thou alone knowest how often we have sinned, in wandering from thy ways, in wasting thy gifts, in forgetting thy love. But thou, O Lord, have mercy upon us, for we are ashamed and sorry for all wherein we have displeased thee. Teach us to hate our errors. Cleanse thou us from secret faults. Forgive our sins and save us from their guilt and power. Send thy purifying grace into our hearts, we beseech thee, that we may henceforth live in thy light and walk in thy ways. We ask all in the name of Jesus Christ our Lord. Amen.—H.

THE SERMON

TITLE: ***Knowing What You Know.***

TEXT: "I know whom I have believed." 2 Tim. 1:12.

THE SERMON OUTLINE

INTRODUCTORY: It is one thing to know, and another to know what you know. The difference between the two is the difference between general information and intelligent conviction.

One may have considerable information, and lack power. He knows, but he does not know what he knows. He possesses culture, but he lacks conviction. He is encyclopedic, but without force.

Another knows what he knows. He has himself well in hand. He is

not so much like an automobile, skidding from the right course at the slightest tremor of the chauffeur's hand, as he is like a great locomotive running on steel rails and rock ballast, swinging from one side of the continent to the other without deviating a hand's breadth from the true track, and running into the main terminal on schedule time.

He has culture, but he has culture plus conviction, which equals power. He is always felt. He stands in the forefront of any movement with which he may be associated. He is an acknowledged leader, and holds the right of way, for he is qualified.

I am not pleading for pig-headedness, nor for that stupid stubbornness, that mulish obstinacy, which is sometimes mistaken for force of character. Neither am I advocating that kind of devotion which leads one to worship his opinions and to mistake his "longings for constitutional enactments."

"Knowing what you know" is a way of writing the power of a man who has positive opinions backed up with definite knowledge.

He is not an apostle of "hot air." He does not attempt to atone for a paucity of ideas with "the gift of expression." He is something more than sheer volubility. He has gone to the bottom of his subject, and he has his facts well in hand. He can manage his craft in any waters.

I. In the realm of religion we give a name to this kind of knowledge. We call it "assurance." The Christian has a right, not only to know, but to know that he knows. He may claim that sort of certitude which is claimed as the result of the scientific method.

It is a right that is not always recognized. Indeed, it is popularly supposed that the Christian is the one person of all others who does not know what he knows. He knows what he hopes, or feels, or has been taught to believe. His method is the credulous rather than the scientific. We are living in a day when assurance has been replaced by agnosticism. Instead of "I know that I know," the fashion is to say, "I know that I do not know."

It is the era which makes a virtue of not being sure of anything. The interrogation mark is greatly overworked nowadays, and the ability to ask a question is thought to be a sign of culture.

Some have come to that strange mood which takes a pride in being able to doubt. They are broad-minded, so broad that their thought has become thin. They have no convictions. They would not presume to be so dogmatic, so narrowly positive, so rudely downright sure. It goes without the saying that such people play a small part in the game of life.

II. The truth is that religion, so far from being the realm of the "great perhaps," is of all realms the one where certitude is possible and accurate knowledge obtainable. Its knowledge is the output, not of the senses, which yield perceptions through the agency of the flesh and subject to all kinds of delusions, but of the consciousness, the perception by the soul, whose authority one cannot resist—and whose testimony one can no more doubt than he can doubt the fact of his own existence. Scientific certitude is constantly being shattered.

It has been popularly supposed that, if there be anything which one may know that he knows, it is such things as the "certain and absolute truths of science." It seems, however, that the popular mind is fondly deluded in these matters, for men of scientific repute are now talking on the other

side, but the constant shift of theories in the realm of the natural discredits the fling which is sometimes made by men of science at the affirmation of religious certitude.

III. If there is one thing about which one may know that he knows, it is his relation to God and the duties and privileges this relation involves. When it comes to the Ten Commandments, one may know what he knows. When it comes to the Beatitudes, and the graces and virtues of Christian character, one may know what he knows. When it comes to the obligations of Christian service, to the joys of Christian privilege, and to the great facts of human brotherhood and divine sonship, one may know what he knows. When it comes to the hopes and aspirations of the soul, to the great experiences of trial, sorrow, and sacrifice, one may know what he knows. He may know because the realm of the supernatural, in which these things have their rise, is entered as easily by faith as the realm of light is entered by the eye. He may know that he knows and what he knows because the facts of the supernatural are everywhere and always the same, and the revelation of these facts is an open book.

IV. Let us be quit of the heresy that God is unknowable, that Calvary is a suspicion, and the Bible a fog-bank. Paul writes, "I know whom I have believed." He belongs to that class of people who know what they know.

Some Christians never get off their crutches. They go through life with a limp. Their religious experience is a conditional sentence. If you should ask them whether they are saved, they will not commit themselves.

Is a crutch the best God can do for us?

Paul has thrown away his crutch. There is no limp in his step. He walks and talks like a redeemed man. He knows what he knows, and possesses the power which comes from positive convictions based on accurate knowledge.

He is arraigned before Nero; but there is no sign of fear, no evidence of alarm. Paul is a prisoner, but he represents the King of kings. Nero does not even excite him. He is in bonds, but he is an ambassador in bonds. He is a deputy of the court of high heaven, and without a tremor he takes the stand. He knows what he knows, or, to use his own phrase, he knows whom he believes.

These are the men who move the world. They are the real leaders of the race, and make the "fair beginning of a time."

What the church needs is not a scholarship that is encyclopædic, but one that is experimental. One man who knows thoroughly a few facts at first hand is worth a regiment of men who know only what some one else knows.

The critical method has its uses, but it is too thin for a constant diet. It leads to spiritual anemia.

The religion that is to capture and conquer and transform and inspire must strike a positive note. It must give to the longing, seeking soul something more than an interrogation mark. The preacher of the future must be one who "speaks as the oracles of God"; and the creed of the future must be that ancient symbol which begins with a shout of certitude, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—J. I. V.

COMMENDATORY PRAYER: O God, we bless thee that we do know whom we believe. Knowing him gives us peace and power. We would bear our trials patiently because they are his will for us. We would do our duties well because this will be well pleasing to him. Give us the supreme motive—"for his sake." We ask all in his name. Amen.

OFFERTORY SENTENCE: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

OFFERTORY PRAYER: Our God and Father, we look to thee for strength and wisdom to play our parts and live our life. We would be helpers of thy kingdom. Be pleased to accept us and the offerings we bring. Especially wilt thou make our gifts a means of promoting thy kingdom in the world. We ask in the name of Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Christian's Confidence: I. Faith of the Christian here seen in its object. "I know whom I have believed." II. In its character. Knowledge the foundation of faith. Faith the reposing of an absolute trust: "I am persuaded." III. In its consummation. "Against that day."—W. B. C.

"I know." "I know whom." Knowledge was the substance of Paul's power.—G. J.

Confidence of Paul: He knew whom he believed. It was not in himself he trusted, nor on his own foundation that he built. He knew Christ as the revealed Saviour, as the mighty Saviour.—C. J. H.

Confidence in Christ: I. The declaration of the apostle. "I know." 1. He had known the necessity of salvation as a lost and ruined sinner; 2. He had known the power of Christ to save; 3. He had committed his soul and body to his care. II. His security. "He is able." He was author of his soul. He died to redeem it. All things are under his power. III. His assurance. It was the language of experience. It was the language of authorized confidence. "I know whom I have believed," etc.

CHOICE ILLUSTRATIONS ON THE THEME

Knowing Christ

When Dr. James W. Alexander was about breathing his last a friend by his bedside repeated the words, "I know in whom I have believed." The dying man, with that scholarly accuracy that always distinguished him, said: "No; it is 'I know WHOM I have believed.'" The original Greek of this glorious passage is even stronger than our translation. A good rendering would be: "I know whom I have trusted, and am persuaded that he is able to keep the trust which I have committed to him unto that day."—T. L. C.

Victory of Faith

The emigrant who sees the blue hills of his native land sink beneath the wave and goes away to the land of gold, has seen and handled the gold dug from the mines or washed from the waters of that distant land.

He has seen those who have been there. He has seen them go poor and come back rich. He has seen them go out empty and come back full. These have taught him to believe in a land beyond the waters. But I believe in a land not beyond the seas, but beyond the grave, to which I have seen hundreds go, but none come back to unveil its secrets. I believe in a Saviour I never saw, and never saw the man that saw; and I commit to his keeping, not my money, but what is more precious than all the gold of the Bank of England—I commit to him my precious soul.—G.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Proud Crow.*

Of course you know that in the days of long ago birds and animals were supposed to talk to each other. They did not really; but what they are supposed to have said has come down to us in legends. These are all very interesting, and often carry important lessons, some of them especially helpful for boys and girls—possibly just as helpful and wise for older people, too. Now, the legend I have for you this morning is one about the proud crow.

One day a crow found a lot of peacock feathers. "My," cried the silly crow, "how lucky I am. No other crow in the world will look as fine as I. How all my old friends will envy me!" And the proud crow stuck the peacock feathers all over his back.

Then he flew away to show himself to his friends. He strutted up and down before them. But they did not envy him. They only laughed at him. "Just look at that silly bird!" they cried. "See him strut! Did you ever see anything so proud? Caw, caw, caw!"

The proud crow was now very angry. "Do not speak to me," he said. "I have fine feathers. I am a peacock. I will have nothing to do with you crows." So off he strutted to the peacocks.

"How do you do, my dear friends?" he said in his sweetest voice. "Who are you?" cried the peacocks. "Do you not see that I am a peacock?" answered the crow. "Look at my fine feathers." "Fine feathers, indeed! We threw those old feathers away long ago. You are no peacock. You are just an old black crow." Then the peacocks fell upon the old crow and pulled off all his fine feathers. They tore out many of his own feathers, too.

The foolish crow was a sight! He crept back to his old friends. He tried to steal in among them without being seen. But they all cried out, "Who are you? What do you want here?" "Don't you see that I am your old friend?" croaked the crow. "I am going to live with you always." "No, you are not," answered a wise old crow. "You are no friend of ours. A few old peacock feathers made you think you were a peacock. So you left your old friends. The peacocks saw you were a cheat and drove you away. Hereafter you must live alone. Be off with you!"

And all the crows said, "Caw, caw, caw! Caw, caw, caw!"

A few fine feathers did not make the old crow into a peacock, did they? And the crow who was so proud, so conceited, and so foolish was not acceptable to either the crows or the peacocks, was he? His folly made him

lose all his friends. And such pride is no more wise for boys and girls, or older people either, than it was for that foolish crow. I think I can suggest an appropriate Bible verse in connection with this lesson. Here it is: "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.—H.

FOR THE EVENING SERVICE

TITLE: *The Duty of Self-control.*

TEXT: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

THE SERMON OUTLINE

INTRODUCTORY: The successful life is the controlled life. The mere possession of power is not enough; the question of its proper use must be considered. The steam in a locomotive boiler is a menace, not a help, unless it has the adjustments of throttle-valve, reversing lever and air brake, enabling the engineer to regulate the in-let and out-rush of the steam and the speed and stoppage of the train. The only useful machinery is controlled machinery. The only useful life is a controlled life. Therefore, the duty of self-control.

I. Self-control is essential to our highest development. Lack of self-control marks the incomplete man. He cannot be mature when he has faculties that are unknown to him, or powers that are beyond his direction. Yet many of us are content to know as little of ourselves as possible, and then hide behind our frailties as a legitimate excuse for our failure to be the best we are capable of being. Man is not meant to be the slave of things. Neither is he meant to be the slave of circumstances. He who is unduly influenced by environment, or whose actions are determined by circumstances irrespective of what God would have him do lacks the qualities which go to mark the true man.

II. Self-control is essential to our highest effectiveness in the world. He who does not control himself need not expect to control others in any creditable way, neither can he take full advantage of circumstances nor events. He does not "have himself in hand." So he cannot use himself when the time of stress comes. A locomotive may be fitted with a strong and capacious boiler, well supplied with water, and may have steam up at a high pressure. But all this power will be useless, may be positively destructive, unless, through an ingenious system of wheels, cylinders, pistons, connecting rods, and valves to which steam is admitted intermittently at the intelligent bidding of the engine driver, whose brain masters the mechanics of the thing, the imprisoned power can be made to run on the errands of humanity or to tug the burdens of commerce. An uncontrolled man is an engine wild on the track with no hand on brake or throttle. He is effective, if effective at all, only in the way of destruction.

III. Self-control is essential to happiness. There was a time when the writer of the proverb we are studying did exactly as he pleased and denied himself nothing. But on it all he wrote "vanity of vanities" and "vexation of spirit."

We are apt to think that the only way to happiness is in doing as we please and getting everything we want. But the Word of God and mature experience unite in teaching that precisely the opposite is the case. The road to happiness does not lie that way. On the other hand, there are myriads of men and women whose living and dying testimony is that in the life of humble self-restraint and cross-bearing they found that peace which passeth understanding, and the joy unspeakable and full of glory.

The lack of self-control is the inharmonious, discordant element in society. The jangles and strifes that enter our social circles are due to the unguarded tongue, the unbridled passion, the unrestrained ambition. Self-control is ever a source of happiness; lack of it a source of unhappiness.

IV. The highest form of self-control that has been revealed is that control which is manifested in the life wholly given to God, wholly controlled in its desire and actions by the Spirit of God. We cannot give an uncontrolled life wholly to God. If he possesses us and fills our hearts with his own love, self-control necessarily becomes God-control.

V. Self-control is a power which is susceptible to cultivation. If self-restraint be exercised day by day in the repression of ungodly anger or unholy appetite, in the cultivation of cool, calm resourcefulness under petty trials, and in the thoughtful, judicious direction of the motive powers of life, a settled habit of control, a permanent tendency to sobriety and poise will be induced capable of enduring the heavier strains of great crises.

Self-control is a duty. Let us practice it.

SUGGESTIVE TEXTS AND THEMES

The Aftermath of Sin: "They shall lothe themselves for the evils which they have committed." Ezek. 6:9.

A Day's Journey: "They went a day's journey." Luke 2:44.

Modern Business Crimes: "He cruelly oppressed, spoiled his brother, by violence, and did that which is not good among his people." Ezek. 18:18.

The Base-line: "Begin at my sanctuary." Ezek. 9:6.

The Dishonest Merchant: "The balances of deceit are in his hand: he loveth to oppress." Hos. 12:7.

Undesirable Imitation: "Be ye not as your fathers." Zech. 1:4.

The Reason for Our Faith: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. 3:15.

Faith and Credulity: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." John 5:43.

THE SUNDAY SCHOOL LESSON

TITLE: *The Christian View of Recreation.* Jer. 31:12, 13; Zech. 8:5; Matt. 11:16-19; Mark 2:18-28; John 2:1-11.

GOLDEN TEXT: "I came that they may have life, and may have it abundantly." John 10:10.

Teaching the Lesson

Bishop Potter once noticed two bright youngsters, twins, on Randall's Island. He asked what they were doing there, and was told that their mother had had them committed to the Island because they had tied two Chinamen's queues together. "The woman is a fool!" exclaimed Bishop Potter, impatiently. "That is simply a larky spirit which ought to be directed into a right channel!" The play spirit is natural. There is a Christian view of recreation, a Christian use of recreation. Religion is joy promoting. The Christian life is life abounding. There are those who will have it that religion narrows the soul and contracts the life. They say that religious pleasures are few, its prohibitions innumerable and fixed with nothing to do but repeat in each sensitive ear its "Thou shalt," or "Thou shalt not," with the discord of a perpetual command. Even good people sometimes are misled into the thought that life is in some way narrowed down and circumscribed by religion; while many who are not Christians are deterred from ever becoming such by this same misunderstanding, or misconception. But the system of faith and practice Jesus came to proclaim admits no such moroseness, severity, or gloomy views. On the contrary, it proposes to bring in as its own free gift a new and increased experience of every kind that renders life valuable, worthy, and worth living. So it is that when we urge religion upon any one and the spoken or unspoken excuse is, "Oh, but I want to see more of life first," the Gospel, as if anticipating the objection or rebuking the one who utters it, answers, "Very well, but you are making a great mistake, for the Redeemer came that you might have life, and have it abundantly."

ILLUSTRATIONS

Happy Traveling

A colored man at Colonel Clark's Mission in Chicago said: "Bredren, when I gets to de gates of heben, if dey shuts me out, I'll say, 'Anyhow, I had a good time getting here!'"—*Sunday School Times.*

Joy of Christians

One of Haydn's friends asked how it happened that his church music was almost always of an animating, cheerful, and even festive quality. The great composer replied: "I cannot make it otherwise. I write according to the thoughts I feel. When I think upon God my heart is so full of joy that notes dance and leap, as it were, from my pen, and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

Recreation and Religion

The classic games were closely connected with the religious observances of the Greeks. They were begun and ended with solemn sacrifices, and formed a part of the principal festivals held in honor of the gods. This is true also of the Greek drama.

Recreation

For the bow cannot possibly stand always bent, nor can human nature or human frailty subsist without some lawful recreation.—Cervantes.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Advantages of Seeking the Lord.*

"They that seek the Lord shall not want any good things." Ps. 34: 10. This Psalm has been called "The good man's song of triumph." Recognizing that God knows best what is really "good" for us, here is assurance that those who "seek the Lord": I. Shall not want any good thing *connected with their salvation and acceptance with God.* They have assurance of pardon, adoption as children, justification, comfort, and help from the Holy Spirit. II. Shall not want any good thing *necessary for their enjoyment, protection, or care.* They will be provided with needed blessings—defended—delivered—guarded—kept. III. Shall not want any good thing *to comfort them in darkness and trouble.* Will be given God's presence—word—love—sympathy—help. IV. They shall not want any good thing *to support in death or secure their safe arrival in heaven,* Psalm 23. There is the greatest possible present and eternal advantage in seeking and serving the Lord.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

October 27. What Is Worship? Ps. 95: 1-6; John 4: 20-24.
(What is worship? Why worship? How worship? What are means used in worship—hymns, poems, Bible, prayer, meditation, etc.? What good do we get out of worship?)

SUGGESTIVE BULLETIN BOARD SLOGANS

A loose tongue may get its owner into a tight place.
Sanctimoniousness doesn't necessarily indicate saintliness.
Big sins and little sins come under the same ban.
The church of the future is the church of the developed heart.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: NOVEMBER THIRD

THEME: ***In the School of Christ.***

SUGGESTED SCRIPTURE READING: Matt. 11:1-30.

SELECTED HYMNS: "My dear Redeemer and my Lord."—Isaac Watts. "Teach me, O Lord, thy holy way."—W. T. Watson. "How shall I follow him I serve."—Josiah Conder. "Lord, as to thy dear cross we flee."—J. H. Gurney. "O, who like thee, so calm, so bright."—A. C. Coxe.

SALUTATION (or Call to Worship): "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, and thy saving health among all nations."

INVOCATION PRAYER: Almighty God, our heavenly Father, we have heard thy call to come to thy house and behold we are here present to hear what thou wilt speak unto us. We thank thee for the mercies and privileges of the Sabbath day. Help us now to delight in all the holy fruits which thou hast prepared for our feast. Impart unto us thy peace and thy joy and the glorious liberty of full communion with thyself. Lift us above our despondencies, our daily cares, and the sorrows that have limited our sight. Especially we pray that thou wilt deliver us from our sins—these sins that mar our fellowship with thee and spoil even the richest feast. Create within us clean hearts. Renew right spirits within us. Take away our moral ugliness. Regenerate us. Renovate us. Unchain us. Make us like Christ now. Cure us of all tricks and perversities, and beguile us by thy grace, we pray thee, into the ways of wisdom and righteousness and peace. Beget within us the eternal life. May we have it now as a present possession. And may we live as those who have laid hold upon the things which are unseen and eternal. We ask through Christ our Lord. Amen.—H.

THE SERMON

TITLE: ***In the School of Christ.***

TEXT: "Learn of me." Matt. 11:29.

THE SERMON OUTLINE

INTRODUCTORY: How great are the differences which divide us in the mere capacity of learning! Some can suck in knowledge as a sponge takes in water; others throw it aside like the imperviousness of igneous rock. What amazing differences there are in our children in just this quality of receptivity, the power to appropriate knowledge! You give one child a hint and he has got the entire lesson! To other children you have to spell it out slowly a syllable at a time. And so it is in the realm of religion. "The secret of learning is to ask much, to remember much, and

to teach much." In what we call the secular fields of knowledge these have been found fruitful suggestions; I think they will be equally fruitful when applied to our discipleship to Christ.

I. If, then, we would learn of Christ we must "ask much." Now "asking" is a great sign of a fine learner. We cannot come into contact with a man who is finely receptive in any department of knowledge without discovering his fierce inquisitiveness in his own particular realm. I walked out some little time ago with a most learned geologist, and in the course of our journey we passed a common gravel-pit, and at once my friend was all alert and full of inquiry, and immediately began to question the little heap of pebbles which he took in his hand. His "asking" led him to the secrets of a neighborhood. Within the last few months I walked also in the company of a renowned botanist, and I was amazed at the eager spirit of inquiry which possessed him in every dale and country lane. He was for ever "asking," "seeking," "knocking," and everywhere he found the appointed reward. I am perfectly sure we have got to cultivate this spirit of inquisitiveness in our relationship to Christ. We are not great askers in the school. Let us ask for illumination as to character. Let us be full of questioning concerning what the Master calls "heavenly things," the spiritual mysteries, the heavenly glories, the far-off destinies and goals. You will find immense help in such life-quest from the example and experience of the Apostle Paul. A keen asker is a splendid companion to have on a tour. He will put questions which you would never dream of asking: he will talk with the road-mender by the way, and with the old peasant at his cottage door, and with little children on the village green, and the country begins to tell its secrets in answer to the search. Paul, I say, was a splendid asker, and we can train ourselves by the example which is revealed to us in his own great letters.

Let us ask for illumination as to conduct. We not only want knowledge of ideals, but how to apply the ideals to our immediate life. We want principles and we want rules. We want "a light to our path and a lamp unto our feet." We don't ask nearly enough concerning the next step, and the next step, in our forward march. "Ask much!" We must not be timid in our approach. "He is able to do exceeding abundantly above all that we ask or think." This is one of the great secrets of progressive learning.

II. "Remember much!" Ah, there is the difficulty for many of us! We can take, but we cannot keep. We can receive an impression, but we cannot retain it. We can do the exposure, but we are not expert in fixing. We have a vision in the night, but it fades in the glare of the next day. We have a glimpse of glory or of duty, but common affairs obliterate it again, and the experience seems to be wasted. This leaky memory is very obtrusive in realms other than religious. How we have to jog our remembrance in the little things of daily life! We knot our handkerchiefs, or we put a ring on another finger, or we call to our aid some system of mnemonics, and all this that we might be able to retain something we have got. Can we call any sanctified expedients to the help of our spirits that we may remember what we have learned in the school of the Lord? I think we can. We can have, in the first place, some specially appointed time for the ministry of recollection, for reviewing ourselves and our possessions in the presence of the Lord. Fixity is a great virtue in the discipline of

the soul. Fixity helps to engender firm habit, mental bias, and moral inclination. At appointed times the mind is ready for the work, and will more and more answer our bidding to produce its garnered stores. And further, if it be possible, let us have some special place. You will be amazed at the ministry of places in awaking and confirming the impressions of the soul.

But it will perhaps be best for you to devise your own helpmeets for this ministry. You want to recollect God, and the things of God, and the things he has made known to you. Well, sit down and devise some means of "stirring up your remembrance" in this holy exercise. But do not let any one assume that he is alone in the labor of remembrance. We have a great helper in the sacred work. "He shall bring to your remembrance whatsoever things I have said unto you."

III. "Teach much!" We shall never really know Christ as he is to be known until we begin to tell what we already know. In the realm of religion we never really know until we testify. Until the disciple becomes an apostle he is never an advanced disciple. Every teacher knows this: his knowledge grows while he imparts it. I heard a friend of Watts say in the Tate Gallery, some time ago, when he was taking a little party through the famous chamber: "Every time I try to explain these pictures I see more to explain!" In the act of stating a principle the light brightens for ourselves. That, perhaps, is one of the glories of the ministry of Jesus Christ. While we ministers seek to tell about the beauty of the Lord, the beauty grows upon our vision. While we declare the grace of redemption, grace more abounds toward us. While we testify as to the way of peace, we are led into the more secret place. If we would be fine learners we must be ready teachers. Are you saying you cannot be? Is there anything you know about the Lord? Tell the little you know, and the little will grow. Have you no sick neighbor, no care-worn friend, no depressed fellow-pilgrim who is fainting on life's way? Teach him the little you know. You will be perfectly amazed at the effect upon your friend, but still more wonderful will be the effect upon yourself. "He that doeth the least of these commandments, and shall teach men so, the same shall be called great." These are some of the secrets of successful discipleship in the school of Christ.—J. H. J.

OFFERTORY SENTENCE: "Ye are not your own, ye are bought with a price, even the precious blood of Christ."

OFFERTORY PRAYER: Lord, what wouldst thou have us to do? Created by thy power, upheld by thy providence and saved by thy love, we are not our own but thine. We would first conservate ourselves unto thee, and draw near and bring an offering into thy courts. Graciously accept us and the money we bring, and use us and our offerings to thy glory. In Christ's name we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The School of Christ: I. There must be docility, obedience, willingness to learn of that Teacher. II. The school is in the recesses of the soul—it

is everywhere. III. Branches of instruction: 1. Humility. 2. Patience. 3. Fortitude. 4. Love.—H. W. B.

Christ an Effective Teacher: I. His fitness to be man's Teacher. 1. He understands man's nature; 2. He understands all those things which man has need to know; 3. He understands perfectly the art of imparting knowledge. II. Methods by which he teaches man. 1. By his words, works, character, as made known in the Bible; 2. By the truths he now imparts to the human heart by his Spirit. III. The effect of Christ's teachings. 1. Rest; 2. Pardon; 3. Reconciliation; 4. Assurance—removal of fear. What are the evidences that we are learning of Christ and becoming like him?

Unspoken Teaching: We are taught and we teach by something about us that never goes into language at all.—H.

CHOICE ILLUSTRATIONS ON THE THEME

Christ Our Teacher and Helper

In a factory where delicate fabrics were woven, the operatives were required, when the threads at any time became tangled, to press a button, and the superintendent would appear to rectify things. On one occasion, however, though a young girl had just a little while before touched the button for assistance, a woman who was an old hand at the work thought she "knew," and could get along without this formality. The threads became inextricably mixed, and much damage ensued. To the superintendent the woman said, "I did my best." To which he replied, "Doing your best is sending for me." Let us not be proud. Let us be willing to learn of Christ, our Teacher, our Helper.

Christ Our Pattern

A boy in a machine shop was told to drill holes into some iron bars by following a pattern that was given him. He made a few bars correctly, and then mislaid the copy. He thought it would do just as well to make every bar like the last one he had made, but in the first one he copied there was a very slight difference in the position of one hole, in the next it was still worse, and in each succeeding one the error grew greater. When his foreman came to examine the boy's work, he found that several hundred bars must be thrown away, because the boy had not followed the right pattern.

In Jesus, God has given us the right pattern for our lives. If we look upon Jesus' life and character we shall see what God himself is. God has shown himself to us in his Son, and only by studying his teachings and obeying his words can we make our lives pleasing to his Father and our Father. "Learn of me," he said. Let us take him as Teacher and Pattern.

Saviour, Teacher, Helper

Dr. J. Wilbur Chapman said in an address: "You must not only give up, but you must give up and take on." He told of a woman of the world who decided to give up certain indulgences. She did so, but after a short time wrote to him, saying: "I'm going back to my old life because I found the new one didn't work. I found myself, after forming my new purpose,

growing cross with my children and irritable to my husband, so I'll just give it up." The trouble with her was that she gave up, but didn't take on—Christ.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Fable of the Man and the Mill.*

Boys and girls all like fables and I am going to give you one this morning. It is one about the man and the mill. I am quite sure it has a lesson for boys and girls, and half suspect it has application to not a few older people, too.

A man who had lived all his life in an arid region and had never seen a river or any kind of water course set out to explore the world. In the course of his travels he came to a river, on the bank of which was a mill. Entering the mill he was puzzled by the wheels and shafts and pulleys and belts, all of them in motion. "Why do they go round?" he wondered. He looked out and saw the great water-wheel turning, and the water in violent motion. Then it dawned on him. "The little wheels turn the big shaft, that turns the great wheel in the water, and thus the river is made to flow!"

Having made this wonderful discovery the thought came to him: "What if the machinery should stop and the river cease flowing! What a terrible calamity that would be, for I have heard rivers are most useful to mankind."

Just then a floating branch became entangled with the water-wheel and the whirling machinery which he was at the moment watching slackened. "There! it's stopping now! How fortunate that I came!" Seizing a belt he pulled lustily, and continued pulling, the wheels kept on turning and the river continued to flow.

It was hard work and he became very tired. But just before he was completely exhausted, some of his friends entered the door. They, too, had decided to travel, and had followed the footsteps of our hero. When the situation was explained to them and they understood how important it was to keep the wheels going in order that the river might not stop, they took hold in good will and by turns they pulled the belt, kept the wheels going and prevented the river from stopping.

The work was kept up and in the course of years it came time for our hero to die. As the end approached there stood about him all the friends who had helped him in his great enterprise of running the river and keeping up its flow. They praised his noble work and recited how well he had organized the workmen and how effectively his wisdom and goodness had kept the river flowing. His face was very grave, but his heart was full of joy.

"I die in peace," he said, "for my work is accomplished. The river runs, and will continue to run as long as you are faithful to your duty. Farewell, my friends, farewell!"

How many of us are like this good, simple man—pulling belts, giving advice, turning wheels, organizing movements for this, that and the other—helping to keep the world going as we think it ought to go!

Perhaps if we meddled less with the machinery and devoted more time to learning the principles of it, we should experience less trouble, be happier, more useful, and maybe the Lord would have an easier time running things.

Anyway, boys and girls, learn all you can, in school, at play, in church, from your friends, and so you will not make the mistake of thinking the river runs because you turn wheels. Your life will not be as ineffective as the man with the water-wheel.

FOR THE EVENING SERVICE

TITLE: *Crouching Between Burdens* (Before Election Day).

TEXT: "Issachar is a strong ass crouching down between two burdens," etc. Gen. 49:14, 15.

THE SERMON OUTLINE

INTRODUCTORY: Issachar is an example of the evils that result from too easy circumstances. The inheritance of Issachar was very pleasant. It was level and fertile, easily cultivated and exceedingly remunerative. So his descendants came at length for the most part to take things easy, and submitted to outrages which those in poorer circumstances would have resisted, even unto death. They grew indolent and luxurious, caring for little or nothing but their own ease, and sinking at last into mere tribute-payers.

Let us apply the lesson of Issachar to several classes of people.

I. First, to the young. It is generally thought well to be born fortunate, rich, well-surrounded, well-favored. But it is not always so; not usually so. It is serious affliction to a man to be well off, and many a son has been ruined because he inherited a fortune from his father. We read an excellent article the other day, entitled "Wrestling with Our Advantages." We all have to struggle with our advantages quite as much as with our disadvantages, with our gifts quite as much as with our defects. No man ever yet worked his way in a dead calm. We all need some hindrances to help us, some retarding winds to drive us forward. "Adversity," says some one, "is the prosperity of the great." Kites rise against the wind, not with it. Not ease but effort, not facility but difficulty, it is that makes men. The trouble with Issachar was that he did not wrestle with his advantages. He was essentially ease-loving and his manliness was too dear a price to pay for it.

II. Secondly, to the citizen. There are not a few modern Issachars to be found among the men who ought to be the best citizens in our country, states or municipalities, or smaller communities.

There are good citizens among the poor, and bad citizens among the poor. There are good citizens among the rich and prosperous, and bad citizens among the rich and prosperous. But it is sadly true that too many modern Issachars are found among the rich, intelligent, and well situated. They crouch between burdens. They are ease-loving, and do not like

to take their part in the duties of citizenship. It is to them too much trouble to vote, to attempt to bring pure politics, or to try to enforce the law. Like the descendants of Issachar, they grow indolent, or luxurious, or come to care little or nothing for anything but their own convenience, and so they, like their descendants, sink at last into mere unpatriotic tribute-payers. They silently and supinely submit to outrages that they ought to resist, and stir up others to resist, and back them up in resisting to the very utmost degree of patriotic enlistment.

III. Thirdly, to the preachers. We turn to preach a little sermon to ourself and to preachers generally. There are modern Issachars in the ministry, too, we are sorry to say. Some crouch between burdens too early in life, and others are ease-loving and indolent from the first. The "dead line" in the ministry is drawn by itself. "Be thou faithful unto death." The weapons of the minister's warfare ought to be wrenched from his hands only by death, for there is no comfort outside of service. The modern Issachar who has nothing better than a smoky old manuscript to put in his Bible—let him not forget that, if not the manuscript itself, the reason for it will be known and read of all men. This means that he is done, that he is retracing his steps, that he is a "strong ass crouching between burdens." As some one has said, "A clean, neatly-written sermon ought, at least, to be furnished as a contribution indicative of progress; or, if the preacher does not read, he might chop off the ends of his discourse and give the people what is thought in a fish to be the best part—the middle."

IV. Fourthly, to Christians generally. Crouching between burdens is failure, discomfiture, dishonor. No Christian can do it and be anything but a weakling. No Christian should set a time for laying down his burdens or pushing them aside. He should hold out in the battle for God until he gets his discharge. There are Issachars in all churches and communities, people who crouch between burdens, who shirk duty and shrink from responsibility. They neither help in the finances nor in the spiritual work. They love ease. They see that the church is good, believe in it, come and sit in the pews; they "enjoy" the services; but that is all that they do. "Issachar is a strong ass, crouching between burdens."

We are sorry that Issachar left such a host of descendants to follow in his ways. Look out! Are you getting comfortable and easy? Then suspect yourself and watch lest your habits of industry fail, lest your patriotism grow languid, your activity disappear and self-sacrifice and usefulness drop untimely out of your life.

SUGGESTIVE TEXTS AND THEMES

Profession and Practice: "They profess that they know God; but in their works they deny him." Titus 1:16.

The Laws of Spiritual Health: "But speak thou the things which become sound doctrine," etc. (Margin "Healthful teaching"). Titus 2:1-14.

Sin Leads Downward: "Cast thyself down." Matt. 4:6.

The Hands of God: "Father, into thy hands I commend my spirit." Luke 23:46.

A Critical Gaze at Jesus: "They watched him." Luke 14:1 (last clause).

An Aim Worthy of Christ's Inquiry: "What seek ye?" John 1:38.

The Appeal to Reason: "Come now, and let us reason together, saith the Lord." Isa. 1:18.

The Contagion of Fear: "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart." Deut. 20:8.

The Sunny Side of Life: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccles. 11:7.

The Will in Religion: "When Jesus saw him lie, . . . he saith unto him, Wilt thou be made whole?" John 5:6.

THE SUNDAY SCHOOL LESSON

TITLE: *Respect for Rightful Authority* (World's Temperance Sunday). Mark 12:13-17; Rom. 13:1-14; 1 Pet. 2:13-17.

GOLDEN TEXT: "Let every soul be in subjection to the higher powers." Rom. 13:1.

Teaching the Lesson

Obedience to law is the great lesson our people need to learn. That means making effective the will of the community. In America the will of the people is embodied in the prohibition law, a law fixed in the Constitution. Subjection to the higher powers is a duty. It respects all legitimately constituted authority. It extends to all persons, without distinction. It requires submission in all matters not affecting conscience. The foundation of such subjection. It is because the power is derived from God, is our ordinance of God, and is established by the providence of God. Some one has said, "Law is the shadow of God's justice." Law is a great and sacred thing. The forms which surround it; the rules which govern it; the dignity and honor which belong to its representatives are all the outworks of a thing in itself entitled to reverence. "Let every soul be subject unto the higher powers." I. Every soul, every man, every individual person, secular, ecclesiastical—*no exception.* II. *The object of these higher powers.* To preserve peace. To execute justice. III. *The duty enjoined.* "Be subject." We owe them obedience, fear, our prayers, that we speak not evil of them. We owe them dues. Otherwise, magistrates are in vain. The public good depends on our obedience. IV. *The reason of the command.* "All power is of God." Every power is ordained of God. The magistrate is the minister of God. All power depends on God, as the stream from the fountain.

ILLUSTRATIONS

President Wilson's Stand

From a Swiss paper comes a report stating that at a great banquet given in his honor in Paris, President Wilson drank only water, and at the end of the banquet a cup of tea. The report also says that the old formula, "I raise my glass in your honor," was replaced by a simple, "I greet you." The comment of the press is that he declined the wines of which his hosts

were so proud, the Bordeaux, Burgundy, Champagne, and in simple democracy observed the prohibition that his people had imposed upon their soldiers. He came as a representative of a people who of their own free will have banished alcohol from their country, and he gives expression to this decision in his first appearance and breaks with the old drinking customs. *La France Libre* (Dec. 31, 1918) also says that "the President drinks only water."

Satan's Right of Way

I found when I was studying law that there was a law of "reserved right." For instance, suppose I should sell ten thousand acres of land, and should retain one acre in the center. I would have a right to go over those 9,999 acres to get to mine. One trouble with us is that we reserve a room in our hearts which belongs to Satan, and he knows it and uses his right of way.—*Record of Christian Work.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Kept from Falling.*

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24:25.

I. *The objects of the Christian's pursuit.* To be kept from falling. 1. Stability; 2. Preparation for heaven. II. *The Christian's inability to attain these objects by his own efforts.* Shown. 1. From the history of the angels; 2. From the history of our first parents; 3. From the history of the saints in every age. III. *The attributes of his God upon which he must rely for the attainment of these objects.* 1. His power; 2. His wisdom. IV. *The feelings with which the Christian should contemplate the One to whom he is so much indebted.* 1. With love; 2. With gratitude; 3. With affiance. Adhere closely to him.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Theme for the Month: *Wholesome Christian Living.*

November 3. Making My Body a Fit Temple for God. 1 Cor. 3:16, 17; 6:19, 20.

(Why keep the body healthy? Our body as a dwelling for God. Is the temple of our body clean? How bodies are abused and misused.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Regularity in church attendance is determined more by desire than by distance.

General Apathy still has a large army under his control.

The unpardonable sin is unconfessed sin.

The soul needs to be fed as well as the body. Go to church for soul food.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: NOVEMBER TENTH

THEME: *The Higher Preparedness* (Armistice Sunday).

SUGGESTED SCRIPTURE READING: Luke 3:1-18.

SELECTED HYMNS: "God the All-terrible."—H. E. Chorley. "Through centuries of sin and woe."—J. H. Gurney. "Thy kingdom come, O Lord."—F. L. Hosmer. "These things shall be—a loftier race."—J. A. Symonds. "O God of love, O King of peace."—H. W. Baker. "In Christ there is no East nor West."—John Oxenham. "Light of the world, we hail thee."—J. S. B. Monsell.

SALUTATION (or Call to Worship): "Peace, peace to him that is afar off, and peace to him that is near, saith the Lord. Peace to all who enter here; peace to every one abiding here."

INVOCATION PRAYER: O God of patience and consolation, give us such good-will, we beseech thee, that with free hearts we may serve thee and our brethren. And, having thus the mind of Christ, may begin heaven on earth, and exercise ourselves therein till that day when heaven, where love abideth, shall seem no strange habitation to us. Give us peace in our own hearts, peace with our neighbors, and national and international peace in our time, O God. We ask in the name of Christ. Amen.

THE SERMON

TITLE: *The Higher Preparedness* (Armistice Sunday).

TEXT: "Prepare ye the way of the Lord, make his paths straight." Luke 3:4.

THE SERMON OUTLINE

INTRODUCTORY: As time passes there occurs a shifting in the ranks of words. A new emphasis is put into old words, shades of difference in meaning appear, and new words spring into being. "Preparedness" has come into being and vogue within the last few years. It is a comparatively new word. Its predominant use is in connection with military preparedness. But we have gained the clear conviction that military preparedness is not the highest kind of preparedness. If military preparedness has its advantages it also has its perils. It is a quite questionable thing whether preparedness for war will ever eliminate the dangers of war. Those who talk easily and lightly about "the next great War" should ponder well over the last; another bloody orgy like that, and "the next world" will be a more suitable subject for reflection and discussion!

But my thought is preparedness for life not death. The greatest enemies of a nation or an individual are rarely external, they are internal.

The enemies of mankind are five: the enemy of the body, disease; the enemy of the mind, ignorance; the enemy of the will, weakness; the enemy of the heart, indifference; the enemy of the soul, pride. Conflict with these can be prepared for by vigilance and discipline, by knowledge and wisdom, by energy and ambition, by sympathy and tenderness, by modesty and humility.

I. The enemy of the body is disease. Disease has been defined as "disturbance of the body's wholesome routine." It is not a visitation or judgment; it is a consequence of our carelessness, sluggishness, foolhardiness, or ignorance. Biologically there are three kinds of disease, constitutional, microbic, modificational. Of course this question of health has ramifying aspects, national, industrial, moral, social. But, as Professor J. A. Thomson has pointed out, from all the branching aspects of the problem two guiding ideas emerge. First, survival among nationalities depends absolutely upon being healthy-bodied, and healthy-minded. Secondly, the biological study of health reveals effects which form a touchstone of behavior that has certain values for us of a very practical nature.

One aspect alone may be dealt with here. It is this: the rise of the modern city and the prevailing industrialism therein make our large towns and cities huge biological furnaces. The enemy disease, will always stare us in the face while slums exist, while industrialism prevails in its present joyless organization, while social sin prowls round in the midnight gloom, and men and women give themselves so lavishly to the destruction that wasteth at noonday. The first essential to vigorous, conquering life is vitality, energy. Disease saps vitality, dissipates energy, disintegrates all the unifying forces of the physical organism.

II. The enemy of the mind is ignorance. Now we ought to thank God upon our knees daily that education is a thing we believe in. Yet the revelations of illiteracy within the last few years are not the most encouraging signs to those who have the national well-being at heart. Democracy cannot thrive on illiteracy; no nation can develop on ignorance. When one thinks of the advances in science, how scientific experiment has uncovered to us the use of great forces, and recalls at the same time the mass of human beings who take little interest in the cultivation of the mind, he is appalled. We know we are not the worst among the nations in our ideals of education, and in the actual working of these ideals. Nevertheless our highest achievements must positively leave us gasping when we think of the possibilities before us. It was Seeley, I think, who said that a state depends ultimately on a way of thinking.

Somehow man must change his whole outlook on life. The ingrained individualism and competitive selfishness which stands in the way of every movement toward a higher type of social unity, is the outcome of a false criterion of reality, and of a false standard of value. The inward criterion and the inward standard must somehow establish themselves at the expense of the outward. How will this be done? Only by education. The limitation of armaments, the acception of arbitration as the normal and natural solvent of international disputes, the relegation of wars of ambition and aggression between states of the same category of obsolete follies in which we class the factional fights of the old republics, or the petty conflicts of feudal lords, all are millstones we must pass in the outward march. The

enemy, ignorance, must be swept from the path. We must seek to cultivate a healthy mind in a sound body.

III. The enemy of the will is weakness. The power of noble decisions, the energy to act in a supreme crisis, the great-souled will to do! This is the way to sovereign power! The will is the mainspring of life; when that is weak everything is ineffective. We have had the philosophy of the will pretty well to the fore now for some years. One hears of "The will to power," "The will to believe," "The will to fellowship," etc. What is burningly needed in our time is "The will to good will!" Impossible, cry some! Never, we may reply, if we will it.

IV. The enemy of the heart is indifference. In that great book of life, the New Testament, there is a class of folk described as "past feeling." Oh! terrible judgment, awful consequence of shutting up their bowels of compassion! They refused to respond to certain appeals and they lost the power of response. Indifference is a great sin of our time in spite of the fact that we have broad and fairly tolerant sympathies. The human heart was created for big business; it was not created for provincialism in anything. The calls of Europe ought to be heard and given a magnanimous response. The day has arrived for every man to take the world upon his heart.

V. The enemy of the soul is pride. Pride, we say, comes before a fall. The shepherd in Bunyan's immortal allegory sings, "He that is low need fear no fall." The proud, boastful, arrogant person we anathematized. And rightly so. Humility is a virtue that the world has never been overstocked with. There is a fine relation between humility and service. I mean humility as an internal virtue not as an external thing. Again, in these days of dark suspicions we must remember there is a relation between humility and trust. The self-conscious, proud nation will not be trusted; the proud and boastful soul will never draw other souls to it and evoke their loyalties. If others are to trust us, then let us be humble enough to serve them, so that they may have ground for their trust. We shall then make the grand discovery that there is a relation between humility and exaltation.

Now religion is the root of all these five virtues. They simply cannot flower without it. Hygiene is a concomitant of holiness; sanitation is an element in salvation; cleanliness is next to godliness. Two things have gone together in the building of civilization on this continent, viz., the Church and the Schoolhouse. Take away one and you will soon lose the other! It is religion that puts will into those who have none, and heart into those who are in despair; that creates vivid interest in life and gives it abounding zest. It is religion that humbles man before the mighty hand of God and casts pride from the soul.

If we want to see how it does this we must look at the life of Jesus. He coördinated all these virtues in his personality.

We must follow him, treasuring the while the immortal thought that idealisms make a nation, and that ideals are the greatest asset, and reminding ourselves that the cultivation of ideals is the greatest preparation we can make in life. "Prepare ye the way of the Lord, make straight his paths."—J. M.

COMMENDATORY PRAYER: Eternal God, Father of all souls:

Grant unto us such clear vision of the sin of war that we may earnestly seek that coöperation between nations which alone can make war impossible. As man by his inventions has made the whole world into one neighborhood, grant that he may, by his coöperation, make the whole world into one brotherhood. Help us to break down all race prejudice, stay the greed of those who profit by war, and the ambitions of those who seek imperialistic conquest, drenched in blood. Guide all statesmen to seek a just basis for international action in the interests of peace. Arouse in the whole body of the people an adventurous willingness, as they sacrificed greatly for war, so, also, for international good will, to bear bravely, think wisely, decide resolutely, and to achieve triumphantly. Through Jesus Christ our Lord and Prince of Peace we ask. Amen.

OFFERTORY SENTENCE: "For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God."

OFFERTORY PRAYER: O God, keep us from garnering up the riches of our love for the praise of friends when they are gone. But let us pour it out upon the heads of the living, remembering that love is like the widow's cruse of oil—the more that is given the more we have to give. Bless to the advancement of thy kingdom of love and grace the offerings we bring this day. We ask in Christ's name. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

How to End War

We cannot end war by wishing that men would not fight. Nearly every one wishes that there may never be another war. But wishes avail nothing. Nearly everybody wished that there should be no war in 1914, but the war came. Unless we do more than wish, another war will come. You cannot cast out demons by wishing. Too many Christians are content to do nothing but entertain good wishes.—Rev. Charles E. Jefferson, D.D.

A Department of Peace

It has been urged repeatedly that our Government might well establish as an offset to our Departments of War and of the Navy a Department of Peace, whose duty would be to cultivate the friendship of other countries and make them acquainted with our people and their ideals. If such a department were given each year the cost of only one battleship, it would save the country in the end vast expenditures and perhaps millions of lives. Such a department would provide for the visits of prominent men to other lands, and of the leaders of other countries to our shores. It would circulate literature making for world friendship, and would become a great power for world peace.

The Christ of the Andes

Away up in the Andes Mountains on the boundary line between Argentine and Chili stands a statue of the Christ. It was made from old melted

cannon and was erected at the conclusion of what is hoped to be a lasting peace between the two nations. The inscription on it reads:

"Sooner shall these mountains crumble into dust than the people of Argentine and Chili break the peace which they have sworn at the feet of Christ the Redeemer."

"Christ of the Andes," Christ of Everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive again.
Thou living Word, larger than any creed,
Thou Love Divine, uttered in human need—
Oh, teach the world, warring and wandering still,
The way of Peace, the footpath of Good Will!
—Van Dyke.

How Wars Start

The Paris correspondent of the London *Daily Telegraph* sent his paper the following story: When the Sultan of Turkey gave orders for army mobilization, he sent to the Czar of Bulgaria a sack of millet with the following letter: "Ferdinand Effendi: Mobilize if you like, but be assured that there are as many soldiers in Turkey as there are grains of millet in this sack. Now, if you wish, declare war." The Czar's reply was in kind. He sent a very much smaller sack, filled with tiny grains of a most virulent red pepper of the country. With it went the following dedication: "Dear Mister Sultan: The Bulgarians are not numerous it is true, but be assured that to stick your nose in their affairs is like sticking it into our national condiment. Try it and see; they'll sting you so sharply that the whole of Asia will not be able to save you." There may be reason to doubt the truth of the incident as recorded, but it indicates how wars start and the spirit that starts them.

Not Resolutions Alone

We cannot end war by passing resolutions. If resolutions could end war, it would have been ended long ago. Nothing is much easier than passing resolutions. Good people can do that with delightful alacrity and spontaneous enthusiasm. The years preceding the World War were filled with conferences and conventions and big meetings all of which passed resolutions, but alas! all the resolutions were burned up like flax in the fire of the guns.

PASTORAL PRAYER: Almighty God, Father of all mankind, to whom all lives are sacred and to whom no nation is foreign, how long thou hast pleaded with us to seek peace and pursue it! Thou didst send unto us the Prince of Peace, and we have rejected his rule. Thou hast revealed unto us the ways of peace, and we have followed the paths of war. Thou madest men to dwell together in unity, and we have builded barriers of enmity. We confess our failure as brothers of men and implore thy divine forgiveness. Help us, O God, to heal the scars of past conflict and to free our hearts from present fears; disarm the minds and hands of men; make vivid the sinful folly of war until it shall be cast out of the

councils of nations. O thou whose divine Son was crucified by hatred, let the symbols of his slain body and shed blood impart to us thy stern and holy passion for human brotherhood! Awaken in the leaders of the nations a firm faith in the possibility of peace, and arouse the ranks of men to a resistless crusade for its triumphs. Let love of country continue to grow, safeguarded with righteousness and illumined with world sympathy. Sustain the hopes of the peacemakers and speed their wise plans until they have finished the work of the heroic dead and fulfilled the task of thy holy Church, through Jesus Christ, our Lord. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Road of the Loving Heart.*

Two teachers were talking together at recess one day when one said to the other, "Have you ever met Mr. or Mrs. Lorimer?" "You mean Bob Lorimer's parents? No. Why do you ask?" "Well, I have Bob in my class and I think his parents must be delightful people to know. Bob is such a thoughtful, courteous boy."

Now, children, I wonder if you have ever thought that people, teachers, neighbors, were judging your parents by what they see in you. Paul in his letter to the Christians in Corinth said, "You are living letters—being manifest that you are letters of Christ." He meant that men read the words and acts of the Christians and judged Christ by what they saw.

In like manner boys and girls are parents' living letters. People look at you and listen to you. If you are thoughtless, discourteous, selfish, they say, "I wonder what sort of people that boy's or that girl's parents can be. I am afraid he has not had very good training at home."

Now then, I want to tell you how you can make people think highly of your parents, and of course you want to do that, and I want to tell you also how you can add to your own happiness and the happiness of others. This is the way. Always carry with you and use this key, the "Beg Pardon or Excuse Me" key. I call it the Key of Thoughtfulness or Consideration for Others.

You know, of course, that thoughtlessness is selfishness and one can not be selfish and happy. Real gladness has its root in thought for others.

We should use this key in all our dealings with others. Robert Louis Stevenson for a number of years before his death lived on the island of Upolu in the South Seas. He was always very considerate in his dealings with the natives, helping them by many acts of kindness.

One day the people came together and their leader said, "Our white brother has done us many kindnesses. We must show him our gratitude. I have noticed that he loves to go down to the shore to watch the waves and the ships as they pass. But he is very sick and the way is very rough. Let us make a nice road for him to walk on." That is what they did and in memory of Mr. Stevenson's many kindnesses they called it "The Road of the Loving Heart."

You can imagine how much happiness this act must have brought to the heart of the sick man exiled, because of his disease, from home and

loved ones? Surely the Golden Key of Thoughtfulness and Consideration opened up God's treasure house of gladness for him.

Let us slip this key on the ring, resolving in our hearts that we will use it constantly, keeping in mind this text (Rom. 12:10), "Be kindly affectioned one to another."—H. F. B.

FOR THE EVENING SERVICE

TITLE: *Sowing While You Sleep.*

TEXT: "While men slept." Matt. 13:25.

THE SERMON OUTLINE

INTRODUCTORY: In telling the parable of the wheat and the tares our Lord said that it was "while men slept" the enemy came and accomplished his nefarious work. That one sentence deserves to be deeply pondered, for it offers the explanation of much that is mysterious in life. No man who is wide awake will allow the enemy to corrupt his field. Man's sleep is the enemy's opportunity. If we will look carefully out upon life we cannot fail to see that the presence of much evil among us is really due to carelessness—to carelessness on the part of those who ought to watch.

I. This is true in the spiritual life. By carelessness men fail to become Christians. "While men slept" the sleep of carelessness or indifference their years slipped away, their opportunities slipped away. It is true of many a man that "gray hairs are upon him here and there, yet he knoweth it not." Many a man who is growing old is sleepily unconscious of the fact that both his time and his opportunity for becoming a Christian are indeed slipping away—will soon be gone. Then, too, "while men sleep" Satan sows tares; he occupies the soil with evil. He occupies it so fully that good really gets no chance to grow. And the crop gets heavier as the man grows older. It is harder to get rid of it, even if the man were to awake.

By carelessness Christians lose their spirituality. They are like men in a flowing stream in a boat. They drift while asleep. A young man looked at his watch and remarked: "It has been losing time lately." He was a professing Christian, but had grown thoughtless and careless. The friend to whom he addressed the remark looking him earnestly in the face said: "Haven't you been losing time lately?" The young man understood. He testified that that one earnest sentence brought him back from his spiritual indifference and life-wanderings. Look out for what Satan may be sowing in the soil of your heart and life while you carelessly or indifferently sleep.

II. The same is true in family life. "While men slept"—while parents sleep the enemy corrupts the minds of their children. Satan is at work while you are sleeping. He is sowing yellow journals and impure literature among your children. He is planting bad companionships there. He is sowing seeds of evil suggestion, evil thoughts, evil desires there. Or, if not so bad as this, while you sleep your children are growing up without

your definite help toward becoming Christians and enlisting heartily in the service of Christ. While you sleepily, carelessly do wrong things yourself, they are learning to do as you do, not as you say. Be alert; watch; look out; live right yourself; plant good seed in abundance and cultivate it well; don't let Satan sow his seed; never let it be true that evil crept into your family by carelessness. Wake up, if you are asleep. It was "while men slept" Satan sowed his tares. He cannot sow them in your family plot if you are really awake.

III. The same is true in church life. "While men slept"—while pastors sleep the flock is destroyed. Paul's message to the Ephesian elders is a message to all pastors: "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers."

IV. The same is true of national life. While the guardians of the country sleep rogues exploit the public. "While men slept" Mormonism got its mighty hold on the nation. "While men slept" years ago the saloon power organized and increased and got its mighty grip upon local, state, and national politics. "While men slept" the evil of easy divorce has grown upon the nation. "While men slept" they let whole communities grow up on the frontier without the gospel and gospel privileges, and these have become centers of evil and moral disease in the nation. Much evil is beyond our power of prevention; but much also is due to our lack of vigilance. Our foe works in the darkness, and it is precisely because of this that we need incessant vigilance.

SUGGESTIVE TEXTS AND THEMES

Inherited Iniquity: "(Thou) makest me to possess the iniquities of my youth." Job 13:26.

The Mislaid Faith: "And he said unto them, Where is your faith?" Luke 8:25.

The Wisdom of Faithfulness: "Who then is a faithful and wise servant . . . whom his Lord when he cometh shall find so doing?" Matt. 24:45, 46.

Tainted Money: "Pollute ye my holy name no more with your gifts." Ezek. 20:39.

The Journey of a Day: "I must walk to-day." Luke 13:33.

Religion and Politics: "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Matt. 22:21.

A Living or a Life: "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:19.

National Gratitude to Heroes: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything." Rom. 13:7, 8.

THE SUNDAY SCHOOL LESSON

TITLE: ***World Peace Through Understanding.*** **Isa. 2: 2-4; 11: 6-10; 19: 23-25; Acts 17: 22-28; Eph. 4: 4-6, 13-19; John 4: 20, 21.**

GOLDEN TEXT: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11: 9.

Teaching the Lesson

I. *We cannot end war by hating it and calling it hard names.* We all do that. Millions do that. But what good is accomplished? We have exhausted our stock of vituperative adjectives on war, but war does not mind what we call it. II. *We cannot end war by appealing to fear.* That has been tried many times. They used to tell us that science would make the instruments of war so terrible that men would refuse to fight. That is not so. You cannot take off the wheels of the chariot of Mars by fear. Man is an animal that cannot be scared. III. *We cannot end war by appealing to prudence.* Norman Angell did that in several excellent books. He proved that in a great European war all the nations would be losers, and that no one of them could gain. What he said was true, but it did not prevent the war. Nations will fight when they want to fight, whether they gain anything or not. IV. *We cannot end war by passing resolutions.* If resolutions could end war, it would have been ended long ago. Nothing is much easier than passing resolutions. Good people can do that with delightful alacrity and spontaneous enthusiasm. V. *Strange to say, we cannot put an end to war by prayer.* More things are wrought by prayer than this world dreams of, but there are many things which prayer cannot accomplish. For instance, it will not raise potatoes. To raise potatoes, a man must work. It will not keep a man who steps over the edge of a precipice from being hurt. It is foolish to pray in one way and act in another way. There is no way to abolish war except by long-continued and arduous work, and by sacrifice and love.

ILLUSTRATIONS

Some Great Warriors' Ideas of War

Napoleon said at St. Helena, "The more I study the world, the more I am convinced of the inability of brute force to create anything durable." (What a pity he could not have seen this before Austerlitz and Jena and Moscow!) The Duke of Wellington wrote to Lord Shaftesbury, "War is a most detestable thing. If you had seen but one day of war, you would pray God that you might never see another." George Washington said, "My first wish is to see this plague to mankind banished from the earth."

Trivial Causes of War

War is often caused by mere trifles. It is said that a certain petty king of ancient times once sent to another king saying: "Send me a blue pig

with a black tail or else—" The other king replied, "I have not such a pig, and if I had—" After the war was over and the two kings had made a treaty of peace, one said to the other, "What did you mean by saying to me to send you a blue pig with a black tail or else—?" "Why," replied the first king, "I meant with a black tail or else some other color! But what did you mean by saying, 'I have no such pig and if I had—'?" "Why, I meant by that, if I had I should have sent it!"

Now it is a fact that whole countries have been stirred up over just such foolish misunderstandings as that. It is a fact that even as late as 1855 we had the Crimean War begun over so foolish a trifle as the repairing of the roof of the Church of the Holy Sepulcher in Jerusalem.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Christian Patriotism.*

"Blessed is the nation where God is the Lord." Ps. 33:12.

I. *Definition of Christian patriotism.* A love of country which is permeated with a Christian spirit. Cf. Christianity in business. II. *Differences between ordinary patriotism and Christian patriotism.* 1. Christian patriotism furnishes the additional motive of love to Christ. 2. Christian patriotism bears more without murmuring. Cf. love, 1 Cor. 13:7, "beareth all things," "endureth all things." 3. Christian patriotism seeks higher ends. III. *Need of Christian patriotism.* To contend against the giant of ignorance and the demon of intemperance; to bring about Christian brotherhood between workingmen and their employers; to establish strict justice among men in all their dealings; to make this, in reality as well as in name, a Christian nation.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

November 10. Uprooting the Causes of War. Acts 17:24-31; Jas. 3:13-18; 4:1-3.

(What are some causes of war? The fight for world markets. Why do nations want special privileges in other nations, and fight for them? How do tariffs sometimes lead to war? How does big business sometimes lead to war?)

SUGGESTIVE BULLETIN BOARD SLOGANS

For your children's sake—Come to Church.
For your country's sake—Come to Church.
For your neighbor's sake—Come to Church.
For your own soul's sake—Come to Church.

The realization of God's presence is the one sovereign remedy against temptation.

If we are devoted to God's fear we shall be delivered from all other fears.

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: NOVEMBER SEVENTEENTH

THEME: *An Age Out of Breath, Or How to Know God.*

SUGGESTED SCRIPTURE READING: Job 23: 1-17.

SELECTED HYMNS: "Blest are the pure in heart."—John Keble. "O for a closer walk with God."—W. Cowper. "As pants the hart."—Anonymous. "Come thou fount of every blessing."—R. Robinson. "Rise, my soul, and stretch thy wings."—Robert Seagrave.

SALUTATION (or Call to Worship): "Blessed are they that dwell in thy house; they will be still praising thee."

INVOCATION PRAYER: Almighty God, our heavenly Father, we come to thee. We call thee Father and yet how often we fail to know how truly thou art the Father of mercies and the God of all comfort. What without thee would we be? Life itself is thy gift. Health is ours only because of thy watchfulness over our lives. Temptations are overcome only because we are panoplied by thy strength. Sin is forgiven only because of thine infinite love in Jesus Christ our Saviour. We thank thee from full hearts for all these thy gifts that bring us peace and power. And now, aid us in the life of this week, this day, this hour. If we preach, fill our mouths with words of helpfulness. If we worship, may it be in spirit and in truth. Whatever we do, may it be out of thine abounding grace and with an eye single to thy glory. Hear us, and answer our longings after thy presence in our souls. Hear us, O thou who art strong to save, and make us in very deed thy children. God bless and keep us and make his face to shine upon us and give us peace. And all we ask is in the name of our Saviour Jesus Christ. Amen.—H.

THE SERMON

TITLE: *An Age Out of Breath, Or How to Know God.*

TEXTS: "My heart and my flesh crieth out for the living God." Ps. 84: 2. "Oh, that I knew where I might find him!" Job 23: 3.

THE SERMON OUTLINE

INTRODUCTORY: This is an exceeding busy age. People do not seem to have time for God. They do not seem as anxious to know God as men in the past were. We do not hear them calling out, "Oh that I knew where I might find him!" or saying with the psalmist, "My heart and my flesh crieth out for the living God." "This," as some one said, "is an age out of breath." An age out of breath is an age when there is but little faith, for "he that believeth shall not make haste." An age out of breath is an age which leaves God out of its life. An age out of breath

is a materialistic age, and "ye cannot serve God and mammon." It is more emphatically true now than ever, "Surely every man walketh in vain show; surely they are disquieted in vain; he heapeth up riches and knoweth not who shall gather them." The clerk says he must be at his work early and stay late. The business man says he must put all of himself into his business or he cannot hope to succeed, so hot is the pace of competition. So the rush and hurry are encouraged and men push on in their breathless course. Yet people do have heart hunger. There are those who do want to know God. But they fail in their quest because they are caught in the rapids of time, and the torrents of trade are carrying them onward. They fail because they fail to use the means to come into acquaintance with God.

I. A first condition for knowing God is thought. It is a law in life that a man apprehends only that upon which he fixes attention. That is a condition to all knowing—attention. We have read that there is in the jail at Oswego, N. Y., a peculiar cell. It is made as a sort of cage and revolves all the while. In it is put any criminal who is suspected of intention at jail breaking. In this cell the man is kept moving, revolves all the while, does not stay in one place long enough to dig out at the sides, even if he would. In this hurried age men are kept on the move. They do not give themselves time enough to dig out the thoughts that would enrich them with truth and free them from error. If we would "buy the truth" we must pay the price of attention, of thought. It is true that we would know God better if we thought more about him, if we "meditated on these things and gave ourselves wholly to them." We read the Bible sometimes. But do we study it? We read books, religious books written by men of to-day. These are more interesting we feel, but do not say, than the Bible. But if we wish to know God we must study his word. All other religious books are but as sparks sent off from the central sun. No book has the spiritual vitality of the Bible. No book will so enable us to find and know God. Study, meditate, learn spiritual truth,—the very first condition of knowing God is thought.

II. A second means to the knowledge of God is prayer. To know about God and to know God are two very different things. You may read the life of Phillips Brooks or of William E. Gladstone. You may come to know many facts about these great men that were unknown to even the members of their own families. It is a good thing to know about such men. But what is knowing about them as compared to the high privileges of those who knew them, lived with, associated with them in the closeness of the home life and daily contact? People may know a good deal about God; they may hear sermons and read books and know the literature of theology. But to know God is a very different thing from knowing about God. It is in prayer we come to know God. It is in the act of prayer we come into actual fellowship, association with him. In study we learn about God. In prayer we come to know him as friend knows friend. You wish to know God? Then you must go past the mere fact of knowing about God. In prayer you touch him. In prayer you feel his life actually flow into your life. Your soul is lost in him and his life flows into yours.

III. A third means to the knowledge of God is action. Many people have no small degree of learning, of spiritual knowledge. And they have

feeling too. They go to a meeting and their hearts are moved. They hear a sermon and their emotions are stirred. They go home with high feelings and resolves. But soon these vanish into thin air. They do nothing. Next week they come back again to the church. Again they go through the same process, but they do nothing. If we would really know God we must add to thought and learning and feeling actual doing.

A friend met a thoughtful young man coming out at the church door. The hour seemed a little early for the service to be over. The friend said to him, "Is the sermon done?" "No," said the young man, "it is preached, but it all remains to be done." What we hear and learn and resolve remains to be done, and it must be done before we can really know God.

A woman came to her pastor complaining that she could not really enjoy the Bible. She read it; but it seemed to have little or no interest for her. He said: "Let me tell you how to read it. When you open it at a chapter read until you come to the first thing it tells you to do; then close the book and go and do it. After you have done that duty, then come back to the Bible until you come to the next command. Then go and do that." The woman followed his directions. The next time she had a chance to talk with him she said that she was "finding the Bible a book of fascinating interest." Make religion real to yourself by doing. Make God real to yourself by obeying what he says. To knowing and praying add doing. That is the way to come to know God.

This too is how men become like God, how God's character becomes written upon men's character. And there is no other way. Acts react upon souls. Good acts make good men. Just acts make just men. Kind acts make kind men. Divine acts make divine men. "The end of man," says Carlyle, "is an action, not a thought." That is not saying that thought is not a necessary part of all high action. But thought that stops on itself is stopping on the road to truth. That is the best that can be said of it. Action and action alone takes it forward. Pilate knew the truth, but refused to act upon it. The dying thief had not half Pilate's opportunities, but he was a man of action, and it saved him. Think. Pray. But do not forget to act. If you wish really to know God, to make him real to your soul you must act. Knowing comes by doing. The key of Christian truth is action. "If any man will do his will, he shall know." Study; but don't be satisfied with thinking. Pray; but don't be satisfied with feeling. Follow up knowing and praying and feeling and resolving with doing, with practical action, and you will certainly come to know God.

COMMENDATORY PRAYER: Almighty Father, thy word is hidden in the frame work of the world, shines in the mind of man and is made flesh in Jesus Christ. Our unbelief has made spoil of us. Forgive us our folly. Make room for us within thy love and wisdom that we may know thee and live. In Christ's name we ask. Amen.

OFFERTORY SENTENCE: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay again."

OFFERTORY PRAYER: We beseech thee, O God, to take away our thoughts of high and low, great and small. Give us thine own estimate of life, and thine estimate of opportunity. We would serve thee by our offerings this morning. Use our gifts and increase in us this grace of giving. Through Christ we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Spiritual Lonesomeness: "My heart and my flesh crieth out for the living God." You have had that feeling, a sort of homesickness of the soul, a spiritual lonesomeness. Bless God for it. The results are wholesome and happy. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Longing for God: I. It is a sign of a blessed fact, of the possession of a heaven-born nature. II. It is a sign of blessed condition. The longing shall be realized. The hunger shall be fed. The thirst shall be satisfied.—H.

Let us prize every impulse of spiritual longing, every yearning for God, for it is the sign of a blessed condition, in which we may come to enjoy him to the full. Yes, we are in reach of a most happy experience.—L.

Yield to God's gentle knock at the door of your heart. Open the door and he will come in and sup with you and you with him.—H.

CHOICE ILLUSTRATIONS ON THE THEME

Knowing God by Action

I have read that in Reigate, England, in the spacious grounds of the ancient priory there is a tree which is known as the tree of decision. Under it stood Lady Henry Somerset in the darkest hour of her life. The very foundations seemed to be giving way. She was struggling with the awful question, Is there a God? When there came to her this message, "Live as though I were and you shall know that I am." The decision was made, followed out, and God became real to her. Knowing comes by doing. "If any man will do his will, he shall know of the doctrine."

Aspiration

What we truly and earnestly aspire to be, that in some sense we are. The mere aspiration, by changing the frame of the mind, for the moment realizes itself.—Mrs. Jameson.

Homesickness for God

Walter Scott tells us how gypsies stole the noble's child, carried him to a foreign land, left him to grow up in ignorance, and made the heir to an estate and a titled name hew wood and draw water. But all the time some memory burned in the child's heart. The boy wakened from dreaming of a fair, sweet face bending over him, from dreaming of the wide halls of a great manor house. So it is with man. He is an exile and he has wandered far. Yet he was born under the shadow of the throne and reared for the purple. The vision of the glory he has known, but lost, ever haunts and torments him.—Newell Dwight Hillis, D.D.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Gift That Meant Something.*

Now, boys and girls, I am going to tell you a story, and I'll not tell you what it means. I want you to think out its meaning for yourselves.

One day in late December a nurse sat at a little table in the Post Office of a town not far from New York, selling Red Cross Seals.

She had been at her post for nearly a week and had sold many seals. Sometimes as many as would amount to a good many dollars. People were mailing their Christmas packages and cards and the spirit of Christmas cheer made them glad to spend money for so good a cause.

On this particular afternoon a little colored boy came up to the table with three cents tightly clutched in one hand and a picture postal in the other. Attracted by the bright little seals, bearing old Santa's jolly face, he was about to buy one when the nurse said: "This won't take your Christmas card, little man. You'll have to buy one of Uncle Sam's stamps over at the window yonder."

The boy nodded and turned away. But after he had bought his stamp he came back to the table and said, "Don't the money for these yere go to help the poor sick people?"

"Yes, that is just what it does," was the reply; "it helps the poor people who have a dreadful disease with a long name—tuberculosis. That is what we sell them for each year just before Christmas."

"Well," said the little fellow, laying down one of his two remaining pennies, "I reckon I'll have to help the poor sick people along. I'll take one."

When the nurse told the story afterwards she said she cared more about that sale than any of the big ones she had made that day. Can you guess why?

FOR THE EVENING SERVICE

TITLE: *Following a Mirage.*

TEXT: "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?" Jer. 3:4.

THE SERMON OUTLINE

INTRODUCTORY: A company of soldiers were once crossing a desert when their supply of water became exhausted. As they marched on, weary and thirsty, a welcome sight suddenly met their eyes—a lake bordered by palms lying in the distance. It was not in the direction their guide was leading them, and when they wished him to take them there he insisted that what they saw was only a mirage, that no water lay in that part of the desert. But they would not trust to his greater knowledge and foolishly determined to go. He refused to lead them that way, and in the quarrel which followed he was killed. Then they hurried madly toward what they believed to be water and refreshing shade, but as they went farther and

farther on, the mirage receded, and when the sun sank below the horizon it disappeared altogether. Realizing their folly, now that it was too late, they tried to find their way without a guide, but the long wanderings in the burning desert without water proved too much for the endurance of most of them and only a few were left to tell the story.

It is sad to think what multitudes of people there are in the world who are following a mirage, refusing to be guided by the loving Father who knows the right way and longs to lead them to it.

I. We all need God's guidance. We do not know the way from earth to heaven without his help. We cannot safely travel even the journey of one day alone. Our pathway lies through many dangers. Its intricacies are innumerable and the results of missteps as dire as for the Alpine climber or the explorer of some dark cave. No matter how strong and steady we may feel, no matter how sure that we know the way, we are lost unless we have God as our guide and let him lead. Do not permit yourself to go alone after a mirage, but from this time cry unto God, "My Father, thou art my guide."

II. God is glad to guide safely all who will trust themselves to him. Many are determined to follow the mirage of evil. God would restrain them if they would let him. He would lead them in the safe way if only they would commit themselves to him. The Alpine guide offers himself to the traveler at a price. God offers, urges us to accept his guidance without any cost to ourselves. He is very desirous of directing us. "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." "In all thy ways acknowledge him and he shall direct thy paths."

III. Great joy accompanies the consciousness that God is guiding us.

Rev. H. B. Hooker tells of once being in a storm at sea. "Our steamer was crossing the Gulf of Mexico and approaching the mouth of the Mississippi River. As the sun went down a cold and furious blast from the north came down suddenly upon us. The darkness became intense. Here and there were shoals and other dangers. Great anxiety prevailed among all on board. Suddenly came a shout from the sailor on the foreyard: 'There's the light!' The joyful sound rang through the ship to the great relief of every passenger. The true position of the steamer was now known. Anxiety was over and quietness in the sense of safety was restored. We were soon in the quiet waters of the river." It is a joy like that these passengers felt, only with the added force of a meaning which takes hold of both time and eternity, when a soul becomes conscious of knowing the way because knowing the Guide.

Following a mirage is the going in the way of the promptings of our own foolish, wayward, rebellious hearts. Taking God as our guide is going in the right and safe way as certainly as the needle points to the pole or as the sun keeps to its accustomed course. "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"

SUGGESTIVE TEXTS AND THEMES

Without Waiting: "They took him even as he was." Mark 4:36.

The Haste of the Helpless: "Immediately there met him out of the tombs a man with an unclean spirit." Mark 5:2. "But when he saw Jesus afar off, he ran." Mark 5:6. "A certain woman, whose young daughter had an unclean spirit, heard of him, came and fell down at his feet." Mark 7:25.

A Prompt Settlement of a Dispute: "They had disputed among themselves, who should be the greatest. And he sat down, and called the twelve." Mark 9:34, 35.

An Immediate Faith: "Straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." Mark 9:24.

The Prompt and Reliable Servant: "Say ye that the Lord hath need of him; and straightway he will send him hither." Mark 11:3.

The Confusion of Cowardice: "Immediately . . . cometh . . . a great multitude with swords and staves." Mark 14:43.

The Haste of Hypocrisy: "He goeth straightway to him, and saith, Master, master; and kissed him." Mark 14:45.

The Divine Impatience of Love: "Very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:2. "Go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you." Mark 16:7.

THE SUNDAY SCHOOL LESSON

TITLE: *Living with People of Other Races.* Ruth 1:1-18; John 4:5-10; Acts 10:1-35; Rom. 1:14; Gal. 3:28, 29.

GOLDEN TEXT: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35.

Teaching the Lesson

There is a contribution made by every racial group to the common life of the nation. We ought to recognize this. It is a fact also that we should observe the golden rule toward people of other races than our own, and treat them as we should like to be treated. Prejudice is one of the greatest enemies to human welfare. And of all the train of mental ills with which we are affected this is one of the most difficult to eradicate. Prejudice has given protracted vitality to countless social abuses. Among our prejudices those of race are among the hardest to overcome. Yet God is no respecter of persons. Can we not learn from his fatherhood to recognize our human brotherhood? I. *God is no respecter of persons in his government.* II. *God is no respecter of persons in his gifts of grace.* III. *In the time of the apostles this was a point newly received.* "Now I perceive." "Of a truth I perceive." This may mean that he perceived what he did not before, or that he now perceived to the contrary of what he thought

before. IV. *But the point is that "God is no respecter of persons."* In Greek and Hebrew it means "faces." Under the face we understand the facing. Under the person everything that personates, makes personable. That takes in country, condition, birth, riches, etc. Men do respect such things. Not so God. It is for us to learn to know and love and live with our brothers, no matter of what "face," nationality, condition.

ILLUSTRATIONS

Brotherhood

In the plant of the Illinois Steel Company, at South Chicago, Sheldon Lacey saw a valve break, releasing deadly poison gas into the room. To hold the valve and stop the gas until the flow could be checked would mean fearful peril, and it might mean death. The men were foreigners, united in the brotherhood of hard labor. Lacey thought like lightning. This was his task. "Get out, boys!" he yelled.

Brotherhood of Men

Our bitter feeling toward any human being means defeat in every part of our life. We cannot be right with God while we are wrong with a fellow-man; only the lives that are right with God are winning lives. That is a striking word in a letter from Dan Crawford, the African missionary: "What a settling of old scores there is when the blood of the cross cleanseth away all crookedness between a man and a man, as well as a man and his God. Your straight, strapping African can often be crooked enough; but here we have the change; and now you have a man who is straight of back as well as straight of life, who believes the new doctrine that no man treats Christ well who treats his brother wrong."—*Sunday School Times.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Tests of Discipleship.*

"Will ye also go away?" John 4:66-68.

Tests: I. *Test of life-enlistment, come what may.* II. *Test of prompt, unquestioning obedience.* III. *Test of a careful unwillingness to grieve him.* IV. *Test of quickness of return after a fall.* V. *Test of self-sacrifice for his sake.* VI. *Test of temper, or how much one will bear patiently for him.* VII. *Test of work, or how much we will do for him.* VIII. *Test of motive, or one's moving principle*—fear? duty? love?

CHRISTIAN ENDEAVOR SOCIETY TOPIC

November 17. What Should Young Men and Women Expect of Each Other? 2 Pet. 1:2-11.

(A discussion of right relations between the sexes. What's wrong, at times, with these relations? How act towards each other?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Willful sin is deliberate suicide.

Every unconsecrated dollar is excess baggage.

There is no true character but what is founded on the principles of religion. Man, go to church.

Ever notice that as soon as you get one fiddler paid, another begins to tune up?

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: NOVEMBER TWENTY-FOURTH

THEME: *Practical Thanksgiving* (Thanksgiving Sunday).

SUGGESTED SCRIPTURE READING: Ps. 116: 1-19.

SELECTED HYMNS: "Now thank we all our God."—M. Rinkart. "Now sing we a song for the harvest."—J. W. Chadwick. "Come, ye thankful people, come."—H. Alford. "Praise to God and thanks we bring."—W. C. Gannett. "O Lord, our God, thy mighty hand."—Henry van Dyke.

SALUTATION (or Call to Worship): "Praise waiteth for thee, O God, in Zion; unto thee shalt the vow be performed. O thou that hearest prayer, unto thee shall all flesh come."

INVOCATION PRAYER: Almighty God, Ruler of all nations, we enter into thy gates with thanksgiving and into thy courts with praise. We know that the Lord he is God, and that he hath made us and not we ourselves. Thou art our Creator, our Preserver and our bountiful Benefactor. We would call upon our souls and all that is within us to bless and magnify thy holy name. Thou hast not dealt so with any nation. We see thy hand in all our nation's history. For all our manifold blessings, national as well as personal, we thank thee and praise thy glorious name. But in the midst of our thanksgiving we would remember our sins. May thy great goodness lead us to repentance. Forgive our national sins and shortcomings. Save us from forgetfulness of thee. Save us from the lust of power and of pride. Train us up as a chosen people to accomplish thy purpose. So may we become a great nation in righteousness and great in thy service. All of which we ask in the name of Christ our Lord. Amen.

THE SERMON

TITLE: *Practical Thanksgiving* (Thanksgiving Sunday).

TEXTS: "What shall I render unto the Lord for all his benefits toward me?" Ps. 116: 12. "O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so." Ps. 107: 1, 2.

THE SERMON OUTLINE

INTRODUCTORY: It is common for travelers among the mountains of the East as they wend their way between the rocks or through narrow and intricate paths to notice their guides every here and there placing a stone on a conspicuous bit of rock, or two stones one upon another. At the same time they are heard uttering words which we learn are of thanksgiving—thanks to God for help so far and prayer for safe return.

We are at just such a memory-spot of the year, as we are about to observe a general thanksgiving day. And it will be accompanied with

many sincere vows. But how many will make these vows practical? David had the real idea of thanksgiving. "What shall I render unto the Lord for all his benefits toward me?"

I. In order to feel true gratitude let us, like David, recall our mercies. They are many. If we think we cannot but thank. With only a little effort to recall our blessings we would soon find ourselves ready to adopt the words of the psalmist, and say: "How many are thy gracious thoughts to me, O Lord! How great is the sum of them! When I count them they are more in number than the sand."

I have read of a father who one winter's night was walking along, hurrying toward home, with his little daughter at his side. Suddenly she said to him: "Father, I am going to count the stars." "Very well," said he, "go on." By and by he heard her counting: "Two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five. Oh, dear," she said, "I had no idea there were so many!"

Christian disciple, have you never said within your soul: "Now, Master, I am going to count thy benefits," and soon found your heart sighing, not with sorrow, but burdened with goodness, and you saying to yourself: "I had no idea that there were so many"? Count your mercies. At this thanksgiving season think, and then thank.

II. But again, consider the fact that, like David, we ought to make our thanksgiving practical. David's thanksgiving did not end in words. His question was: "What shall I render unto the Lord?" Then we hear him in the psalm resolving what returns he will make.

He says: "I will take the cup of salvation and call upon the name of the Lord." This is as if he had said: "I will offer the drink-offerings appointed by the law in token of my thankfulness to God, and I will praise him for his goodness." Further he says: "I will offer to thee sacrifices of thanksgiving." The meaning is that he would offer the thank-offerings to God. The truly grateful heart will not be satisfied to give that which cost nothing.

Again David resolved to live a life of prayer. In the first of the psalm he says: "Because he has inclined his ear unto me, therefore will I call upon him as long as I live." The experiences we have had of God's goodness to us in answer to prayer are the greatest encouragements to us to continue praying. God answers prayer to make us love it. "What shall we render unto the Lord for all his benefits toward us?" Well, for one thing, let us decide to be more faithful and constant and earnest in prayer.

But David makes a still more complete surrender. Having asked: "What shall I render?" he surrenders himself. This was more than all burnt offerings and sacrifice. He says: "O Lord! truly I am thy servant." That is, "I choose to be. I resolve to be more thoroughly so." He deliberately resolved to give himself as a living sacrifice, wholly acceptable unto God, doing so as a glad and reasonable service.

This is the way to make our thanksgiving practical. God wants consecrated men and women.

A violent thunderstorm once preserved the town of Basle from the shells of the Russians and Hungarians who were besieging the place. The pious people in their gratitude to God, for a thank-offering founded a school for the training of Christian missionaries. This was the origin of

the great Basle Missionary Society which has sent out hundreds of devoted missionaries to the heathen. They made their thanksgiving practical, and it proved a blessing to the world. Let us aim this year at making ours a practical thanksgiving.

III. Giving thanks to God for his mercies is always a comely thing for us to do; but especially at this period of our national Thanksgiving ought we to stir ourselves all the more to this delightful duty.

A first reason is the very fact of having received gifts from God's good hand makes it our duty to express thanks. "Saying so" is a far more pressing duty than many people think. In hard fought campaigns it is customary for commanders to make mention of men who have distinguished themselves for bravery and service. For reward and inspiration both the commander and the country believe that it is as little as can be done where a man deserves praise to "say so."

A young artist showed a picture to which he had devoted his very best efforts. It was to a great master. He stood breathless waiting for the master to speak. When the time seemed longer than he could possibly wait he turned to the great artist and cried, "Oh, speak; say something; say anything!" Deep in the heart of the young artist was the natural but almost inexpressible desire to have the master, if he liked his picture, to "say so."

Oh, how many mothers and wives and teachers and clerks and pastors and church workers and porters and conductors and trustees and city officials and soldiers and sailors and servants and children and people generally there are who are longing to hear some one "say so"—express some word of satisfaction, appreciation, or grateful praise!

If parents on a Christmas morning like to hear the children in another room talking about their presents and of how good and kind father and mother and friends have been to them, need we wonder if our heavenly Father is pleased when he hears us express appreciation of and gratitude for his benefits? The very fact that our blessings come from God's good hand makes it our duty to give thanks. "O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so." Why return thanks unto God for mercies if they have not come from him? If Thanksgiving Day means anything it means that we say to God, Our blessings are from thee and unto thee do we now return thanks.

But not only should we give thanks to God because he is the giver of our blessings but we have much additional reason so to do when we consider the great abundance of them. We are all too much prone to forget God's benefits. We have excellent memories for all our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us all the more forgetful of the Giver of them all. But it is our duty to remember, to be thankful. So doing we will soon find ourselves ready to adopt the words of the psalmist and say: "How many are thy gracious thoughts to me, O Lord! How great is the sum of them! When I count them they are more in number than the sand."

PASTORAL PRAYER: Almighty God, Creator and Preserver of all mankind, Father of all mercies, in knowledge of whom standeth our eternal

life: we thine unworthy children do give thee humble and hearty thanks for all thy mercies vouchsafed to us through another year. We bless thee for the good gifts of life, health, and happiness; for the inestimable benefits of national prosperity and peace; for the gift of thy Holy Spirit, directing thy servants into the knowledge of thy truth and the desire to do such things as are pleasing in thy sight; but especially at this time we thank thee for the gracious ingathering of the fruits of the earth, and thy promise that the seasons fail not. Grant us, we beseech thee, grateful hearts for these thy mercies, delivering us from all pride, vainglory, and hardness of heart, that we may administer thy bounties in charity and justice, so that all things being ordered upon the best and surest foundation, peace and happiness, religion and piety may be established among us for all generations. To this end we beseech thee to endue thy people with righteousness, and to grant to all who are set in authority over us, the spirit of wisdom and a sound judgment, that they may always incline to thy will, and walk in thy way. Finally, we beseech thee, to pardon all our manifold offenses. Grant us to learn both by thy punishments to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

CHOICE THANKSGIVING ILLUSTRATIONS

Move into the Sunshine

I have read the account of a long, rainy afternoon, at the end of which the sun came out brightly. And of a dog, who straightway moved from his place in the shadow to a spot where the delayed sunshine was the brightest.

A childish simple story? Yes; but none the less it is a complete parable of thanksgiving. Your life may contain only a square yard of sunshine, and that late in arriving. Never mind; move promptly into it, and stay there.

But, in reality, every life contains far more than one spot of sunshine. Hunt them out and you will be rich in a new kind of gold that thieves cannot steal.

Not every one has eyes for the sunshine. There is a new method of separating iron particles from the soil in which they are imbedded. The dirt is simply thrown up against a great magnet, which holds the ore and lets the soil fall back. This process is transforming into an iron mine many a league of hitherto worthless clay, and is earning vast wealth for its inventors. The magnet is a kind of eye that sees the iron in the clay, and nothing but iron. Get such a power for your soul and use it to search out subjects for thanksgiving.—Amos R. Wells.

The Rejoicing of the Hills

When the sun is just setting, at the moment in which the last glimmer passes out of sight, the herdsmen of the Alps take their mountain horns, and send out four well-known notes echoing along from rock to rock; these are understood to mean, "Praise ye the Lord!" And they manage the alteration so that one may succeed another, the slope most distant shall seem to take up a sort of response to that which is nearer, and thus, higher

and higher up the ridges, hill shall shout to hill, and peak shall answer peak, until the whole Swiss heart shall join in the simple and sublime anthem of praise to the one Lord of all.—Charles S. Robinson, D.D.

The Harp Strings

In one of the legends of the Talmud we are told of a stringed instrument that hung over David's bed in such a position that when the midnight came the north wind blew through it; and then it sounded sweetly of itself. "And he arose at once and occupied himself with the law until the pillars of the dawn arose." Thus may God's goodness move upon our hearts. His memories are like the sands of the seashore for multitude. Bless the Lord, O my soul, and all that is within me bless his holy name! Let us in grateful songs prepare ourselves for the service of the Father's house; for the songs that we shall sing on that Thanksgiving Day whose sun shall never set.—D. J. Burrell, D.D.

Be Thankful

A writer says: "Among the severe passes of the Scottish highlands, it is memorable always to mention Glencoe; for no one who has ever climbed the fatiguing steeps can forget that, after the weary way had led him up and on, and beneath the shadow of the grotesque Ben Arthur, past many a disappointing elevation which he thought surely would be the last, he finally reached that mossy stone by the winding wayside on which were written the welcome words, 'Here rest, and be thankful!' There, sitting down in peace one sees the rare prospect of the beautiful hill and vale, and just beside him at the turn of the road is also the long path by which he came." Let us not forget to thank God while enjoying the resting-places which he provides for us on life's journey.

Why the Organ Was Silent

In a church at Binghamton, N. Y., the organ-bellows is driven by a water motor supplied from the city water-works. On one Easter Sunday preparations had been made for an elaborate musical service. The congregation, however, was astonished when in the middle of one of the finest passages the great organ was suddenly stricken dumb. An eel pumped up from the depths of the Susquehanna River was in the pipe that supplied the motor, shutting off the water and silencing the swelling tones of the great instrument. Sometimes the song of praise, which should continually go up to God from the believer's soul, is interrupted, and the cause of the interruption like that of the organ is generally due to power being excluded from the soul by the presence in the life of something of an alien nature which should not be there—sin or unbelief.—*Christian Herald.*

Have Gratitude and Express It

Nearly a century ago a little Scotch lad was walking with his father along a dusty road. The day was warm, and the travelers were thirsty. Soon they came to a little roadside spring. The boy sprang eagerly forward to drink, but the man paused, raised the broad Scottish bonnet from his

head, and his lips moved in prayer as he silently gave thanks to God before stooping to drink. "It was an object lesson never forgotten," the lad said, years after, when he had become a man. Through life his grateful thoughts always went up to the Giver before enjoying the gift.

Let us learn first, to be grateful. That comes first. Then let us not fail, either, to express our gratitude. Don't save this exercise for Thanksgiving Day. Make it a daily, a constant matter.

Think on the Mercies

In a scene in "Uncle Tom's Cabin," where the troubled hearts of the humble slaves are bemoaning their harassed condition, Uncle Tom rouses them with this exhortation: "Think on the mercies, children; think on the mercies." This lowly black man was a Christian philosopher.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *How to Say Thank You to God* (Thanksgiving).

TEXT: "It is a good thing to give thanks unto the Lord." Ps. 29:1.

There is one thing I feel quite sure about, boys and girls; it is that if people were more thinkful they would be more thankful. I very much hope that you all feel truly thankful to God to-day. I believe that you do. Now the question I want to ask is this: How can we express our thanks to God. The text says it is a good thing to do—to express thanks to God. We will mention at least four ways.

I. One way is by our words. We cannot express thanks to God by grumbling. To sit down and growl and grunt and grumble is bad business. It is a sad thing to come to the table and not give thanks. Many boys and girls either forget or neglect this. The word grace means gratitude. We say that boys and girls are nicely trained when we hear them say, "Thank you." We think they have no manners when they do not say, "Thank you." But, what must Jesus think when we neglect to give him thanks for the many, many gifts he has bestowed? You have much to be thankful for—your eyes, your hearing, speech, reason, health, your parents, your home, your church, your friends—and last but not least, the best Friend of all, Jesus. Let your words express your thanks to God.

II. We can express our thanks to God by our faces. A little girl once came down to breakfast with a smile on her face, and whispered a secret into her mother's ear. "Mother, dear, I'll tell you a secret, I'm not going to be cross to-day." That was a beautiful secret. We cannot make others happy unless there is a smile and sunshine in our faces. Early in the morning just smile. We need more smiling Christians—and less of the dreary, gloomy kind. If your face has been all frowns make a change for the better. Be glad. Be cheerful Christians. Your face is never beautiful when you are in bad humor. But your face will shine with brightness and beauty when your heart is flooded with the love of God and you are busy expressing your thanks to God.

III. By our deeds we can express our thanks to God. We have countless blessings to be thankful for, but seem to be unmindful of them. A

little boy was always impatient with the blessing at the table, and asked his father why he did not go down to the cellar and ask a blessing over the whole barrel of pork, and so get it over with once for all. But that is not the way in which God wants to be thanked. He does not want us just to thank him once a day, or once a week, or once a year on Thanksgiving Day. Every day in the year should be a Thanksgiving Day. And every moment of the day a time to think our thanks. Let your deeds express your thanks to God.

IV. We can express our thanks to God by service to others. David was anxious to express his thanks to God by service when he said, "What shall I render unto the Lord for all his benefits toward me?" So he surrendered himself to God. He was willing to become the servant of God. Jesus wants boys and girls as well as men and women to give themselves to him so that he can use them to win others. Are you willing to give to Jesus your heart and your service? Express your thanks to God by telling others of his great love for them and you. By your words, by your faces, by your deeds, by your service to others express thanks to God.—A. B.

FOR THE EVENING SERVICE

TITLE: *The Goodness of Gladness* (Thanksgiving Sunday).

TEXT: "In the day of prosperity be joyful." Eccles. 7:14.

THE SERMON OUTLINE

INTRODUCTORY: Well, that you say, we can very easily do. It will be no great hardship to be joyful when we walk in silver slippers in the front rank of Fortune's favorites. In the day of prosperity, be joyful! By all means, we will be. Our difficulty up to the present time has not been to be joyful when prosperity has smiled upon us, but to find that prosperity which should bring us joy! If the preacher would tell us how to behave ourselves wisely in a perfect way when prosperity flies from us, how to bear the whips and scorns of time, when "we groan and sweat under a weary life," we might thank him for his counsel. But we are able, without assistance, to be sufficiently joyful in the days of our prosperity.

I. Is that true? Or is it not rather true, as Bishop Butler has told us in his solemn way, that "Prosperity itself, while anything supposed desirable is not ours, begets extravagant and unbounded thoughts," and that prosperity itself is a real and lasting source of danger. Is it not a matter of common observation that the danger which prosperity sets up is precisely this, the danger of discontent? Do you not see very often that a man who has all that heart could wish—except heart to enjoy it!—is infinitely less "joyful," less content, less happy in his lot, than some poor laboring, honest fellow who scarcely knows to-day where to-morrow's meal will come from, or yon poor body with her crowd of little children who knows not how to make the two ends meet and tie? Yes, there is reason in the exhortation, "In the day of prosperity be joyful."

II. But literally this advice is, in the day of good be in good! And perhaps that brings out the meaning to us better than a better reading

would. In the day of good be in good! Take the good the gods provide you; take the good your Father gives. Take it, use it, enjoy it, be happy in it. Don't be afraid of your happiness. Don't think of it as a fearful and a wondrous thing which will escape you as soon as you seek to grasp it. If God gives you happiness, be happy in it; if light, walk in the light; if joy, enjoy it! We are sharers of the glorious Gospel of the happy God.

III. People are too often afraid of happiness. And they are afraid of admitting that they have reason to be happy. One of the most famous of living Scotsmen tried the other day to explain to my dull Saxon comprehension the meaning of that majestic phrase "my frail ordinary." He assured me that each word was an English word, and that I ought to understand it. And then proceeded to expound the use of it. In answer to the common salutation, "How do you do?" a big, robust son of toil who has never known a day's illness in his life will make answer, "Weel, I'm just in my frail ordinary!" He is afraid of admitting that he is in splendid health, afraid that if he did, such boasting might cost him dear. A hundred times within the last twelve months I have heard the French equivalent for it. "Not so bad," your French friend says to you, and would not for his life admit that "not so bad" means superlatively good. While if you ask your most intimate friend, whom you have not seen for a year or more, "And how's business?" the very best you will ever get out of him, if he is working night and day and making money so fast that he does not know what to do with it, is, "Well, I mustn't complain."

IV. It would be nice to think that all this only pointed to a modesty which was unable to boast of anything, even of God's good gifts. But it points to nothing of the kind. If we could trace it back we should find that it points away to the old notion about jealous gods, and to the superstition that they were always waiting to pounce down upon you if things were going too well. When the ancients felt themselves "too happy," when all the world conspired to bring them joy, they dreaded the jealousy of these watching gods, and they threw away some precious thing to turn the spite of their deities. And I am quite sure you have heard your grandmother say, when you were young, "Yes, you are laughing this morning, but you will cry before night!" While the old blasphemy is not yet dead, that if you love your child too well, "make an idol of him," God, "who is a jealous God," will take your child from you, that "you may have no god before him"—the God of Love, whom Jesus taught us to call Father, jealous of the deepest, highest virtue of our souls which makes us most like him!

In the day of prosperity, be joyful! In the day of good, be in good! Love the good, enjoy the good, and give God thanks. Fill your heart with happiness, and walk in the power of it. Eat the flesh, and drink the sweet, and send portions to him for whom nothing is prepared; and make every day a holy day unto your God, for humor is his gift as truly as pathos is, and smiles are from him, as well as tears.—C. F. A.

SUGGESTIVE THANKSGIVING TEXTS AND THEMES

Thankfulness and Courage: "When Paul saw, he thanked God and took courage." Acts 28: 15.

The Heritage of Asher: "And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil." Deut. 33:24.

A National Doxology: "O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord." Ps. 117:1, 2.

Tidings for the King's Household: "This day is a day of good tidings . . . now therefore come, that we may go and tell the king's household." 2 Kings 7:9.

Musical Instruments of God: "And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord," etc. 1 Chron. 16:41-42.

The Greatest Thanksgiving Dinner: "But the father said to his servant, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Luke 15:22-24.

The Lovingkindness of God Remembered: "We have thought of thy lovingkindness, O God, in the midst of thy temple." Ps. 48:9.

The Full Table of the Year: Ps. 107:8, 9.

Thankfulness as a Habit: Ps. 144:1.

The Sin of Thoughtlessness: Mark 14:72.

Showing Gratitude to God: I. By our words. II. By our faces. III. By our deeds. IV. By service to others.

Keeping Gratitude Ever Fresh: Ps. 33:3.

Benefits of Thanksgiving: "It is a good thing to give thanks unto the Lord." Ps. 92:1.

The Grace of Gratitude: "Praise is comely." Ps. 33:1-22.

Thanksgiving on a Narrow Basis: "That I am not as other men are." Luke 18:11.

THE SUNDAY SCHOOL LESSON

TITLE: *The Higher Patriotism.* Jonah 1:1-3; 3:1-5; 4:5-11.

GOLDEN TEXT: "And hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26.

Teaching the Lesson

Patriotism is not inconsistent with internationalism, and internationalism is not inconsistent with patriotism. The fact that God has made of one blood all the nations lays a firm foundation for the higher patriotism. One of the first steps to this patriotism is to lay the foundation in divine truth. I. *There is a natural unity of the race.* This is taught in the Bible. It is corroborated by tradition. It is confirmed by science. A chemist can prove the difference between human and animal blood, but finds no difference between the blood of the human races. Philology has reduced languages into a few orderly classes, and these again into a common tongue. Man has a common depravity with a universal consciousness of guilt. He

has a common instinct of sacrifice and worship. The great features which identify man are found alike in men of every color and every clime. One of these is reason. Another is the gift of speech. Another is the capacity for religion. Man possesses power to contemplate, to love, to worship the Infinite. II. *What inferences do we gather from this natural unity of men?* 1. Justice and integrity for all and to all. 2. Reparation where injury has been inflicted. 3. Forbearance toward the errors and infirmities of all. 4. Assistance to the weak, the underprivileged. 5. Brotherly instruction to the ignorant. This includes the impartation of the religion of Christ to them who have it not, even the most distant.

ILLUSTRATIONS

Horse Sense

A good many years ago an ancient Greek named Æsop wrote a fable about a lion and a goat that came to a well to drink. A dispute arose as to which of the two should drink first (since it did not occur to either of them that they might drink together), and the argument waxed so hot that a battle to the death was imminent. However, hearing a noise above them, they looked up and discovered several vultures waiting for the carcass of the loser. That brought them to their senses, and they came to a peaceful agreement.

The heated arguments of to-day, in every sphere, remind one of this old fable. The only ones that profit by the defeat of either side are the evil vultures of destruction.

When parties that should be working harmoniously, each in its own realm, for the advancement of the kingdom of God, or for the upbuilding of nation, or State, or city, or world, rend one another, only evil gloats and feeds on the carcass.

If we cannot show Christian love, at least let us aim at manifesting a little horse sense.—R.

Blessings of Peace

The early Greeks had a very clear discernment of the waste and extravagance of war and the horrors and destitution which follow it. This is seen in their detestation of Ares, their professional war-god, and the ridicule which their poets vent upon him. But it has an especially fine expression in the fact that they made Eirene, the happy, joyous goddess of peace, to become the mother of Pluto, their god of wealth. This is their way of saying to all posterity that only in tranquil, peaceful times do prosperity and riches come to abide with men.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Te Deum of a Nation* (Thanksgiving).

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Ps. 107:8.

The refrain of a praise-song; the chorus of an oratorio; the Te Deum of a nation. I. Thanksgiving Day, *a time to cherish the grateful spirit;* to think and thank. "Praise is the only employment in which self has no part."—Hannah More. II. Thanksgiving Day, *a time to foster the patriotic consciousness;* to be pious and patriotic. "These American days are more wonderful than the Arabian nights." III. Thanksgiving Day, *a time to concentrate upon the family life.* The home is the choir-loft of grateful song. Thanksgiving is the festival of the family.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

November 24. Thanksgiving Through Thanks-living. Ps. 116: 12-14, 17-19.

(Our duty to pass on our blessings. What are our blessings? Is the motto "Saved to Serve" a good one? Why? How can we share with others our talents, knowledge, comfort, experience, money, sympathy, and so on?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Thankfulness for God's mercies is sure guarantee against backsliding.
Sweetness of disposition hides a multitude of sins.
The best Thanksgiving is Thanks-living.
The religion of joy will give you joy in religion.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: DECEMBER FIRST

THEME: *The Ground of Our Faith.*

SUGGESTED SCRIPTURE READING: Luke 1:1-4; 1 Cor. 15:1-20.

SELECTED HYMNS: "Rock of Ages, cleft for me."—A. M. Toplady. "I heard the voice of Jesus say."—H. Bonar. "My faith looks up to thee."—Ray Palmer. "Lift up your heads, ye mighty gates."—G. Weissel. "The Lord my shepherd is."—Isaac Watts.

SALUTATION (or Call to Worship): "They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from this time forth and forevermore."

INVOCATION PRAYER: O God, whom heaven and the heaven of heavens cannot contain, but who dwellest with those who are of an humble and contrite heart, look in mercy upon us as we are gathered here in thy house this (holy) beautiful Sabbath morning. And yet how unworthy we are to come, for we have sinned against thee constantly in thought, word, and deed. If we say that we have no sin, we deceive ourselves, and the truth is not in us; but we bless thee that thou hast told us that if we confess our sins thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Forgive us, O Lord, forgive the sins of our youth and the sins of our age, the sins of our souls and the sins of our bodies, our secret whispering sins and our presumptuous and crying sins, the sins we have done to please ourselves and the sins we have done to please others, those sins which we know and those which we know not—forgive them, O God, forgive them all, in thy great goodness, in thy loving-kindness and tender mercy. We ask in the name of Christ our Saviour. Amen.—H.

THE SERMON

TITLE: *The Ground of Our Faith.*

TEXT: "And the disciples were called Christians first in Antioch." Acts 11:26.

THE SERMON OUTLINE

INTRODUCTORY: "Why do we believe Christianity?" Why do we accept the Gospel in preference to other systems of doctrine? Why are we not Confucianists? Why are we not Mohammedans? Why are we not Buddhists? Why are we Christians? Why do we serve the Lord Jesus Christ? Such questions arise in every active mind, and it is the mission of the pulpit to so expound the Word of God that the church shall fully understand the reason for her faith. Your attention is therefore invited to the "Evidences of Christianity."

I. We believe Christianity because of its source. We say of it, what we contend can be said of no other religion, that it has come from God through Jesus Christ. He is the Author and Finisher of our faith, the brightness of the Father's glory, the Captain of Salvation, the Deliverer, the Friend of sinners, the Head of the Church, the Alpha and Omega. He is designated by these titles to indicate his position in an attitude toward the plan of salvation, which he has perfected with his blood. Jesus makes the Bible Christocentric. It is partly on account of his person, partly because of his teachings, partly on account of his works that he may be denominated the Creator of Christianity.

II. We believe Christianity because of its code. It is the Word of God, that book which is known to us as the Bible. Every religious system has its sacred book, which is supposed to be invested with supernatural authority. Many of these, however, are only compilations of uninspired men, and while they contain a certain proportion of sound doctrine, they also abound in serious error. As Christians we insist that no book can compare with our Bible, and in doing so we only demonstrate an inevitable conclusion.

It is said that an atheist accosted Dr. Pentecost with the objection that he did not know who wrote all the books of the Bible, and therefore rejected it. Dr. Pentecost replied with a question. He said: "Is not the multiplication table a work of authority with mathematicians?" "Most certainly," replied the atheist. "But do you know who is the author of it?" continued Dr. Pentecost, to which the atheist responded that he did not. "Then I assume," said Dr. Pentecost, "being a scientific man and conscientious skeptic, you never use the multiplication table." "Oh, yes," replied the skeptic, "I use the multiplication table because it proves itself true by its works." That is just why we believe the Bible.

III. We believe Christianity because of its advocates. It is an axiom in the commercial world that a valuable article of merchandise enlists the best men as agents. This principle is evident in Christianity, for its intrinsic worth has been appreciated by an inexhaustible array of the greatest minds and choicest spirits—men and women who have been willing to live and die for a deserving cause. There is one thing that cannot be reasoned away —it is the power of the Gospel over human hearts. It is because of this fact, that so many have been converted, consecrated, and exalted.

IV. The mission of Christianity furnishes a reason for believing. And what is the mission of Christianity? The mission of Christianity is to save from the power and guilt of sin. We believe and rejoice in any power that can save a soul from death.

V. We believe in Christianity because of its requirements. While there is no religious system capable of raising man to so high a spiritual level, there is no condition imposed that we cannot meet. The complicated demands of Judaism have been superseded by the simple justice of the Gospel. Faith is one requirement: "Believe on the Lord Jesus Christ and thou shalt be saved." It is a condition of mercy, for all may comply with it.

Stress is also placed upon the life, which is to correspond with the testimony of the lips.

VI. We have faith in Christianity on account of its conflicts. It is per-

fectly reasonable to assert that no institution has had so many enemies as Christianity. Not all the armies of earthly empires have faced so great a variety of vicious foes. Even its Founder was despised and rejected by men. The conflict has continued to rage, and doubtless will continue to rage until the close of time. But the Head of the Church is capable of maintaining his position. Its Book is safe; its doctrines secure; its adherents redeemed. We have nothing to fear.

VII. We believe in Christianity because of its victories. The conquest of territory is unworthy of comparison with the effect of the Gospel on human hearts. Christians are a miracle of grace. No empire can glory in such achievements. But Christianity can glory in its innumerable host of soul-cleansed and glorified ones. Many things cannot be explained. It is easy to ask difficult questions. But the one argument of the Church for Christianity that cannot be overthrown is the effect it produces, the souls it saves.

If we believe in the Christianity of the past, and of the present, we also do of the future. The past is not as dark as the future is bright. We have no reason to take other than a hopeful view, for if the cause could prosper in the past, it can now and in days to come. It can come in contact with no greater enemies than it has already conquered.

These are only a few of many reasons for remaining strong in the faith. They are sufficient, however, to satisfy us that we are serving under the right banner. Let us give ourselves to this cause. Let us give our time, thought, and means to its extension; let us give to God all the glory.—C. L. P.

COMMENDATORY PRAYER: Alas, Lord, that we so often find ourselves disjointed: out of gear with events, with the times, with other people, even with ourselves—all because we are out of touch with thee! Heal our distracted souls. Infuse thy life to the utmost, until it penetrates and possesses our entire being. Make us like our Saviour—joyous only in doing good. Since thou hast endowed us with thy wealth, make us generous—with our energy, our time, our money. Teach us to forget self in our concern for others. Make us ashamed to be anything less than benefactors. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "Thanks be unto God for his unspeakable gift."

OFFERTORY PRAYER: We thank thee, Lord, that the earth knows no failure in thy plans, that winter is always followed by spring, seedtime by harvest, night by day. We thank thee, too, for the upward movement of the world, that thy kingdom is to come and thy will be done here on earth as now in heaven. Bless our offerings as an aid to that cause and kingdom. In Christ's name we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Christian Name: I. What? What has it come to mean? Undoubtedly it comprehends: 1. Faith in Christ; 2. Love to Christ; 3. Imitation of Christ; 4. Union with Christ. II. Where? At Antioch. 1. An unlikely

place one would think; 2. Really a likely place; 3. The best place; no city better affords dissemination of the Gospel. III. By whom? 1. Perhaps by matter-of-fact men. Plain statement; 2. Perhaps by wits or scoffers; 3. Perhaps by admirers—who saw a resemblance between the disciples and all that was known of Christ. IV. When? When a new name was required to describe a new thing. V. Why? Because the disciples were: 1. Consecrated to Christ; 2. Always talking about Christ; 3. Ever seeking to secure disciples for Christ. VI. With what results? 1. The name gradually superseded every other name; 2. Still towers above every other name; 3. Will eventually be the only name.—W. J. B.

Logically, faith comes first, and love next; but in life they will spring up together in the soul; the interval which separates them is impalpable, and in every act of trust, love is present; and fundamental to every emotion of love to Christ is trust in Christ.—Alexander Maclaren.

When you have given yourself to Christ, leave yourself there, and go about your work as a child in his household.—C. S. Robinson, D.D.

Faith is the act of trust by which one being, a sinner, commits himself to another being, a Saviour.—Horace Bushnell, D.D.

Faith in Christ is not an exercise of the understanding merely; it is an affection of the heart. "With the heart man believeth." To those who believe Christ is precious.—Gardiner Spring.

CHOICE ILLUSTRATIONS ON THE THEME

Faith Resting on God

In order to have faith you must have faith in something. From the top of Mount Washburn, in the Yellowstone National Park, I saw an eagle holding himself on pinions, motionless, two thousand feet above the surface of the earth. That eagle would have dropped like lead had he not trusted his wings. Faith is not an indefinite and longing feeling amid vacancy. Faith is definite grasp upon that which can float you where otherwise you were helpless and bedraggled. But there must be that definite something which faith can definitely grasp.

Faith Must Appropriate

If you saw a letter directed to yourself, would you not open it? I should think so. The other day a poor woman had a little help sent to her by a friend in a letter. She was in great distress, and she went to that very friend begging for a few shillings. "Why," said the other, "I sent you money, yesterday, by an order in a letter!" "Dear, dear," said the poor woman, "that must be the letter which I put behind the looking glass." Just so; and there are lots of people who put God's letters behind the looking glass, and fail to make use of the promise which is meant for them.

Faith Defined

When Dr. Paton was translating the New Testament into an island language, he found great difficulty in finding a native word for "believe" and "faith." While at work in his study one day, one of his native teachers

came in, hot and tired from a long walk. He threw himself down on a cane chair, and, putting his feet on another, used a word which meant, "I am resting my whole weight here." Instantly Dr. Paton had his word. The natives of that island now know faith to be an act whereby the whole weight of mind and heart is resting in Jesus.—*Christian Herald.*

Faith Trusting

"With Reason's eye we seek out God,
And catch sweet glimpses of his face,
But when we can not see, Faith comes
And trusts him where it can not trace."

Keep Christ There

Faith is the channel or aqueduct and not the fountain head, and we must not look so much to it as to exalt it above the divine source of all blessing which lies in the grace of God. Never make a Christ out of your faith, nor think of it as if it were the independent source of your salvation. Our life is found in "looking unto Jesus," not in looking to our own faith. By faith all things become possible to us; yet the power is not in the faith, but in the God upon whom faith relies.—Spurgeon.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *How Mistletoe Grows.*

Christmas is coming in about three weeks. We see so much of mistletoe at Christmas time that I thought you would like to hear how it grows. Its story is not so very pleasant, for the mistletoe is what is known as a parasite.

Thieves do not follow the ways of honest folk, and neither do dishonest plants walk in the paths of their upright brothers and sisters. We naturally look for blossoms in spring and summer. Why, who would think of going out in the woods to gather a bouquet in midwinter? But Phoradendron, the tree thief, opens her flowers in December. Her everyday name is mistletoe, and you may find her swinging from the branches, sometimes even from the trunks, of many a tree and shrub in the Southern States.

We should naturally think that this green-leaved robber would choose the finest trees for her dwelling place. It is not so, however. She requires a deal of sunshine; and if she grew on a full-leaved tree, the green umbrella would shade her too much. Her chosen hosts are stunted trees, growing far apart on hot, dry lands. When a bird has left a mistletoe seed on a branch of such a tree, it adheres by its sticky envelope and soon sends out rootlets that pierce the bark and enter the tree's woody tissues. From these the plant thief draws the food and moisture which honest plants draw from the soil.

Sometimes mistletoe seeds are left by the wind on trees growing in rich bottom lands. Then the parasite says to itself: "This is not the best kind of a place for mistletoe to grow in; but since I am here, I will make the best of it and climb to the highest branches, where I shall get the most sunshine possible in this dark valley."

When the mistletoe's midwinter blossoms fade, the waxy white berries grow very slowly, and it takes a whole year for them to ripen. So by the next Christmas you will find on the same plant freshly opened blossoms and fully ripened fruit or berries. Mocking birds and cedar birds feast on these berries when nothing choicer is at hand, and sprays of them are gathered and sent to deck our halls at Christmastide.

Boys and girls, it is good to know about the mistletoe and how it grows. But let us not be parasites. Let us study and work and be enterprising and learn to make our own way in the world, and aim to be as helpful as possible to other people.—H.

FOR THE EVENING SERVICE

TITLE: *Eating Honey by the Way.*

TEXT: "He put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened." 1 Sam. 14:27.

THE SERMON OUTLINE

INTRODUCTORY: There were three kinds of honey commonly known in Palestine—that which was made by bees, that which was distilled from the trees, and that which was made from grape juice, which was largely exported. The kind Jonathan ate was doubtless the product of the honey bee. Palestine was known as a land "flowing with milk and honey." Wild bees in Palestine settled in trees and in the clefts of the rocks and deposited their honey.

Saul had foolishly pronounced a curse on any who should partake of any food before evening—the evening of this day of the great battle when the Philistines were smitten from Michmash to Aijalon. Jonathan, faint with hunger, and not knowing of the curse, dipped the end of his rod in a luscious honey-comb and ate, and straightway was strengthened; that is, his bodily powers were refreshed by the food. Weary with his chase after the Philistines, a little needed nourishment made a new man of him physically.

Without discussing Jonathan's act as related to his father's foolish oath, of which he knew nothing, we think this incident of the long ago may serve well to impress upon us the fact of our need as Christians of frequently reviving our strength and vigor and hope as we press along through life, by taking advantage of such wayside blessings as God puts within our reach as we journey or as we fight. Life is a battle, and we, like Jonathan, must be actively engaged. As a result, we are sure at times to faint and grow weary; but let us not forget that God provides honey by the way for our refreshment, and that it is our privilege to eat of it.

I. There is, first, the honey of God's Word. The provision is abundant, as was the honey in wild profusion in the woods which Jonathan entered. The honey of which Jonathan partook had a marvelous effect upon him—"it enlightened his eyes." That is, it so strengthened his body that the faintness which produced dimness of vision disappeared. This honey of

his Word which God gives us is sweet to the taste; it gives strength; and, above all, it has a blessed enlightening power. The Word of God enlightens the mind. The Bible has well been called "the common people's university." It enlightens the moral sense, the conscience, and makes it like a corrected mariner's compass, pointing always toward the north—in the right direction. It enlightens the eye that has grown dim through sorrow. Best of all, it reveals the sinner's Saviour and the way to eternal life through him. Let us eat of this honey by the way. It may be impossible for all of us to learn Latin and Greek and Hebrew and become deep students of God's Word. The battle may go too hard with us for that; we must live in such a hurry; our daily bread must be earned; our families must be cared for; but God does put much of this honey within our reach. Let us, like Jonathan, "put our hand to our mouth" and eat of the honey by the way.

II. Again, he puts within our reach, also, the honey of prayer. And how sweet and refreshing it is as we hurry along the dusty highway of life! We may not be able to shut ourselves up like monks in a cloister and spend the whole of our days in prayer; it would not be a good thing for ourselves or for the kingdom's advancement if we could. But we can eat honey by the way. We can at least find time for a few minutes on our knees before God, morning and evening, and "an upward glancing of the eye" from time to time during the day. As in the case of God's Word, this, too, is sweet; it gives strength; and it has a very blessed enlightening power. Do not fail to eat of this honey by the way.

III. Then, too, there is spiritual meditation. We can always "think on these things." No matter how hard the battle presses or how busy we must be, there is always within our reach some of this sweet honey of spiritual meditation—of communion with our heavenly Father and with our elder brother, Christ. Even while in rapid action we can out with the end of our rod, dip it in the honey-comb and eat a little. "My meditation of him shall be sweet." It is not only sweet, but this, too, like the study of the Bible and prayer, has both a strengthening and enlightening power.

IV. Yet again, there is Christian conversation. Here is honey of which Christians seldom partake. It would please God and help us much if we partook of it more. There was a time in Old Testament history when "they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord and thought upon his name." So thoroughly did he approve of their mutual converse about himself that he says, "And they shall be mine in that day which I make up my jewels."

V. There are many other ways in which we can get tastes of God's sweet strength-giving, light-giving honey by the way; but we mention but one further, namely, through the services of his house. The Sabbath brings a pause when we may get this refreshment and new strength. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." In the mid-week meeting for prayer and fellowship; in the services of God's house on the Sabbath, and at other times, when faithfully embraced, the Christian gets a chance, Jonathan-like, to put forth the end of his rod, dip it in the honey and the honey-comb, and eat by the way.

There is honey to be had in Christian service, too. Happy indeed is the Christian who, while pressing on his way through the tangled brush and stone-strewn ways of the wood of Ephraim finds and eats of the sweet, strengthening, eye-enlightening honey-comb.

SUGGESTIVE TEXTS AND THEMES

The Hygiene of the Gospel: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." Jas. 4:8.

The Lure of Love: "I drew them with cords of a man, with bands of love." Hos. 11:4.

The Task-Work of a Servile Temper: "Not by constraint, but willingly; not for filthy lucre, but of a ready mind." 1 Pet. 5:2.

The Divine Renovator: "Behold, I make all things new." Rev. 21:5.

The Veiled Heart: "But even unto this day, when Moses is read, the vail is upon their heart." 2 Cor. 3:15.

Personal Impulsions: "For the love of Christ constraineth us." 2 Cor. 5:14.

The Binominal Blade: "The sword of the Lord, and of Gideon." Judges 7:20.

THE SUNDAY SCHOOL LESSON

TITLE: *The Christian Home in a Modern World.* Deut. 6:3-9; Matt. 19:3-9; Luke 2:40-52; 24:28-32; Eph. 6:1-9; 2 Tim. 1:3-5; 13:14, 15.

GOLDEN TEXT: "Honour thy father and mother." Eph. 6:2.

Teaching the Lesson

It is a great art, the art of living together, the art of living as Christians at home. This lesson offers a profitable study of the Christian home, together with its helps and hindrances. We may build our thought of the Christian home in a modern world on the Scripture contained in the Golden Text. "Honour thy father and mother." Honor is more than obedience. It includes obedience and something more. We may obey and not honor, out of fear, out of policy. In the family where this precept is obeyed parents will be treated with uniform courtesy and consideration. It may be foreign to our modern day, but there is a tradition of the Edwards family that might not be amiss to have consideration. It is said that whenever Jonathan Edwards came into a room where his children were sitting, they would rise, as they would at the entrance of a visitor. Forms of respect of this kind are alien from modern manners; but the spirit of which they were the expression still survives in well-bred families. That is, in families which inherit and preserve good traditions, whatever social rank they may belong to. I. *Family life has its origin with God.* A more sacred position than that of father or mother it is impossible to occupy. This is seen in the fact that the highest revelation of God presents him as a Parent. He is the Father of men. In every family, therefore, where love abounds and holy authority rules, there is a reflection of God.

II. *Then, too, according to the law of our Maker, children are a gift.* 1. Try to estimate the worth of children. They are budding men and women. 2. Try to understand their individual characters. Careful study is needed. Each family is a little world, each member in it has a personality of his or her own. 3. Let parents try to appreciate the power of their example and influence.

ILLUSTRATIONS

Family Altar

"How I wish I had built an altar when we started our married life," a father said to his pastor recently. Dr. Norman Macleod tells of one who said the same thing: "I shall never forget the impression made upon me during the first year of my ministry by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayers. One day he entered my study, and burst into tears as he said, 'You remember my girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God; but if so she can tell him what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips. Oh, that she were with me but for one day more!'"

Home a Social Institution

The home is a social institution and offers the best opportunity for children to learn the principles and spirit of Christian living and the application of the teachings of Jesus to human relationships. The manner in which parents deal with life's problems will, in large measure, determine the attitude of the children toward life.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Solution of Religious Difficulties.*

"Now when John had heard in the prison the works of Christ, he sent two of his disciples," etc. Matt. 11:2-6.

I. *The faith of even the best is sometimes overclouded.* The causes may be several: 1. When our fidelity to God's cause involves us in external difficulties. As in John's case. He was in a gloomy prison. 2. An imperfect understanding of the divine plan of operations. John did not understand Christ's aims and plans. II. *We obtain the victory over doubts only by direct application to Christ.* There are false methods of struggling with doubt: 1. Such as the method of unaided reasoning. But the truths of salvation are objects of faith, and not the result of human speculation. They are apprehended by the heart, and Christ alone can rectify the strife of the heart. 2. The method of consulting theological systems. This is flying to human instead of to the divine authority, and is relying upon the deductions of the human intellect instead of relying upon the efficacy of prayer and the teaching of the Divine Spirit. This only bewilders us by multiplying distracting questions. III. *Christ solves our difficulties by*

practical and not by speculative answers. Two marks that he is a Divine Saviour. 1. What he has actually done for the sins and sufferings of man. The argument is cumulative. 2. The value he sets upon man as man, independently of his external condition. "The poor have the gospel preached unto them." The public value of John's faith—the private value of his doubts.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

THEME FOR THE MONTH: *Youth's Service for Others.*

December 1. Why Is Christianity a Missionary Religion? Matt. 28: 18-20.

(Who made Christianity a missionary religion? What justifies its missionary efforts? Why not leave other nations and races alone?)

SUGGESTIVE BULLETIN BOARD SLOGANS

One can conquer a bad habit more easily to-day than to-morrow.—Confucius.

The happiness you get in church on Sunday is a tonic for the whole week.

Gas—a substance we make light of until the bill comes in.

The past is a bank where an unlimited number of ideas have been deposited to our credit.—L. H. Hough.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: DECEMBER EIGHTH

THEME: *Unload Your Cares.*

SUGGESTED SCRIPTURE READING: 1 Pet. 5:1-14.

SELECTED HYMNS: "My Jesus, as thou wilt."—B. Schmolck. "Sometimes a light surprises."—W. Cowper. "In heavenly love abiding."—Anna L. Waring. "God is the refuge of his saints."—Isaac Watts. "He leadeth me, O blessed thought."—Joseph H. Gilmore.

SALUTATION (or Call to Worship): "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

INVOCATION PRAYER: Almighty God, our heavenly Father, we have heard thy call to come to thy house, and behold we are here present to hear what thou wilt speak to us. Grant us a loving sense of thy presence, cheering our hearts, strengthening our faith, and quickening our love to thee. Grant also that with an eye single to thy glory we may worship thee who art a spirit in spirit and in truth. And we desire to acknowledge our sins before thee. Deliver us from them. Deliver us also from the tyranny, the power of evil habit. Defend us when we are tempted. Protect us from the allurements that assail the senses, and which entice us through our fleshly desires into impure delights. Loose us from the bonds of vanity and pride, and remove every perverting prejudice which blinds our vision. Impart unto us also the grace of simplicity. May our worship be perfectly candid and sincere. Truly, may the words of our mouth and the meditation of our heart be acceptable in thy sight, O Lord, our strength and our redeemer. Through Christ we ask. Amen.—H.

THE SERMON

TITLE: *Unload Your Cares.*

TEXT: "Casting all your care upon him; for he careth for you." 1 Pet. 5:7.

THE SERMON OUTLINE

INTRODUCTORY: A very beautiful thought is brought out by the French translation of this verse. Where our version reads "casting," the French translation is "unloading" (déchargeant). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times, dear friend, have you not found the cares too heavy to lift? Have you not felt that they were crushing you with their weight? Have you ever seen a coal cart unload? The man took out of the front of the heavy cart a

little iron pin, and the cart was so balanced on the axles that then, with a slight pressure on the back of the cart, it would tip up and the whole load slide off on the ground, and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavors to help matters, and, with your hands of faith and committal, tip up the big load, and then run on, for 'He takes care of you.'"

I. Unload the cares you carry on your shoulders. It may be the daily responsibility of toil that rests so heavy upon you. You may feel that you have so much to do. There is so much depending on your doing it. Your family must be fed; your children must be educated; that sick wife or daughter must be tended. There is a tremendous load upon your shoulders. You ask if it is possible to unload any such actual, human, every-day burdens as these upon God. How can it be done? For answer we give an illustration heard from the lips of the aged and saintly pastor, James B. Shaw of Rochester, N. Y., which he used in one of the last sermons he preached, shortly before his death. He said: "You have all noticed how little children keep continually on the go; they play from morning until night, and work so hard at it—keeping on, keeping on—you can scarcely get them to stop to sleep. Indeed, if Sleep gets them at all, he must catch them on the fly! It is a wonder to you, an actual source of amazement, how they ever manage to keep up their work and activity so long. The secret is," he added, "that they are free from care. They do the work and let the father take the worry." If we were only like children in this respect how much longer and better we could live, and how much more we could accomplish! Let us do the work and let the Father take the worry. God is willing to take your load and leave you "free to serve."

II. Unload the cares you carry on your head. That may sound a little odd, but people do carry burdens on their heads. There are men who try to sleep with cash books and cash box and ledgers piled up on their heads; and some have heavier things, such as stores and buildings and bridges and railroads and great institutions on their heads. In some respects there is not much difference between the burdens that rest on the shoulders and those that rest on the head. Indeed, our whole self is concerned when we carry a burden anywhere. Nevertheless, many a person has broken down under a burden on the head who could have borne well a greater weight upon the shoulders.

A shipmaster was once out for three nights in a storm close by the harbor. Yet, he dared not attempt to go in, and the sea was too rough for the pilot to come aboard. Afraid to trust the less experienced sailors he himself stood firmly at the helm. Human endurance almost gave way before the unwonted strain. Worn with toil, beating about, worn yet more with anxiety for his crew and cargo, he was well-nigh relinquishing the wheel and letting all go a-wreck, when he saw the little boat coming with the pilot. At once that hardy sailor sprang on the deck, and with only a word, took the helm in his hand. The captain went immediately below for food and rest, and more especially to comfort the passengers who were weary with apprehension. Plainly now, his duty was in the cabin. The pilot would care for the ship. Where was his burden gone? Where, indeed? For the captain's heart was as light as a school boy's and his mind was free from care. He felt no pressure. The pilot, too, seemed

perfectly unconcerned. He had no distress either. But where had the burden gone? The great load of anxiety was gone forever, fallen in some way or other between them! It must be in some such way as this the untold multitudes of earth are invited to unload their mental cares and anxieties upon God and yet his own burden never becomes too great.

III. Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne. But his own invitation is: "Cast thy burden upon the Lord and he shall sustain thee." If you will look at this verse as it stands in our English Bible you will see that another translation is added upon the margin alongside, introducing the exceedingly impressive figure of speech employed by the psalmist in his own language. There it reads: "Roll thy way upon thy Lord," as if our care was a burden and could be heaved off upon almighty shoulders, so that our relieved souls could stand up lithe and erect.

IV. But the thing that can most surely unload the heart is to come into consciousness of the fact so plainly stated: "He careth for you." That means that he loves us and sympathizes with us and will exercise his strength in our behalf. Whatever the burden that bears down on the heart, to know that God has not left us out of mind or out of sight, but that he is "keeping watch over his own," and "will make all things work together for our good," cannot fail to lighten the weight and give a sense of security and a glad hope of final good. Unload your cares!

COMMENDATORY PRAYER: Most merciful God, our heavenly Father: Touch our hearts to quiet that we may commune with thee. Let the noisy unrealities of earth fade from our minds. Generate in our breasts a sense of infinite leisure and unruffled content. Let thy firm and gentle touch quell all disturbance. Reduce our chaos to order. Beget within us thy peace. Nothing matters—only so our hands are held by thine! All our fears and sins and frailties we bring to thee, and leave with thee. We want shelter. We want renovation. Do not slay our passionate cravings, but hallow them, direct them, and so satisfy them. Quicken us, Lord! We would tarry with thee until thy life has stirred us to hot desire and high resolve. We would be quiet from noisy unreality that we may be all alive with the real and eternal. Do away with all hollow pretense, and all half-way measures. Make each of us more and more like him who could say, "He that hath seen me hath seen the Father." Remove from us all that is black, forbidding, unlovely, poisonous; and let our lives softly shine with thine own radiance and breathe thy silent power. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

OFFERTORY PRAYER: O thou Master of men and of our lives, may all our giving be as unto thee. Receive at our hands and bless the offerings we bring thee now. In Christ's name we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

God exempts nobody from work. We may cast our anxiety, but not our work, upon him. There are few men in responsible positions who have not felt the force of a distinguished Englishman's words, "I divide my work into three parts. One part I do, one part goes undone, and the third part does itself." That third part which does itself is a very expressive hint as to the needlessness of our fretting about at least one-third of our work, besides giving a little puncture to our self-conceit by showing that to one-third of our work we were not quite as necessary as we thought ourselves. As to the third which the God-fearing man cannot do, and which therefore goes, or seems to go, undone, there is a further hint that possibly that third is better undone, or is better done in some other way and by some other man.—M. R. V.

Luther, we are told, in the trying times of the Reformation, used to say to Melanchthon, "Philip, let us sing the forty-sixth psalm, and let them do their best." And so they sang in their own German tongue that grand old psalm. Thus they "cast all their care on God."

A Cure for Care: I. Christians ought not to make cares for themselves. II. Neither ought Christians to conjure up imaginary troubles, or to antedate their troubles. III. Neither ought we to be careless in reference to the future. Here in the text we have God's remedy. For, observe, it is not "some of your cares," or "your great cares," but "all your care." Observe the blessed assurance: "For he careth for you."—W. H.

CHOICE ILLUSTRATIONS ON THE THEME

Nursing Cares

Men do not avail themselves of the riches of God's grace. They love to nurse their cares, and seem as uneasy about some fret as an old friar would be about his hair girdle. They are commanded to cast their cares upon the Lord; but even when they attempt it they do not fail to catch them up again, and think it meritorious to walk burdened. They take God's ticket to heaven, and then put their baggage on their shoulders and tramp, tramp, tramp the whole way there afoot.—H. W. B.

Casting All Your Cares

"One summer," says Mrs. Sarah Smiley, "I descended the Righi with one of the most faithful of the old Swiss guides. Beyond the service of the day he gave me unconsciously a lesson for life. His first care was to put my wraps and other burdens upon his shoulders. In doing so he asked for all; but I chose to keep back a few for special care. I soon found them to be no little hindrance to the freedom of my movement. But still I would not give them up until my guide, returning to where I sat resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he again led the way. And now in my freedom I found that I could make double speed with double

safety. Then a voice spoke inwardly: 'O foolish, wilful heart, hast thou indeed given up thy last burden? Thou hast no need to carry them, nor even the right to do so.' I saw it all in a flash; and then as I leaped lightly from rock to rock down the steep mountain side, I said within myself, 'And even thus will I follow Jesus, my Guide, my Burden-bearer. I will rest my care upon him, for he careth for me.'"

Casting Your Work

A young lady had consecrated herself to the work of missions and was about to go to India. Just at that point an accident disabled her mother, and the journey had to be deferred. For three years she ministered at that bedside, until the mother died, leaving as her last request that she would go and visit her sick sister in the far west. She went, intending to sail for India immediately on her return. But she found the sister dying with consumption and without proper attendance. And once more she waited until the end came. Again her face was turned eastward, when the sister's husband died, and five orphans had no soul on earth to care for them but herself. "No more projects for going to the heathen," she wrote. "This lonely household is my mission." Fifteen years she devoted to her young charges; and, in her forty-fifth year, God showed her why he had held her back from India, as she laid her hands in blessing on the heads of three of them ere they sailed as missionaries to the same land whither twenty years before she had proposed to go. Her broken plan had been replaced by a larger and better one. One could not go, but three went in her stead—a good interest for twenty years.—Marvin R. Vincent.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *A Handy Tree.*

Boys and girls, did you ever hear of a thread-and-needle tree? It must be rather a handy tree to have growing in the back yard, especially when there are boys in the house with buttons coming off about every other minute.

This strange tree grows in nearly all tropical countries, and in some places nearer home where the climate is warm. It gets its name by which we know it from the curious formation of its leaves. At the tip of the leaf there is a sharp thorn, which is the needle. If you grasp it firmly and pull it out, there you are with a needle already threaded for your sewing. This fiber thread is very strong and the Mexicans use it for weaving a coarse kind of cloth, as well as for sewing.

The leaves of the tree they use for roofing their houses, instead of tiles, and a fine roof it makes them, strong and water-proof—just the sort of roof they need when the rain comes down in sheets.

Did you ever think, young people, of the great variety of useful things in nature? God has made everything beautiful in his time, and I think, if we only knew it, everything useful too—to have something good to accomplish. If Nature is so endowed, I am sure that boys and girls are. You can all do a lot of good if you will.—H.

FOR THE EVENING SERVICE

TITLE: *Trials and How to Bear Them.*

TEXT: "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but," etc. 1 Pet. 2:20-24.

THE SERMON OUTLINE

INTRODUCTORY: "Trials," it has been said, "are God's blessings in the rough." The secret of life is to take God's view of it, and estimate the value of its experiences by the light of his teaching and not our own feeling. We think trials are bad because we feel bad while we are passing through them. God says they are good because they come from him and he is good and puts on us only what is good for us.

Trials are sure to come to us all. When they come how should they be borne?

I. Patiently. God knows us and loves us. There is nothing that concerns us that does not concern him. If, therefore, he permits or sends trials upon us, it must be for some good purpose, and we can both show our confidence and honor him greatly by being patient, free from fretfulness, and uncomplaining.

II. Humbly. Because God loves and cares for us he corrects us. When trials come we therefore ought to be very humble and look into our lives and see if it may not be that there is some fault in us God is aiming to correct. Unless we are humble of spirit we may miss the benefit of his love-intended discipline.

III. Trustingly. We are but little children. We know very little. God is our Father. He has a right to send us to school. Often that is just what he is doing when he sends trials upon us. We know a father who owned a thread mill. He had a son who was very dear to him. He first saw that his boy got a suitable education. By and by the boy came back from college, but instead of as he might have expected, being taken into the office or into partnership, the father set him at the lowest work in the mill, and then successively from the lowest to the highest at all the various kinds of work there was to be done. The reason was that the father was educating his son for becoming the actual owner of the mill, which he is to-day.

Knowing that God loves us, and that he is infinitely wise in his ways of dealing with us we can well afford to trust him. If trials come let us bear them trustingly.

IV. Improvingly. "Then I must learn to sing better," exclaimed Anaximander, when told that the boys laughed at his singing. That was bearing criticism improvingly. That is the way to bear trials, too. "Blind!" cried Prescott, with his life-work opening bright vistas before him; "then I must have a reader and a penman." "You will not hear me?" shouted Disraeli to the stormy House of Commons; "the time will come when you shall hear me." "Nevermore enter the halls of college?" moaned the paralyzed student; "then send the examiners to my bedside." "Eternally

deformed?" broke from the young lips of an English prince; "I will be Richard III and great in spite of it."

"The hero is not fed on sweets;
Daily his own heart he eats:
Chambers of the great are jails,
And head-winds right for royal sails."

All trials whether bearing upon us spiritually or upon our temporal affairs can be used thus improvingly and prove only winds to waft us onward. As in the legend of the wingless birds, our weights may become wings and waft us heavenward.

THE SUNDAY SCHOOL LESSON

TITLE: ***Helping Neighbors in Need.*** **Matt. 25:31-46; Luke 10:25-37; Jas. 1:27; 2:14-17.**

GOLDEN TEXT: "Thou shalt love thy neighbor as thyself." Lev. 19:18.

Teaching the Lesson

In the parable in Luke Christ introduces us to our neighbor. The world has been a long time finding out who the neighbor is. In the past if a stranger came into a village they set the dogs on him. A "stranger" or a "foreigner" always meant an enemy, one to be treated as such. But Christ teaches very plainly that our neighbor is any man, woman, or child, in any part of the world, near or far, who is in need of our help, whether in a temporal or spiritual way. I. In the parable he tells us that *the man with the neighbor spirit is sure to have opportunities to manifest it.* There is always some one down the road where the good Samaritan walked. II. In the same parable Christ indicates that *the man with the neighbor spirit will rise above questions of nationality and religious prejudice.* What the good Samaritan saw at the road-side was not a Jew or a foreigner but a suffering man. He asked no questions about either his religion or his country. III. In the parable Christ shows also that *the man with the neighbor spirit will have respect to the material as well as the spiritual needs of those he would help.* Christ healed and fed people as well as preached to them. Having respect for people's temporal needs will often prove a John the Baptist in the way of preparing their hearts for the acceptance of spiritual things. IV. In the parable Christ tells us, again, that *the man with the neighbor spirit does good at the cost of self-sacrifice.* The good Samaritan displayed utter unselfishness in the way in which he rendered his aid. He he.ped personally. He bound the man's wounds with his own hands. He aided him onto his beast. He walked at his side. He brought him to an inn. He "took care of him." V. In the parable Christ tells us very plainly and definitely that *the cultivation of this neighbor spirit is the duty of us all.* This he said: "Go thou and do likewise." Opportunities lie all about us. Christ's command is plain. Learn to be a good neighbor. Learn the good Samaritan spirit.

ILLUSTRATIONS

Distant Neighbors

The welfare work of the American Friends among the war-sufferers of the Continent of Europe will remain as a shining example of the good Samaritan among the innocent victims of war and its aftermath, with no propaganda, but with the most effective ministry of food and healing, clothing and shelter. Christianity has expressed itself in ways never to be forgotten through their European relief work.

Measure Your Neighbor

One day a mover's wagon came past Farmer Jones' gate. Farmer Jones was friendly toward everybody, so he spoke to the movers and asked where they were going. "We are moving from Johnstown to Jamestown," they told him. "Can you tell us what kind of neighbors we shall find in Jamestown?" Farmer Jones thought a moment. Then he asked, "What kind of neighbors did you find in Johnstown?" "The very worst kind," they said. "Our neighbors were gossipy and unkind and indifferent. We were glad to move away." "You will find the same kind of neighbors, exactly the same," he told them. The next day another mover's wagon came past Farmer Jones' gate. He greeted them in a friendly way and asked them where they were going. "We are moving from Johnstown to Jamestown." they told him. "Can you tell us what kind of neighbors we shall find there?" "What kind of neighbors did you find in Johnstown?" he asked. "The very best," they told him. "Our neighbors were kind, considerate and very nice indeed. It almost broke our hearts to move away." "You will find the same kind, exactly the same in Jamestown," Farmer Jones told them.—C. A. McKay.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Christian Safety.*

"We know that all things work together for good to them that love God." Rom. 8:28.

How inspiring, in this age of doubt and conjecture to find a man who knows what he says on so weighty a subject is true. I. *That "all things" act energetically.* They "work." II. *That "all things" act harmoniously.* They "work together." III. *That "all things" act beneficially.* They "work together for good." IV. *That "all things" act prospectively.* They "work together for" the present and eternal welfare of the righteous. "For good to them that love God." V. *That "all things" act proximately.* They "work together" in the growth of saintly confidence in divine providence, and in the power and goodness of God. "We know that all things work," etc.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

December 8. What Is Back of Our Christmas Giving? Matt. 2:1-11; 1 Cor. 13:3.

(Christmas motives, custom, emulation, love for friends, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

One cannot be false to himself and true to God.

There are no baggage cars on the train going to heaven.

The worst danger that confronts the younger generation is the example that is set by the older generation.

A true view of the square deal would give the Church a much larger place in your life plans.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday Anita Solomon Sturgeon.

Monday

Tuesday

Wednesday

Thursday Singers from L 9.

Friday

Saturday

SUNDAY: DECEMBER FIFTEENTH

THEME: *The Christian's Causes of Gladness.*

SUGGESTED SCRIPTURE READING: Phil. 4: 1-23.

SELECTED HYMNS: "Rejoice, ye pure in heart."—E. H. Plumptre. "O bless the Lord, my soul."—Isaac Watts. "Lord, with glowing heart I'd praise thee."—F. S. Key. "Thee will I love, my Strength."—J. Scheffler. "When all thy mercies, O my God."—Joseph Addison.

SALUTATION (or Call to Worship): "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations."

INVOCATION PRAYER: Almighty God, our heavenly Father, we bless thee that we have access unto thy grace by faith. We are glad that door is open—open to every penitent soul, and that we can bring to thee the needs which we can take nowhere else. May thy Holy Spirit guide us all to-day with our sins and our burdens to the secret place of rest. We thank thee if we are weary of sin. We thank thee if we are growing tired of the far country. We bless thee if we are homesick and longing for the Father's face. Thou wilt more than meet us on the way. When we begin to hunger for thee the blessing has already arrived. May we hasten to the table of thy love and sit with thee at the gospel feast. Wilt thou graciously commune with us, and may our souls be forgiven in order that thy fellowship may be welcome and sweet. Bring thou thy comfort to all broken and wounded spirits and make them whole. Bring thou thy glorious hope to all the children of despondency. Make their hearts to sing in the light of a new day. Wilt thou bless us all here in thy house to-day, making us to rejoice in thy forgiving love and in the bounties of thy grace. We ask through Jesus Christ our Saviour. Amen.—H.

THE SERMON

TITLE: *The Christian's Causes for Gladness.*

TEXT: "Rejoice in the Lord alway: and again I say, Rejoice." Phil 4: 4.

THE SERMON OUTLINE

INTRODUCTORY: A young man was looking forward to his wedding day. It was the old story; his life was sweetened and brightened by the constant vision of one fair face. The arrangements for the festival occasion were all made and the time was drawing nigh. The caterer had been engaged and the master of ceremonies, the festivities of the occasion were all planned, when suddenly a strange thing happened—the young man was converted. He met with Jesus the Nazarene and surrendered all.

But now what was to be done about those festivities? Religion is a serious piece of business. Life has assumed a new and far more important interest since Jesus had entered into it. Was it time for singing and merry-making? What would the new Master say? The difficulty was solved in the right way. Jesus himself was invited to the wedding. The young man determined that he would have nothing going on at his house which should be out of line with the obligations of his new life or which his new Master could not bless with his presence and his smile.

The time came and Jesus was at the wedding; nor did he deport himself there as a wall-flower or kill-joy, or chill the pleasure of the feast by lowering looks; he moved about among the happy guests with a bright light in his eyes and a cheery word on his lips. Their myrtle branches and chaplets of flowers, their laughter and music and carrying of torches, did not offend him. When the harp and psaltery struck up he made no protest; when the nuptial hymn was sung he did not frown upon it. This Jesus was not a sanctimonious dreamer among the shadows, but a man among men. And when, to meet an unexpected need of the occasion, he turned the water into wine, it was very like what he has been doing ever since, by his bright presence transforming the perfunctory duties of a mechanical piety into the merry-making of a genuinely holy life.

His attendance at that wedding in Cana struck the key-note of his religion and of the Christian life.

A Christian who lives with his head hung down like a bulrush and casting looks of depreciation towards all innocent delights, gives a false impression of the religion which he professes and of the Saviour whom he loves. Where shall we find a lawful joy and peace if not in the Christian life?

I. One reason why we should rejoice is because we have a good God and we know it. We are not afraid of him; we have made our peace with him. God has shown himself in providence and grace to be the best of fathers. We draw nigh to him not in the spirit of bondage again to fear, but in the spirit of adoption whereby we cry, Abba, Father.

II. A second reason why we should rejoice is because our God has given us a pleasant world to live in. He might have made the sky of a dun color, as dismal as the roof of some subterranean vault, dripping with slime, bats clinging to the walls, and the chill of the dreary place creeping into the very marrow of one's bones. But he did not. He made the sky so brilliantly beautiful as to put rubies and diamonds and sapphires to shame. He placed the shining sun in mid-heaven, and lit the stars at night and set them swinging like lanterns at the topmasts of an innumerable armada sailing through the ocean of infinite space.

On every grass-blade, on the white vesture of the lily, is written the Name which is above every other. The ocean rolls the praises of him who holds its waters in the hollow of his hands. An undevout man cannot appreciate the beauty of this world. No poet can adequately sing its splendors unless, like Coleridge in the Valley of Chamouni, he can distinctly hear "earth with its thousand voices praising God."

III. A third reason why a Christian should make merry and be glad is because a golden opportunity is his. "Is life worth living?" That depends.

If a man has no purpose, no lofty aspiration for his own or others' good, it is an open question.

But God never intended this for any man; at the feet of every, even the humblest soul on earth, he places a ladder, and along its rounds of possibility reaching up into useful life and character he bids us climb. "Add to your faith, virtue," etc. This is God's purpose for every man—that he make the most of himself, not merely growing in character, but enlarging his influence to the betterment of all around him.

IV. And fourthly, as Christians we have reason to rejoice because we belong to an honorable family. Blood tells. He is a poor sort of fellow who does not aspire to leave a name that his children will be proud of. After all, however, there is no lineage so honorable as that which belongs to all, to wit, "He was the son of Seth, who was the son of Adam, who was the son of God." Our human nature is ruined, but it is a splendid ruin. Man at his best was but a little lower than the angels; man at his worst is still a child of God.

But a Christian is something more; not only has he God's breath in his nostrils; not only is God's image impressed upon his never-dying soul; but, as the Buddhists would say, he is a "twice-born man." He is born from above, out of the sepulcher of sin and shame into newness of life.

V. One more reason why those who have made their peace with God in Jesus Christ should rejoice is because they have a splendid outlook. If the heat and burden of the day seem sometimes unendurable, we may assure ourselves, as did Godfrey's Crusaders, who, footsore and discouraged, lifted their eyes and saw afar off the gleam of the domes of Jerusalem, and plucking up courage, hastened on to enter its sacred gates. The domes of heaven are just yonder. "O mother, dear Jerusalem, when shall I come to thee?"

These are some of the reasons why one who believes in Jesus Christ should rejoice evermore, why no stings should ever overcome him, why no dark spirit of melancholy should ever dim the luster of his eye.

I point you to the cross, to the saving power of the blood. Let those dying lips of the Saviour speak to-day, saying, "Thy sins be forgiven thee," and the change will be like the break of day.

Then you and I, forgiven and happy, blessing God and making merry in our hearts, may journey on heavenward, with all the ransomed of the Lord who shall come to Zion at length with songs and everlasting joy upon their heads.—D. J. B.

COMMENDATORY PRAYER: Our God and Father; how our hearts cry out for thee! Sometimes in conscious agony; sometimes vaguely, with our spiritual nature benumbed, but not stifled into utter silence. Whether consciously or not, we do so need thee! Lord Jesus, thou living Way, teach us thy secret. Bring us, with thyself, into closer, fonder intimacy with the Father. Thou didst come to exhibit the Father's love; teach us what love is. In one way or another we all taste it, yet its deep meaning and full power elude us. There is so much dross of selfishness in our closest approaches to thee, and to men. Purge this away. Clarify our vision and purify our hearts. Make us sincere, guileless, aflame with unselfish devotion, as gentle, tender and considerate as thyself toward our fellows. So

make each of us a vital center of blessed, happy and close comradeship, and a power in kindly service. Through Christ we ask. Amen.

OFFERTORY SENTENCE: "Upon the first day of the week let every one of you lay by him as God has prospered." "Freely ye have received, freely give."

OFFERTORY PRAYER: We bless thee, our Father, that we can read and see the upward movement of the race in its blind, painful struggle toward light and freedom and truth. Help us to be helpers of men and of thy righteous kingdom. Accept our offering and bless us. In Christ's name we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The gospel takes hold of every string in human nature. The beginner only plays on the central octaves of the piano while the master-hand makes the seven octaves yield music in their turn. Joy is soul-elation, or the feeling of extreme pleasure. There are certain conditions when that string is touched by the hand of truth.

Joy, like every other simple emotion, cannot be defined. It must be felt to be known.—S. M.

Christian Joy: I. It is opposed to gloom and dejection. II. It is distinguished from levity and mirth. Mirth is an act, cheerfulness a habit. III. It is distinguished from indifference and insensibility. It is a positive state. IV. It benefits the body and spirit. "A merry heart doeth good like a medicine." V. It is a strong qualification for rendering service to others.—S. M.

Joy a Duty: I. It is a grace commanded. "Rejoice." 1. It is delightful; 2. It is demonstrative; 3. It is stimulating; 4. It is influential for good. 5. It is contagious. II. This joy is discriminated: 1. As to its sphere—"in the Lord"; 2. As to its object. III. The time appointed—"always." IV. The emphasis laid on the command—"and again I say, Rejoice."—S.

CHOICE ILLUSTRATIONS ON THE THEME

Here and Hereafter

"Gentlemen," exclaims old Rabbi Duncan to his students as he dismisses them at the end of the year's work, "many will be wishing you a Happy New Year. Your old tutor wishes you a happy Eternity!" The gospel is a gospel of gladness. We have heaven here and hereafter. All the way to heaven is heaven.

Heaven Begun Here

It was said of an old Puritan that "Heaven was in him before he was in heaven." That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die, we shall never get there afterward. An old Scotchman was asked if he ever expected to go to heaven. "Why, man, I live there," was the quaint reply.

Let us all live in those spiritual things which are the essential features of heaven. Often go there before you go to stay there. If you come down to-morrow morning, knowing and realizing that heaven is yours, those children will not worry you half so much. When you go out to your business or to your work, you will not be half so discontented when you know that this is not your rest but that you have a rest on the hills eternal whither your heart has already gone, and that your portion is in the everlasting dwellings. "Lay hold on eternal life." Get hold of it now. It is a thing of the future, and it is a thing of the present; and even your part of it which is future can be, by faith, so realized and grasped as to be actually enjoyed while you are yet here.—C. H. Spurgeon.

Happiness and Duty

I found this little verse the other day, clipped from a copy of the *British Workman:*

"While I sought Happiness she fled
Before me constantly.
Weary, I turned to Duty's path,
And Happiness sought me,
Saying, "I walk the road to-day:
I'll bear thee company."

Happiness is a duty. Happiness is every Christian's privilege.—H.

With Christ Comes Heaven

Not long ago a speaker in a rescue mission asked the children if they could tell him where heaven was. Immediately a boy from the poorest section of the city sprang up, raised his hands, and cried shrilly: "I know! I know!" "Well, my boy, where is heaven?" the astonished leader asked. "Back in our street since father got acquainted with Jesus," was the answer.

That boy was on the right track. Whenever Christ comes into the heart there comes with him love and thoughtfulness of others. And when we do kind things for others, we find happiness for ourselves, and that is heaven.—Howard J. Chidley.

Heaven's Interest Payments Here

A confidential clerk in Wall Street, New York, had an agreeable surprise recently. One of the large stock operators called him into his private room, and said to him: "I have put your name in my will, and you will get ten thousand dollars when I die. Now I am in good health, and don't intend to die soon, and so I will help in the meantime by paying you legal interest on the amount. Here is a check for six hundred dollars to pay the first year's interest." The clerk was doubly gratified. The prospect of the legacy was good news, and the interest in hand rendered the prospect a reality. This is, in a far higher sense, the believer's position. He does not have to wait for death to receive his inheritance, though the principal does come then, but daily grace is the interest and promise of an exceeding and eternal weight of glory.—*Sunday School Banner.*

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Child in the Temple.*

TEXT: "Wist ye not that I must be about my Father's business?" Luke 2:49.

There was once a king who wanted to build a magnificent cathedral for the worship of God. He gave command that no one should contribute a single cent to its construction except himself, on pain of death. It took a long while to erect it, but finally it was completed, and a more beautiful church had never been seen. Then the king, who was very proud of it, had a marble tablet made with letters of gold carved upon it telling that he alone had built the temple. He placed this above the door where every one could see it plainly. It stayed up one day and during the night the reading was altered and in the place of the king's name was that of a poor woman. The king angrily ordered it changed at once. The following night the same thing happened and the king immediately had his name replaced. The third night again the woman's name appeared. Then the king perceived that God had done it. He called the woman before him and said, "Woman, a wonderful thing has happened. Tell me the truth. How did your name get there? Did you disobey my command? What have you given to the cathedral?"

The woman fell at his feet and cried, "Mercy, O King, spare my life and I will tell thee all. I am a poor woman and earn my living by spinning. I saved up a shilling and wanted to give it to God. I feared thy command, but I bought a bundle of hay with which I fed the oxen that dragged the stone for your cathedral."

This moved the king to tears and he realized that God had looked into this poor woman's heart and found that she had really given more than he had. He asked her forgiveness and gave her costly presents so she was poor no longer.

The church cannot get along without children, even though they cannot always do as much as older folks can. Some day you boys will be elders, deacons, trustees, and ministers; and you girls will be Sunday school teachers and officers, and members of the Ladies' Bible Class and King's Daughters' Circle. You will give the girls and boys a larger share in the work of the Church, won't you?

When Jesus was a boy of twelve he went to the beautiful city of Jerusalem with his parents. It was a wonderful trip. From the little town of Nazareth, with friends and neighbors they walked and rode through villages and fields. People joined them on the way till at last a large caravan was formed. He played and talked with the other children until they came to the capital city about which they had heard so much. Then what did Jesus do? Instead of spending all of his time in looking in at the shops he went to the Temple and heard all about the things of God from the doctors. He was interested and he asked questions.

His mother and father seemed rather surprised to find him there, but he said, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

God wants all girls and boys to be about his business. Sometimes older

people forget that children ought to have a share in God's church. Even the disciples wanted to keep them away from Jesus for fear they might disturb him. They were mistaken, however, for he said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." And he took them up in his arms, put his hands upon them, and blessed them.

The church is part of the kingdom of heaven upon earth, so he wants girls and boys in the church. So you see, girls and boys, that you are to show your mothers, fathers, aunts, uncles, teachers, and all who are older than you, how to speak and act so that Jesus will have them in his Kingdom.—W. E. G.

FOR THE EVENING SERVICE

TITLE: *Devotion to Duty.*

TEXT: "And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them." 1 Chron. 9:27.

THE SERMON OUTLINE

INTRODUCTORY: The reference is to members of certain families of the tribe of Levi. The great captivity had come and gone. The temple had been rebuilt. The ancient ritual had been restored. In its restoration they had kept as near as possible to the particular order and distribution of duties that had been suggested by the prophet Samuel, carried out in entirety by David and that had given to the temple service so much of its beauty and influence upon the people. The reference of the Scripture we have chosen is to the duties which fell to some as porters, Levites who had watch and ward of God's house, opening and closing the gates, and in other ways in charge of the buildings. They lodged near by in order to be best situated to faithfully fulfill their duty, "because the charge was upon them." There are some very practical lessons in this account for us to-day.

I. The dominance of duty. "The charge was upon them." Duty was an imperious and absolute thing to these gate-keepers. So should it be to us. And as with these men, so does duty for us grow out of the relations in which we are set.

Some of these relations are toward God. It is God who puts us where we are. He chooses our work for us. He puts us in the positions we occupy. The special call, then, for devotion to duty is because "the charge is upon us."

Some of these relations, as with the Levite gate-keepers, are toward God's house. It therefore becomes our duty to recognize the charge in this direction which is upon us. With us as Christians it is a duty to love God's sanctuary, to attend faithfully upon its services, to support it with our means, and work with our hands for the furtherance of every interest of God's house. "The charge is upon us" as church members to do the duties that "pertain" to us.

Some of these relations are toward our fellow men. We may have families dependent upon us, our neighbors have a claim upon us, so does our city, our state, our nation. There are many duties that "pertain" to us growing out of our relationship to others. These Levites felt the "charge upon them" partly because it was laid upon them by their fellow members of the society of Israel.

II. The need of adjusting one's life so as to be able to do duty. These Levites "lodged round about the house of God." That is, they so adjusted their arrangements of life that they could do duty. They planned for it, provided for its accomplishment. With us duty is often left undone because we failed to plan for the doing of it. Christians ought to plan in advance for church attendance, time for Christian work, Bible study, seasons of prayer, for missionary offerings, etc.

III. Some of the ways in which duty is presented to us.

1. In ways of permanent obligation. In the case of these Levites, we are told, the work "pertained" to them. It was a duty which belonged to them. One of them might be away from his post, but his duty could not be away. It was a permanent thing, of unchanging obligation. To each Christian there are many duties that "pertain" to him, being of permanent obligation. One of the best ways of manifesting faithfulness is in connection with these possibly prosaic but unchanging and permanent duties that "pertain" to us.

2. Other duties come in ways of regular recurrence. "The opening thereof every morning pertained to them." There are duties that come to us regularly every morning with each new day. Most duty is of this kind. It is not spasmodic. It is not casual. It does not grow out of the circumstances of a moment. It is regularly recurring, like that of going to work every morning, like the working each day of the week to provide for the family, like preaching two sermons on Sunday, like teaching your class in the Sunday school, like giving to God's cause as he has prospered, etc.

3. Duty is presented to us oftentimes in things apparently trivial. Theirs was the "opening and shutting of the gates." It did not seem a great thing—their duty. But it had as close and vital a relation to character as if it had been great. As they did their work, lowly though it seemed, well or ill they were morally well or ill. To most of us the work God gives us does not seem to be great work. But the matter of how we do it is the solution of the question as to whether we are great or not. Little things can be greatly done. Devotion to duty is also a thing which brings sure reward here and hereafter.

SUGGESTIVE TEXTS AND THEMES

Immediate Attention to Detail: "And he commanded them to make all sit down by companies upon the green grass." Mark 6:39. "Straightway he constrained his disciples to get into the ship . . . while he sent away the people." Mark 6:45.

The Timely Comforter: "Immediately he talked with them, and saith unto them, Be of good cheer: It is I; be not afraid." Mark 6:50.

The Instant Recognition: "Straightway they knew him." Mark 6:54. "Straightway all the people . . . running to him saluted him." Mark 9:15.

The City Without a Wall: "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand," etc. Zech. 2:1-5.

The Transport Wagon: "And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." Exod. 13:19.

The Lure of the Wilderness: "And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness." Num. 24:1.

Void or Voice? "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5.

The Danger of Looking Back: "Remember Lot's wife." Luke 17:32.

THE SUNDAY SCHOOL LESSON

TITLE: *The Christian Spirit in Industry.* Exod. 1:8-14; 20:17; Deut. 24:14, 15; Amos 5:6-15; Zech. 8:16, 17; Matt. 20:1-16; Mark 12:1-9; Luke 3:14; Eph. 6:5-9; 1 Tim. 6:17-19.

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

Teaching the Lesson

The gold in the Golden Rule is not its newness but its goodness. It teaches fair play in the day's work. It is good for the employer and good for the employee. It is good for application in every department of industry. I. *What would we that men should do unto us?* We would that they should deal with us honestly. We would that they should treat us generously. We would that they should deal with us faithfully, even warning us of any danger into which we are liable to fall. And we would that they should be patient with us. Then these are the features that should mark our dealings with all others. II. *It is indeed a royal rule.* It is good in itself, for it teaches us to begin at home, to take the initiative, to begin to do for others what we conceive they ought to do for us. It teaches also that the standard we set up for others must be the measure of our own conduct. It teaches, too, that the end of our duty is the good of humanity. III. *The working of the law.* As seen in the home life. How important that it should be applied here. As seen in our social relationships. How important that it should be applied here. In relation to business, to industry, in all its forms and shapes. How important that it should be applied here. It should be applied also in party politics, in national affairs, in the life of the church. This royal law is the rule and the test of morality.

ILLUSTRATIONS

The Golden Rule

Obedience to this rule would make earth a heaven. Different writers have quoted similar sentiments from heathen and rabbinical authors; but while the latter have given the negative part of the command, Christ has given the positive. Christ, far from propounding it as a novelty, affirms it to be the essence of the Law and the Prophets. It is in fact the primitive command of God in the hearts of all nations.—Van Doren.

The Law of Love

It is recorded of a Chinese emperor that on being appraised of his enemies having raised an insurrection in one of the distant provinces, he said to his officers, "Come, follow me and we will quickly destroy them." He marched forward, and the rebels submitted on his approach. All now thought he would take the most signal revenge, but were surprised to see the captives treated with mildness and humanity. "How!" cried the first minister, "Is this the manner in which you fulfill your promise? Your royal word was given that your enemies should be destroyed; and, behold, you have pardoned them all, and even caressed some of them!" "I promised," replied the emperor, with a generous air, "to destroy my enemies; I have fulfilled my word, for, see, they are enemies no longer; I have made friends of them."—*British Workman.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Hiding Behind Trees.*

"And they heard the voice of the Lord," etc. Gen. 3:8.

The story: The sin, the shame, the dread of meeting God, the attempt to hide from God behind trees. Those trees are very fine and beautiful and good, but they were never intended as hiding-places from God. And so there are many good things in life which may be bad, if we use them as screens to hide from God. I. *Forms and ceremonies and religious observances.* II. *Confessional orthodoxy.* III. *Social respectabilities.* "Publicans and harlots" may go into the kingdom of God before these. IV. *Intellectualism:* Knowledge, learning, "Ever learning and never able to come to the knowledge of the truth." V. *Worldly work, interests, pursuits.* Engrossed in affairs, forgetting God. All may be good, but wrong if between us and God. VI. *There are four chief lessons:* 1. The consciousness of sin always sends men seeking a place in which to hide from God. 2. It is folly to try to hide anywhere from him before whose eyes all things are open. 3. We may persuade ourselves that we are securely hidden, but the day of revealing cometh. "We must all be manifested." 4. It is wise to hide not from God, but in God. "Rock of ages, cleft for me, let me hide myself in thee." "In the rifted rock I'm resting."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

December 15. What Have Young People to Give? 2 Cor. 8: 1-15.
(Why should we first give ourselves to Christ? How do it? How about gifts of time, talents, our presence in church, as well as gifts of money? How much money should we give? How budget our income?)

SUGGESTIVE BULLETIN BOARD SLOGANS

To make new mistakes is human; to repeat old mistakes is stupid.
A life of content is a life with content.
Why not go to church? Eventually, why not now?
The church has something for you better than you can find elsewhere.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: DECEMBER TWENTY-SECOND

THEME: *The Dayspring from on High* (Christmas).

SUGGESTED SCRIPTURE READING: Luke 1:57-80.

SELECTED HYMNS: "Joy to the world! the Lord is come."—Isaac Watts. "Hark! the herald angels sing."—C. Wesley. "It came upon the midnight clear."—E. H. Sears. "Angels from the realms of glory."—J. Montgomery. "O little town of Bethlehem."—Phillips Brooks.

SALUTATION (or Call to Worship): "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee; and Gentiles shall come to thy light, and kings to the brightness of thy rising."

INVOCATION PRAYER: Our heavenly Father, we thank thee for the Christmas season with all its gifts and gladness. We thank thee for the love in so many hearts that finds expression in gifts and good-will; for home-gatherings and reunion of separated ones; for home joys and social festivities; and for all the gladness that brightens the weary world in this Christmas time. May we know that all these blessings are showered upon us by the hand of the Babe of Bethlehem, and that it is his spirit working in humanity that is transforming our modern world. May not the abundance of material gifts smother the spiritual significance of the day and the gifts cause us to forget the real Giver. Move us with generous impulses to share our good things with others, and may the Spirit of Christ touch our lives with a new spirit of love and joy that will bless and make beautiful all our days. And this we ask in his name. Amen.

THE SERMON

TITLE: *The Dayspring from on High* (Christmas).

TEXT: "The dayspring from on high hath visited us." Luke 1:78.

THE SERMON OUTLINE

INTRODUCTORY: Have you ever heard how the astronomers pass the word along when one of their number finds a new comet or catches sight of an old one returning from its spacious wanderings? It is this way. There exists among the astronomers a regular organization for this purpose. It is world-wide and has two centers, one in Europe and one in America. The American center is Harvard University.

If, we will say, at the Lick Observatory in California, one of these mysterious celestial objects is discerned some night, the fortunate discoverer will at once telegraph to Cambridge, giving its position in the heavens. As soon as the orbit can be learned the facts about this also are sent to Harvard. Both reports are at once sent from Harvard under

the ocean as fast as lightning can carry them to the European central station at Kiel, in Germany. From Harvard and Kiel the information is distributed by telegraph to the observatories of Europe and America. Thus, no matter what the weather may be at one place or at many, there will always be a number of trained eyes with their powerful lenses as aids fastened upon the heavenly visitor, who will be under constant observation until he sees fit to leave our solar system and fly beyond the range of our prying telescopes.

For the sake of cheapness and accuracy a code is used in sending these messages, and at the end of each message, to serve as a check, a "control word" is given, a word that represents a number which is the mean of all numbers used in the message. It is interesting to know how much pains the scientific men take to get at these facts about invisible bodies floating aimlessly around in distant space—a knowledge not likely to be of the least use to anybody, if that can safely be said concerning any knowledge whatever.

But as we relate these plans of the wise men, we are led to wonder whether we are half as eager to spread abroad over the world the infinitely important good news which was proclaimed out of the opening heavens two thousand years ago—the news of the advent of Christ, the Saviour!

The song of Zacharias, which suggests our Christmas meditation, is an exceedingly beautiful and meaningful song. It expresses with exactness and elegance the chief points of the plan of salvation, the doings of Christ's forerunner, and the mercy and motive of God in providing for our redemption. "The dayspring from on high hath visited us."

I. These words well express the joy of Christ's advent. This joy, this blessedness, is set forth under the idea of the rising sun. "The dayspring from on high hath visited us." The word "dayspring" is defined as "the dawn," "the beginning of day," or "the first appearance of light." It is found quite frequently in the New Testament, but it is rendered by the word "East." It is much like our word "Orient," which really signifies the place of sunrise. "We have seen his star in the east" is a form of saying, "We saw his star in the dayspring." Our version is very happy in the use of the syllable "spring." In the land of Palestine there is almost no such thing as twilight. The sun comes out from behind the hills quite abruptly and is all on hand at once for the ordinary day's work of flooding the world with light.

The worth of Christ to the world and the joy of his advent are frequently set forth in the Scriptures under the idea of the rising sun, or star, or a light in the world. In Numbers he is spoken of as the "Star of Jacob." In Isaiah it is prophetically said: "The people that have walked in darkness have seen a great light." In Malachi it is said: "The Sun of Righteousness shall arise with healing in his wings." Similar descriptions are given in the New Testament by John the Baptist, who was sent to bear witness that "that was the true light"; by Christ himself, who said, "I am the light of the world"; by Peter, who spoke of the "day star's rise in our hearts"; and in the Revelation, where Christ is spoken of as "the bright and morning star" and "the light of the New Jerusalem." What intense joy is implied when it is said: "The dayspring from on high hath visited us"!

We have read that near the North Pole, the night lasting for months, when the people expect the day is about to dawn some messengers go up to the highest point to watch, and when they see the first streak of day they put on their brightest possible apparel, and embrace each other and say, "Behold the sun!" The world was in darkness. Long centuries had the people lain in ignorance and in sin. The cry of Zacharias was the joyful one: "Behold the Sun!" "Behold the Sun of Righteousness is rising with healing in his wings!" "The dayspring from on high hath visited us!"

II. These words well expressed the purpose of Christ's coming. It was to give light. What the sun is in the material world that Christ is to us in the spiritual world. He is the author, the source of light. As the face of nature revives or withers according as the influence of the sun is increased or diminished, so the soul of man continues dead or is quickened according as the Sun of Righteousness withholds or imparts the invigorating rays. He hath visited our benighted world.

"The whole world was lost in the darkness of sin,
The light of the world is Jesus."

A band of fugitives were crossing an Eastern desert. The night was dark, but they determined to push on. Soon they lost their way and had to spend the night in anxiety and fear. It seemed as if the night would never pass. But almost all at once the sun rose, bringing daylight and showing the way of safety. Not one of them ever forgot that sun rising. So to the people of the world in their wanderings. They were lost—lost in the darkness of sin. But the Dayspring from on high hath visited us, hath risen upon us, making plain the way of eternal safety. Christ is the dawn, Christ is our Dayspring, and the purpose of his coming was to give us the light that would lead us to eternal bliss.

III. But what is the source of all this blessedness? It is "the tender mercy of our God." The original statement is, "The mercy of the heart of our God." This seems to mean not only tenderness, but much more. The mercy of the heart of God is, of course, the mercy of his great tenderness, the mercy of his infinite gentleness and consideration, the mercy of his very soul of love. God shows his tender mercy in that he deigns to visit us at all. His great visit to us is in the incarnation of our Lord and Saviour Jesus Christ. The proclamation of the Gospel to a nation or to any individual is a visit of God's mercy. The entrance into our hearts of the Holy Spirit, wooing us to Christ and changing the current of our lives is a visit of God's mercy.

Our God shows his tender mercy in that he visits us with such wonderful and joyous results. Joy, peace, happiness, hope, heaven—these are all implied in the fact that the Dayspring from on high hath visited us. At this Advent season let us get into our hearts more of the blessedness we may have from the consciousness of the fact that the Dayspring hath visited us, that there is sunrise for our souls. And let us make known the message of Christ's coming to all the inhabitants of the world.

COMMENDATORY PRAYER: Eternal Father, we grow gray and world-weary, but thou art eternally young. Thy mercy grows not old, thy power is never weary, thy love is new with each new day. In thy presence the greatest of earth is as a little child, and the deepest wisdom of

man as the prattle of a babe. As we bow at the cradle of Jesus, in whom thou hast shown us that thou art in a life like our own, humbly we give thanks for the hand of blessing he has laid upon every cradle. Let there be in us a new birth of faith and hope and wonder, and the charity which thinketh no evil. Touch our minds to a gentler thought, our hearts to a wiser pity, and our hands to a more liberal devising in behalf of those who know the bitterness of want. If we are left alone, may we seek some one to bless in the spirit of him who is so great a blessing; some one to remember in the name of him who is the gentlest memory of the world. Hasten the day when his faith shall fill the hard old earth with shapes of purity and gladness as of old it filled the sky with forms of beauty and song. Make us such little ones of thine as we never yet have been, joyous in service, trustful and triumphant, in the name of Jesus our Lord. Amen. —J. F. N.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The dayspring signifies the sun. How glorious the sun is! How necessary!—E. S.

The Dayspring: We notice these things in the text. I. The declaration of a most blessed fact—"The dayspring from on high hath visited us." II. The source and origin of that blessed fact—"Through the tender mercy of our God." III. Its divine fruits and consequences—"To give light to them that sit in darkness and in the shadow of death, to guide our feet into the ways of peace."—J. C. P.

Explanation of the Imagery: A caravan misses its way and is lost in the desert. The unfortunate pilgrims overtaken by the night are sitting down in the midst of the fearful darkness, expecting death. All at once a bright star rises in the horizon and lights up the plain. The travelers taking courage at this sight arise and by the light of this star find the road which leads them to the end of their journey.—F. G.

Illustrate by the case of a man in an open boat, or a traveler crossing a moor at night, and uncertain of his way. A cloud passes from the sky and the polestar is seen. Then he knows the way of safety.—S. S. T.

CHRISTMAS PASTORAL PRAYER: Infinite Father, the Holy One of our vision and our dream, with joyous hearts we seek thee in whose presence the greatest of earth is as a little child. High as the stars are above the earth are thy ways above our ways, yet art thou ever near, making every lowest thing greater than it seems. Thou art the far that is near, the beyond that is within, and we worship thee in wonder, following a light that flashes across the soul betimes. Let there be in us, as we bow at the Cradle of Jesus, a new nativity of faith and hope and the charity that thinketh no evil and abideth forever. May the festival of his birth touch us to a new gentleness toward all our fellow men in whom, however dimly, thou dwellest, and move us to more liberal devising in behalf of those who know the bitterness of want. Free we have received the greatest Gift; freely may we give our best. Hasten the day, we pray thee, when the spirit of love and gladness shall fill the earth with shapes of purity and beauty, as of old it made the sky melodious with prophecy. Give us wise and busy

hands to help forward the time when there shall be no more war, no more misery in our streets, because the laws of love shall have searched them out. Make our hearts a Cradle of the Eternal Love, in the name of Jesus. Amen.—J. F. N.

CHOICE CHRISTMAS ILLUSTRATIONS

Christ as the Dawn

This splendid figure of speech is taken from the dawn of morning on the night. And in order to understand fully the force of the rhetoric we must bear in mind one of the natural phenomena of those eastern regions. So pure is the atmosphere there, so far south, that clouds in the sky are not usual except in the rainy season. There seems really nothing to hinder the sun's going down, nothing to get in the way of his rising again. When he sets, he goes abruptly behind the adjacent hill; when he rises he comes up unannounced, and in a quick moment is fully on hand for his daily work —that is to say, there is no twilight, as we describe it, in those latitudes. The instant the day reaches its natural close, the sun seems to slide down the sky without any leave-taking. Just so when the dawn starts. Zacharias seizes this astonishing figure and turns it to account. For four centuries it had been dark—dark with sin, ignorance, oppression—and now in one excited instant of disclosure the Sun of Righteousness had risen with healing in his wings. No wonder his heart was full. No wonder his dumbness gave way and his glad voice lifted such a song! Let us keep singing on, and always singing on about the dayspring from on high which has visited us. The light of the gospel is a gleam of the light of heaven. Oh, what will the full splendor of the noon be by and by? When the Gauls had tasted the wine of Italy, they began to ask where the grapes grew, and they would never be quiet till they came there.—C. S. Robinson, D.D.

Spirit of Christmas

A business man who had got into difficulties was helped out by a friend. He said afterward, "I have found a man who treated me as Jesus Christ would have done." That is the spirit of Christmas, but it should be extended throughout the year.

Narrow Christmas

It won't be much of a Christmas if our gifts are confined to "me and my wife, my son John and his wife." Was there ever a wider field for the expression of unselfishness than Christmas affords!

Following the Star

Dr. David James Burrell has written a little book called "The Lost Star," which tells of another company of Wise Men who started on the journey from the east, but lost the way through selfishness, pride, injustice, and impurity. We must be careful when we follow the star to pray for pure hearts, and to rid ourselves of pride and selfishness, or the light will be so darkened for us that it will be hard to find the way.

Do you remember Tennyson's little poem, "Follow the Gleam"? Let us

make our motto for the coming year, following the Light of the World into a place of more useful service to him and to his kingdom, and greater blessing and joy to ourselves.—A. M. Lamb.

A Giving Christmas

Christmas should be a great time for giving—giving of our means for missions—for the world's salvation. We must give or die. Only by giving do we live.

Some one tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly-carved pulpit, the magnificent organ and the beautiful stained-glass windows. Within the grand entrance was an offering plate of elaborate design for the offerings of fashionable worshipers. But—and here the artist's idea of a decaying church was made known—right above the offering plate there hung a square box bearing the legend, "For Foreign Missions," and right over the slot through which contributions ought to have gone he had painted a huge cobweb!—H.

Legend of Baboushka

In Russian homes it is a Baboushka, an old woman, who is supposed to fill the stockings and dress the tree on Christmas morn. The story goes that one day when she was busy at her work the wise men from the East passed her house on their way to find the Christ Child. "Come with us," they said, "we have seen his star in the East and go to worship him." "I will come but not now, when my work is done." But when her work was done the wise men were far away and the star had vanished. She never saw the Christ Child, but she is still living and still searching for him. Now she cares for Christ's children, for she fancies that in each little one she may find the Christ Child whom she neglected long ago, but she is doomed to eternal disappointment.

The Joy Bringer

Christ is the great joy bringer. Isaiah foretold that in his government and dominion and victories as Immanuel he would wonderfully increase men's joy. He is increasing men's joy, and the total amount of joy in the world. That is one of the truths that may well be given emphasis at this Christmas season.

Rev. C. A. Parker, a missionary in Vikarabad, India, says: "A few years ago, throughout this district, a Christian song could not be heard unless sung by a Christian worker, or some little children here and there, who had been taught. To-day, all along the roads the people are singing praises to God, and the old obscene songs are given up. The men are singing at the well; the women singing at the mill; the farmers singing in the fields. A few years ago you seldom heard people praying. To-day from thousands of hearts is going up the prayer: 'O Jesus Christ, have favor on me; remember me and save me from sin.' A few years ago, except in the homes of the workers, there were no family prayers. To-day, the

family altar is being established all over their field. To-day our common greeting is: 'Are you happy?' And the answer is: 'All happy inside; Jesus is inside my heart.'"

"Joy to the world; the Lord is come;
Let earth receive her King!"

QUOTABLE POETRY

Feel It, Show It, Give It

"We're dull indeed if we can't see
What Christmas feelings ought to be,
And dull again if we can doubt
It's worth our while to bring them out.

"'Glory to God; good will to men!'
Come! Feel it, show it, give it, then."

The Year's Great Feast

"The whole world is a Christmas tree,
And stars its many candles be.
Oh, sing a carol joyfully,
The year's great feast is keeping."

When Christmas Comes

Have you any old grudge you'd like to pay?
And wrong laid up from a bygone day?
Gather them all now, and lay them away
When Christmas comes.
Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.

—William Lytle.

Christmas and the Spirit of Poetry

The birth of Jesus is the beginning as well as the epitome of life. In this fact heaven and earth are united. Paul defines it in the terms of poetry, "Grace and truth come by Jesus Christ." Some stop at the cradle and wonder at the lowliness of this birth and forget the poetry of the shepherds, the star and the wise men. Ben Jonson describes the nobler nature:

"It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald and sere.
A lily of a day
Is fairer far in May

Although it fall and die that night.
It was the plant and flower of Light.
In small proportions we just beauties see
And in short measures life may perfect be."
—Rev. J. Collins Caton.

New Every Christmas

Newly every Christmas morn
For each soul the Christ is born.
Newly then, Immanuel,
Let our praise and blessing swell;
And, as on that starry night
Years ago arose his light,
See, the glory falls again.
Christ is born! Amen, Amen.
—Rebecca P. Reed.

A Christmas Lesson

In the Moravian Hymnal is a hymn which draws a beautiful lesson from the story of the Wise Men and their gifts. One verse is:

"The wise men from the East adored
The Infant Jesus as their Lord,
Brought gifts to him, their King.
Jesus, grant us thy light that we
The way may find, and unto thee
Our hearts, our all, a tribute bring."

A Christmas Carol

Ever since the carols of the angels on that first Christmas morn rang out over the still country, songs and music have been indispensable in celebrating the birth of our Saviour.

The old English carol is the song sung in the darkness of the early Christmas morning. As the clocks strike midnight, all the church bells throughout England ring their merry chimes, breaking in upon the silence wrapping hill and valley. Tennyson alludes to this pretty custom in the following lines in "In Memoriam."

"The time draws near the birth of Christ;
The moon is hid, the night is still;
The Christmas bells from hill to hill
Answer each other in the mist."

Every one is familiar with the following beautiful passage from our own Longfellow:

"I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!"

O Brother Mine

O Brother mine of birth Divine,
Upon this natal day of thine,
Bear with our stress of happiness
Nor count our reverence less,
Because with glee and jubilee,
Our hearts go singing up to thee.
—James Whitcomb Riley.

Cannot Grow Old

The world cannot grow old.
Each year the ringing of the Christmas bells
Renews her youth, and the sweet story tells
Of Magi with their gold.
—Ellen M. Comstock.

Eternal Word

O Word that broke the stillness first,
Sound on! and never cease
Till all earth's darkness be made light,
And all her discord peace.
Till selfish passion, strife and wrong,
Thy summons shall have heard,
And thy creation be complete,
O thou Eternal Word.
—Henry Wadsworth Longfellow.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Christmas Story Sermon* (Christmas).

TEXT: "God with us." Matt. 1:23.

Two American girls were spending the winter in the city of Rome. Their parents were there on business and during the winter months Jean and Sarah attended the girls' school and became very much interested in art.

Every Saturday morning they would visit the galleries and cathedrals where the old masterpieces could be seen, and on the following Monday reported to their teacher what they had found and why they were especially interested in such and such pictures. They spent day after day in the Vatican museum where they saw Raphael's painting of the Transfiguration, which is so familiar to us, and many other wonderful and priceless treasures.

One Saturday they set out to see a painting of which they had often heard. It is called the "Aurora" and represents the chariot of the sun coming up through the clouds and driving away the dark. It was painted by an Italian named Guido Reni. He painted many religious pictures, but this painting of the Aurora is one that is most familiar. It is a picture of horses and clouds, youths and maidens, darkness and light.

He painted it in such a strange place! He did not paint it on a canvas, but on the ceiling of a wonderful palace.

When Jean and Sarah reached the Palazzo Rospigliosi, for that is the name of the palace, they were eager to see the wonderful painting of which they had heard so much and seen so many copies. They were not disappointed. Far up in the ceiling they saw for the first time the horses and the clouds and the attendants upon the chariot of the sun. "Aurora," you know, means dawn, and the painter was trying to show in art how the morning dawn came out of the night.

Did you ever try to look at something high up above your head? Perhaps you have tried to look at a balloon, or an aeroplane, or a kite, or the great stars far up above. You know how hard it is. Your back gets tired, your eyes grow weary and hazy, and after awhile you can look no longer and turn away to rest your eyes upon the ground.

This is just what these American girls did, but they were very much surprised when they turned their eyes to see before them the very same painting in all its colored beauty. How could that be? I will tell you. When they turned away to rest their eyes, they saw before them what they had missed by their eagerness. They saw a large table, and the table top was one large and splendid mirror which exactly reflected the painting on the ceiling.

What they had tried to see up in the ceiling they now saw plainly before their eyes.

Christmas is just a mirror. In it we see the glory of God. For centuries the world had been looking up to see God and had grown weary looking and then God came down to earth and was born in Bethlehem as a little child, and in Jesus we look into the very face of God. Jesus said, "He that hath seen me hath seen the Father."

They called his name Emmanuel, which means, "God with us." In Jesus' face we behold the glory of God. This is what Christmas means. This is why we sing:

"O come, let us adore him
Christ the Lord."

—Rev. H. T. Kerr.

FOR THE EVENING SERVICE

TITLE: *Truths Taught by Christmas* (Christmas).

TEXT: Luke 2:8-20.

THE SERMON OUTLINE

INTRODUCTORY: One's first thought about Christmas is that of gifts. Our preparations for Christmas are chiefly preparations of gifts. Nevertheless giving is not the deepest significance of the season. Christmas gets its significance from Christ. But Christ's coming gets its significance from our need. Therefore, this is the first truth taught by Christmas.

I. Our Need. He came as a Saviour. The fact that we need a Saviour

implies our being lost. "The whole world was lost in the darkness of sin." "The Son of man came to seek and to save that which was lost." The bright light of Christmas joy is heightened by the dark and dismal background of man's helplessness. Indeed, it is this dark and dismal background that caused the brightness to appear.

II. His wide purpose. The advent promise, as announced by the angels, is that this good tidings of great joy is yet to reach "all people." The good tidings are based on the truth that Christ is born as a Saviour for the race. This blessed Christmas day is yet to dawn for "all people," all classes, all colors, all nations, even unto the remotest parts of the earth. The world to-day is one year farther away from the birth of Jesus, but glad and happy hope! it is one year nearer the final triumph and glad reign of Jesus. The birth of the divine Child makes possible a new birth for the race.

III. Peace and good will were ushered into the world at the Saviour's birth. This is another blessed Christmas truth and a fitting accompaniment of the advent of the Prince of Peace.

1. The first note of the heavenly chorus was "Glory," "Glory to God in the highest," by which we are to understand that the incarnation of Christ manifested the glories of the Divine nature, and also that by his life and death and continued work he will bring great glory to God through his triumphs. The advent of Christ brings great glory to God as a being of infinite wisdom, power, holiness, justice, goodness and truth.

2. The second note of the heavenly chorus was "Peace." This is a peace established between God and man, breaking down man's rebellion by a wonderful manifestation of love. "He hath made peace by the blood of his cross." It is also a peace established between man and himself. Fallen, guilty man is not only in hostility against God, but in the region of his own spirit there is a disturbed commotion. Christ says to this commotion, "Peace, be still." He quiets the disorder and stills the tumult. His advent in the soul begets inward serenity and tranquillity—"a peace passing all understanding."

Christ likewise aims to promote peace between man and man. This triumph, too, is coming. It has not yet fully come, but as he comes to be loved, his doctrines embraced, his precepts obeyed there will be no more wars and strifes and garments rolled in blood. "They shall beat their swords into plow-shares, and their spears into pruning-hooks; the wolf shall dwell with the lamb, and the leopard lie down with the kid." Such will be the state of the world when the tidings hymned by the angels shall fall upon every ear, and produce their appropriate effect upon every heart.

3. The third note of the chorus is "Good will toward men." Herein is good-will, that "God so loved the world as to give his Son." This great gift will set all the world to giving, and good-will among men will everywhere prevail.

"No more let sin and sorrow grow
Nor thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found."

SUGGESTIVE CHRISTMAS TEXTS AND THEMES

Preparing for Christmas: "Prepare ye the way of the Lord." Isa. 40:3.

Christmas: Its Message and Motive. Luke 2:1-20.

A Vision of World-Wide Peace: Isa. 11:7-9.

The Pedigree of the Christ: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh"; etc. Rom. 1:3, 4.

The Light-Bringer: 1 John 2:8.

The Christmas-Bringer and Human Cravings: "Christ is all." Col. 3:11.

A Christless Christmas: John 3:17.

The Manifestation of Christ: "I am the light of the world." John 8:12. "Ye are the light of the world." Matt. 5:14.

A Christmas Message: "God hath chosen the weak things of the world to confound the things that are mighty." 1 Cor. 1:27.

What the Coming of Christ has Done for the World: Luke 1:67-79.

THE SUNDAY SCHOOL LESSON

TITLE: *The Child in the Christian World* (Christmas Lesson). Matt. 18:1-6; Mark 9:36, 37, 42; 10:13-16; Luke 2:1-20.

GOLDEN TEXT: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. 19:14.

Teaching the Lesson

Christmas is glorious because it is the creation of a child. Man is not the architect of it. It was built in the first place by a baby and the glitter of it was simply the reflection of the light of a baby's eyes. The kings of the earth have often taken counsel together, but they have never conceived anything so beautiful as Christmas. For a marvel so stupendous God fell back upon a child. There was nothing in the world like Christmas till Jesus came. On the day of his birth God called the nations together and set a little child in their midst. From the beginning a full-grown man had stood in the center, but the circle gathered around him had never been joyous. Sometimes the central man had been a general and sometimes a king, occasionally he had been a scholar, and frequently a saint; but no matter who he was, the circle was not enchanted and the heart refused to sing. But as soon as a child was placed at the center humanity began to organize itself in unprecedented ways and to move forward along original lines. It began to sing a new song. The world had for ages been despondent and hopeless, and no potentate or miracle-worker, however mighty, had been able to lift it out of its darkness. But when God took a child and set him in the midst, then was the world's mouth filled with laughter and all things became new. This is the difference then between the ancient world and the modern, the first had an adult at the center, the latter has a child. Out of the child heart—and the child heart is the Christ heart—

are coming the forces for the rebuilding of the world. The problem of existence is the task of keeping the child in us alive, the heart that wonders, trusts, and loves.

ILLUSTRATIONS

The Mission of Children

Children are the to-morrow of society.—Whately.

Just a Baby

"Just a little baby,
Jesus was his name,
Bringing joy and gladness
When from heaven he came.

"Angels brought the message
Of the baby's birth,
Said he was the Saviour,
Sent to all the earth."

Children Truly Valued

Jesus was the first great teacher of men who showed a genuine sympathy for childhood. When he said, "Of such is the kingdom of heaven," it was a revelation.—Eggleston.

Influence of Children

The wife of a prominent lawyer, who had been under deep conviction for several days, gave the following account at prayer meeting of her conversion: "Last evening my little girl came to me and said, 'Mamma, are you a Christian?' 'No, Fannie, I am not.' She turned and went away, and as she walked off I heard her say, 'Well, if mamma isn't a Christian I don't want to be one.' And I tell you, my dear friends, it went right to my heart, and then I gave myself up to Christ."—*The Expositor.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The First Christmas Service.* Luke 2: 8-15.

1. The church—"in the field." 2. The congregation—"shepherds keeping watch over their flocks by night." 3. The choir—"a multitude of the heavenly host praising God." 4. Their song—"Glory to God in the highest, and on earth peace, good will toward men." 5. The preacher—"the angel of the Lord." 6. His text—"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day," etc. 7. The results—"The shepherds said one to another, Let us now go and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste and found . . . the Babe lying in a manger."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

December 22. How Christmas Sets the Whole World Singing. Luke 2: 1-14.
(The joy of Christmas; why it is ours. Carols from all the earth.)

SUGGESTIVE BULLETIN BOARD SLOGANS

The way to world peace is a road that no nation can travel alone.
Truth does not need a defender—only an investigator.
If you would create something you must be something.
When a man concludes that he is utterly useless, he is.
The cross is the divine symbol of victorious love.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: DECEMBER TWENTY-NINTH

THEME: *Father Time* (End of Year Sermon).

SUGGESTED SCRIPTURE READING: 1 Cor. 7: 17-31.

SELECTED HYMNS: "O God, thou rock of ages."—E. H. Bickersteth. "O God, our help in ages past."—Isaac Watts. "While with ceaseless course the sun."—John Newton. "Another year is dawning."—F. R. Havergal. "Ring out wild bells."—Alfred Tennyson.

SALUTATION (or Call to Worship): "And Samuel took a stone and set it between Mizpah and Shen, saying, Hitherto hath the Lord helped us."

INVOCATION PRAYER: Almighty and most gracious God, we come into thy courts, in the multitude of thy mercies. We gratefully remember the providence that has been round about us all the days of the past year. We have rejoiced in the fulfillment of thy promises, and we have been sustained in all the changes of the way. We magnify the grace which has fed our souls, and the truth which has made us free. We ask forgiveness for the sin so often repeated, and which has marred and broken our communion. Mercifully deliver us from the bondage of guilt, and mightily incline our souls against all uncleanness. Help us to learn serious lessons from the rebellions and mistakes of yesterday, and in lowliness of spirit may we make new vows before thee. Deliver us from any pride which has been the cause of our defeat, and help us to walk in humility in all our ways. Grant that what remains of the old year may be spent in newness of life, and that the end of the day may be radiant with the gifts of thy love and grace. Draw us into the fellowship of kindred joy and peace. May we be one in the communion of the Holy Ghost. May our common sympathies lighten the single burdens, and may our common hope hold us in common inspiration. These mercies we ask through Jesus Christ, our Lord. Amen.

THE SERMON

TITLE: *Father Time* (Close of Year Sermon).

TEXT: "Immediately he putteth in the sickle, because the harvest is come." Mark 4: 29.

THE SERMON OUTLINE

INTRODUCTORY: At the turn of the year one can hardly help reflecting a little upon those much-worn but far from worn out truths that have ever exercised such a sad and potent spell over the hearts of men—the shortness of life and the inevitableness of death. Of all the pictorial representations of these truths the most common is that of an old man with an hour-glass and a scythe—Father Time.

Why the hour-glass rather than the sun-dial, the water-clock, the lamp-clock, or a watch? Because it is so old and so simple and once was so very common. Besides it has a certain picturesqueness and poetic quality and some suggestive features that adapt it especially for symbolic use. The sand in it is very carefully measured and once inside the glass is sealed. Not a grain more can be added, so that when it is run out there is the end.

It runs out grain by grain, and once started, the flow is continuous until it is all gone. It slips through much faster than it seems to. When the first grains fall on the bottom of the lower bulb they count for little and we think, "How long it will take for that tiny stream to empty the bulb!" But miniature land-slides occur at decreasing intervals and the little cone in the lower bulb steadily grows. The last grains seem to slip through with especial swiftness and before we know it the sand has ceased to flow. And such is life!

I. Why the scythe rather than sword, or gun, or ax? Not to dwell upon any of the minor symbolisms the scythe is Father Time's appropriate instrument because it is a tool of peace and good-will, not of punishment or strife. It is not swung to inflict pain, or humble pride, or wreak revenge. It is a reaping, a harvesting instrument. The living things it cuts off are not cut off from higher usefulness but for higher usefulness. They are not left to perish where they fall, nor buried in the earth, but gathered into barns so that they may be used as seed another year and reappear in another life; and others that they may by being used as food pass up into the higher forms of existence of animals and men.

It is not slaughter but harvest, not cruelty but kindness, not waste but economy. The things which the scythe cuts down would all perish if allowed to stand. Their only hope of future usefulness, of prolonged life and of life in higher forms, lies in being thus cut down and gathered in.

II. What of the old man? Very properly, necessarily, he is old, for Father Time has been at his work for a long while. Nevertheless it is worth noticing that he is always a vigorous old man; never decrepit, but strong and tough, good for an almost endless walk and work. It would not do to represent him as a feeble man, about to die, for there is much time yet to come.

With singular unanimity the artists all represent him as a kindly, cheerful old man who is never malicious, or cruel, or vindictive. He carries a scythe and he uses it, but his purpose is benevolent. It is a pleasing expression of the faith of humanity that the God whose "mighty" hand, from an exhaustless urn, pours forth the never ending flow of years," is a God of loving kindness.

III. We are all going to die some time. We have not very long to stay here. The sands of life are running out very swiftly and, not as in the hour-glass, we cannot see how much is left. We never know when the last grain of sand is to fall or when the scythe will swing. This much is certain, we have no time to waste.

But we are not, if Christians, to be all our life-time through fear of death subject to bondage. Death is certain, sad, and solemn. But we should never allow ourselves to forget that it is also natural, as natural as birth. The old man carries a scythe, not a sword. He is a reaper, not an assassin; a harvester, not an executioner.

It is as natural and proper that we should fall before his scythe as that the deap-ripe grain should fall before the farmer's scythe. The grain would wither and rot if left in the field. So would we, for "When the harvest is ripe, he putteth in the sickle."

IV. While it is wholesome for us at times to think about death, our business is not dying, but living. The best preparation for death is a good life. Let us ever make the psalmist's prayer our own. "So teach us to number our days that we may apply our hearts into wisdom."

COMMENDATORY PRAYER: Almighty God, our Father; we hail thee as source and ruler of life and heart of the universe. It is thy hand that has brought us so near to the portals of another year. The flood of years and the wonders of earth and sky we accept as but the drapery of thy Person. Lord, it is thee we seek, for guidance, for peace, for support, for satisfaction. Teach us amid the turmoil of life to feel thy presence distilling health and joy. As we peer into the future, let its gates roll back and show us face to face with our Father. As we gaze at the world and tremble before its dimly known forces and its undiscovered events, and as we dread the mystery and the bigness of things—oh, that the clouds may fold up and disclose thee keeping watch above thine own! Amid threats of disaster and terror of the unknown and forbidding, we would hear thy voice, "It is I; be not afraid." Make us ever at home with thee amid the clamors of men, the turmoil of events, or the raging of the deep, and amid all our ordeals of struggle and pain. And ever inspire us to noble endeavor. We ask through Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Winged time glides on insensibly, and deceives us; and there is nothing more fleeting than years.—Ovid.

Sad and solemn are the cadences of the dying year. Only a few months ago, how full of life and vigor was the new year, now grown old and ready to drop into the irrevocable past. It has spent its life on earth, for good and ill, and its footprints are eternal. Nothing can be altered, nothing recalled. It has left its ineffaceable marks, and they cannot be removed.—Alexander Macaulay.

This old year, with all its joys and sorrows, with all its work and failure, with its opportunities and its sins—God has been in it all; a faithful God, keeping faith with the better nature in each one of us. And now we begin to see somewhat more clearly how all things have been working together for our good—toward a real and effective repentance and reformation, and new consecration of purer love and obedience.—Franklin Noble, D.D.

The years are going. Let the chaff and the evil part of this life pass with them. As men load the wagon with the sweepings of the street, and, carrying it far to the ocean, cast it into the deep abyss, so bring together all your hatreds, weaknesses, unkindnesses, jealousies, all passions, ingratitudes, and embittering memories, and, tying them into one bundle, let them go.

CHOICE ILLUSTRATIONS ON THE THEME

Old Year, Good-by

Still on—as silent as a ghost!
Seems but a score of days, all told,
Or but a month or two at most
Since our last New Year's song we trolled.
And lo! that New Year now is Old.
And here we stand to say "Good-by!"
Brief words—and yet, we scarce know why,
They bring a moisture to the eye,
And to the heart some quakes and aches;
We speak them very tenderly,
With half a sob and half a sigh—
"Old Year, good-by!" "Old Year, good-by!"
—W. H. Burleigh.

Importance of To-day

"Carpe diem," "Seize to-day," wrote the poet Horace many centuries ago. A later poet has written:

"To-day is the only day we have,
Of to-morrow we can't be sure,
To seize the chance as it comes along
Is the way to make it secure.
For every year is a shorter year,
And this is a truth sublime:
A moment misspent is a jewel lost
From the treasury of time."

End of Year: Looking Backward

Looking backward—that is all right and has its value—but the real duty is that of going forward. People talk about experience keeping a dear school, but it is not so dear after all when we come to consider the value of the lessons we learn and their wonderful help for the future. In the matter of Christian living all past experiences may be valuable as helps and guides in the "things that are before." "Tribulation worketh patience, and patience, experience, and experience, hope, and hope maketh not ashamed." The occasional backward glance is well and wise for us all, if we will but carefully learn the lessons the past teaches, and use them to guide our future course.

End of Year Lesson

It is a Japanese nobleman, a baron, of whom this orient-and-occident story is told. In a Western city the baron was riding on a street car which suddenly, on reaching a transfer point, was emptied of all its other passengers. He followed the crowd, and discovered that all were entering a through car, which was very crowded.

The nobleman, doing as he was urged, took his place in the through car, but then, rather plaintively, he inquired: "Tell me, please, why we left the comfortable car and got on this crowded car?"

"Oh, you see," was the reply, "we save two minutes on this trip."

"Ah," he ventured, "and what will we do with the two minutes?"

There is such a thing as being too much in a hurry. Here is an end of the year lesson many of us need to learn.—H.

Things Undone

The tramp who claimed to be an Episcopalian on the ground that he had done those things which he ought not to have done, and had left undone those things which he ought to have done, is a ubiquitous person. His name is legion. He is a type. The most faithful servants of the Lord will not claim to have done any more than it was their duty to do, and many a heart is sad as the year closes because conscious of the multitude of unfinished tasks, and the many blemishes which have marred the year's record. It is well for us that to our God belong forgiveness, and tender mercies, and that our misery and need are passports to his grace rather than our attainments and good character.—*New York Observer.*

Make Next Year Better

Some one asked Thorwaldsen, the noted Danish sculptor, "Which is your greatest statue?" He promptly replied, "The next one!" Wasn't that answer clever and up-to-date? It was vastly more than that—it was present purpose and hope translated into future achievement. Indeed, it was still better than that, for in it was the grit and grace of final perfection, the attainment of which is realized in our resemblance to Jesus Christ, in body and mind and character, when we see him as he is.

With you and me, another year has about passed away. Was it a good one for you? If so, in what sense was it good—in spiritual attainment and service?

Whatever the year may have meant to us let us make the New Year a definite improvement on the old. God will give us the grace to accomplish this if we will seek that grace and use it.—H.

PASTORAL PRAYER: Our Father, at the transition-point of the years we turn to thee. Thou art above the moving years; yet thou dost live with us therein. Our life is thine; may thy life be ours. May we see thee in the new days that art opening to us and in the New World that is shaping about us. May we have the sense of humanity and learn the growing secret of communion with God through community with man. May we recognize the divineness of goodness, knowing that all goodness is of God, and that in sympathy and love we reach the heart of life. May we no longer hymn our devotion in battle-strains, with tone and metaphor of war, but may we know the high conception of "the God of peace"; and may the peace which abides with love and knows the highest modes of power dwell in us, through Jesus Christ. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Stop Sign.*

"Stop!" Where have you seen that sign? You all know I am sure. It is the notice affixed to the standards where the cars draw up, and though the word "stop" is the one which is printed so as to be easily read from a distance, as you draw nearer you see there are other words and that the complete notice is:—ALL CARS STOP HERE. But because the word "stop" is the principal word of the sign let us think about it.

Every one of us has a voice within which sometimes calls out very clearly "Stop!" It is conscience that gives us the warning, and if we do not listen but stupidly go on, we are always placed in a position of danger and loss.

Boys, when you are thinking of going into a shop to buy one of those trashy stories or papers that, unhappily, are so widespread to-day, listen to the voice of conscience, and obey its warning, "Stop!"

When any at your school are tempting you to say words or perform actions which you know would grieve your mother and father, and above all your heavenly Father, heed that clear call, "Stop!"

When you have got into trouble and you imagine that a lie would free you from your difficulty, as the false words rise to your lips stifle them as conscience thunders out, "Stop!"

When I was a boy I read a story in a children's book. Many years ago a boy and his father set off to attend a fair in a neighboring town. As they went along, the boy saw an open gate leading into a meadow through which a path ran apparently right to their destination. The boy turned to pass through the gate, but his father cried, "Stop! that path leads away from the town down to Dismal Hollow!"

Girls and boys, conscience is the voice of God. We are only young and inexperienced; we do not understand all the dodges of the devil, and so most earnestly I ask you always and instantly to heed the call from within, "Stop!" I think this is a good thought for us the last Sunday of the old year.

Our text is in the Book of Proverbs, chapter fourteen. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."—H. G. T.

FOR THE EVENING SERVICE

TITLE: *Died En Route* (Close of the Year).

TEXT: "And Terah died in Haran." Gen. 11:32.

THE SERMON OUTLINE

INTRODUCTORY: A single dash of the inspired pen chisels the epitaph of a soul and pictures the tragedy of a life. There is doubtless enshrined a deep and solemn meaning well worth our while to ponder in the tense and fateful words, "And Terah died in Haran." At some previous

period of his life, as we learn from his brief biography, this Terah of long ago had set out as a pilgrim to Canaan. While living in idolatry in "Ur of the Chaldees," "without God and without hope in the world," he received a call divine to enter upon the quest for "a city which hath foundations, whose builder and maker is God."

I. A grand call. A grand call was that! Grander far than a call to the conquest of mighty empires, the accumulation of countless wealth, the attainment of earthly honor and renown. We know not, nor does it seriously matter how that call came to the heart of Terah. Whether at the mouth of some prophet of the Highest, through the lips of angelic messenger from the skies, or in "the still small voice" of the conscience, it is all alike beyond our ken to discover. God is tied to no one way of urging a soul to turn its eyes from the fleeting vanities of time to gain the far richer rewards of eternity.

Through the blessed Gospel of the crucified Son of God, we, too, are called to "seek for glory, honor, and immortality" in the world to come. What have you done with these calls of love and grace, as they have come to you from time to time, in appealing sermon, gentle invitation of relative or friend, the whisper of the Holy Spirit to your heart, the sweet memory of some beloved one whom you promised to meet in the glory land? Why not obey that call now? "There's danger and death in delay."

II. Stopped on the way. It was many a league from Ur to Canaan. And as Terah trudged on day after day his feet blistered by the hot sands of the desert, and his brain well-nigh baked by the broiling sun, suddenly the entrancing vision of a populous city loomed up before his eyes in all the charm of cooling fountains, shady groves, and luxurious homes. What an appeal it made to tired limbs and jaded mind in its invitation to comfort and repose! Here he would stop and rest for a while, for it is a difficult thing to keep one's original ardor and enthusiasm constantly keyed up to the highest pitch under the strain of persistent effort and wearisome plodding.

The city, too, was a busy mart of trade, offering possibly a goodly chance to convert some of his surplus flocks and herds into profitable gold and silver. Here he could rest for a season, and here he could "buy and sell and get gain."

Whether this surmise as to Terah's experience at Haran be a fact or a fiction, this most certainly we do know, that he made a stop at this midway point between Ur and Canaan. And there is a solemn lesson here that comes to all soul travelers to the Canaan beyond the stars.

Satan is a tireless "Haran-builder." And all along the caravan route from earth to heaven he has planted alluring stopping places to intercept weary pilgrims to their spiritual undoing; he does not demand that you abandon your professed purpose to reach Canaan; only, like Terah, lay up for a while. Where are they?

Society, with its carnal pleasures; business, in its exciting claims; home, with its endless cares; the farm, the shop, the office, may each prove to be a veritable Haran, as we surrender heart and life to their engrossing and deceitful witchery. Even the church may play the part of a Haran, as the person becomes content to be a mere church member, "correct in creed, decent in life, but an empty formalist in faith and love."

III. Failed to reach. "And Terah died in Haran." Terah never saw the goodly country he set out to reach, nor did he gain the rich inheritance promised in the call. Had some one ventured to warn him, "Terah, don't risk a stop-over at Haran, but push steadily on lest you make an over-long stay and end your life there," he would have replied, perchance, "No danger, God forbid that I should come short of Canaan."

How many weeks, or even years, possibly, slipped away while Terah was enjoying this brief sojourn at this delightful metropolis on the Euphrates the inspired record does not tell us. But this we do know, that one day "the unexpected happened," and Terah was numbered with the dead. A fatal stop on the way to Canaan!

And forever after Terah is vividly paneled in the sacred page as a warning type of that inconstant class in religion, who appear to make a fair start in the Christian calling, but fail to maintain it to the end. Half-hearted souls that go a certain length, but not the whole length.

Canaan above is grandly worth the winning. They alone gain it that "hold the beginning of their confidence steadfast to the end." They lose it who become side-tracked in Haran and spiritually die on the way.—M. B. L.

SUGGESTIVE TEXTS AND THEMES

The Ways and Works of God: "Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works." Ps. 86:8.

The Things that Can Not Be Shaken: "That those things which cannot be shaken may remain." Heb. 12:27.

The Reality of Sin: "I had not known sin but by the law." Rom. 7:7. "To him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4:17. "Sin is the transgression of the law." 1 John 3:4.

The Departure from Self: "And when he came to himself." Luke 15:17.

Destiny: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Rom. 8:29.

The Changeless Christ and Changing Thoughts: "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Matt. 12:20.

Not Our Own: "Ye are not your own, for ye are bought with a price." 1 Cor. 6:19, 20.

The Secret of a Radiant Life: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. 12:3.

THE SUNDAY SCHOOL LESSON

TITLE: *Fellowship Through Worship.* Neh. 8:1-12; Mic. 4:1, 2; Ps. 122:1-9; Matt. 28:18-20; Heb. 10:19-25.

GOLDEN TEXT: "He entered, as his custom was, into the synagogue on the sabbath day." Luke 4:16.

Teaching the Lesson

"As his custom was"—from his youth up, in this very synagogue, and through all his ministry. A lesson is taught us here by Jesus as to Sabbath-keeping, as to regular church attendance, as to the participation in Sabbath worship. It is at our peril, religiously, if we fail to learn the lesson and follow our Lord's example. There is too much lack of principle, too much irregularity and lack of constancy, too much easy-going carelessness among professing Christians in respect to this matter of church attendance. It bodes no good to the cause of Christ. It warrants me in pressing ten reasons for regularity. Regularity means "according to rule," from the Latin "regula," which means "a rule." Why should we have a rule about church attendance and live up to it? Why ought we to go to church regularly? I. One excellent reason is *the example of Christ.* "As his custom was, he went into the synagogue on the Sabbath day." II. A second reason may be found in *the helpfulness toward duty there is in fixed custom.* There is great character-producing force in subjection to rule. III. A third reason is *on account of the great loss of being irregular.* Every willing act of omission lowers the love of spiritual life and in some degree deadens our interest in religion. It is the beginning of backsliding. IV. A fourth reason is found *in the loss that comes to the church itself by irregularity on the part of its members.* Unfaithful members are often not on hand when wanted. There is positive discouragement in the sight of empty seats. There is loss of such enthusiasm as is engendered by crowded services. The conclusion is that to stay away without a good reason is sin. If it is God's will that his people should assemble at stated times to worship, if there is any force in the Saviour's example, if it is of unquestioned benefit to us and to the church to form the habit of regular attendance, if irregularity results in positive injury to ourselves and to the church, is it not our duty to be regular? Is not failure to do so wrong doing?

ILLUSTRATIONS

Fellowship Through Worship

Rev. W. L. Watkinson, the great English preacher, once stated: "In the establishment of one of our great goldsmiths is a vast iron safe with many locks, containing immense treasure. But no one person can open that chest; the keys are in the hands of many trustees, and only by their concurrence can the hidden wealth be made manifest. Thus it is in the natural and in the spiritual world, the wealth of the divine blessing can be reached only through the brotherhood of saints. 'Not forsaking the assembling of yourselves together.'"

The social genius of Christianity, concurrency, is one of its foremost features. There is peril in religious isolation. The sun of sociability is as necessary to soul health as to our bodies is the sun in the sky. True Christian communion verily is the sun of the soul. Access to soul wealth in worship is by the use of concurrent keys, consonant person.

Undevout Worship

The captain of a whaler went ashore one Sunday, and went into a little chapel. After the service the minister spoke to him, and found that no impression had been made on the man's mind. "The fact is, sir," said the captain, "all the while you were preaching I was thinking about where I should be likely to find a whale. There is no room in my heart for anything but whales." If all were equally honest, they would confess that the real reason that the services of the sanctuary did them no good was that their hearts were too full of business to listen.—*Sunday School Chronicle.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Construction by Destruction.*

"I will pull down my barns, and build greater." Luke 12:18.

This resolve was abstractly reasonable and commendable. It may be considered out of its relation to the censure of Jesus upon the man who made it, which had in view only the fact that he was not "rich toward God." I. "I will pull down my barns"—*a lesson for the old year.* This is the great law of progress. 1. Nature makes all her constructions from lower things "pulled down." Leaves fall to feed the soil for more trees to grow. Forests living feed on forests that have perished. Insects at the sea bottom yield their lives to add their little bulk to build an island, etc. 2. Man intelligently seizes this law and uses it to improve the world. "Americans surpass all others in their mechanical industries, because they are not afraid to have large junk heaps." The road to all progress is bordered by débris—things pulled down. The Pennsylvania Railroad tears down four blocks of New York City for a new station, etc. 3. Man's mental and moral life must proceed on this law. Outgrown beliefs, aims, affections—let us not be troubled when we have to pull them down. II. "Build greater"—*a New Year's lesson.* The mere iconoclast pulls down for the sake of the ruin, the wise man only singing: "Build thee more stately mansions, O my soul." We pull down the useless and outgrown obstructions, the barns that are too small for our spiritual goods, only to "build greater" for the new life and truth that the new year should bring.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

December 29. Youth's Needs that Christ Can Meet. Matt. 4:1-11; Heb. 4:14-16.

(Youth needs everything; a Saviour, power in temptation, sanity, love, right living, knowledge of spiritual things, faith, hope, charity, good judgment, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Put your heart into your work and the quality of your work will put heart into you.

Life for most of us is a continuous process of getting used to things we hadn't expected.

Blessed are the poor who have no credit, for they pay cash and have no "easy payments" to torment them.

Never acknowledge failure until you have made your last attempt, and never make your last attempt until you have succeeded.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

19000

19000

BV
4223
M5
1929

The Ministers Manual

DATE DUE	BORROWER'S NAME

Minister's manual.
1929.

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